Sandys Travels,

CONTAINING AN

HISTORY

OF THE

Original and present State of the *Turkish* EMPIRE:
Their Laws, Government, Policy, Military Force,
Courts of Justice, and Commerce.

The *MAHOMETAN* RELIGION and CEREMONIES:

A DESCRIPTION of *CONSTANTINOPLE*,
The Grand Signior's *Seraglio*, and his manner of living:

ALSO,

Of *GREECE*, With the RELIGION and CUSTOMS
of the *GRECIANS*.

Of *ÆGYPT*; the Antiquity, Hieroglyphicks, Rites, Customs,
Discipline, and Religion of the *Ægyptians*.

A VOYAGE on the River *NYLUS*:

Of *Armenia*, *Grand Cairo*, *Rhodes*, the *Pyramides*, *Colossus*;

The former flourishing and present State of *ALEXANDRIA*.

A Description of the *HOLY-LAND*; of the *Jews*, and several
Sects of *Christians* living there; of *Jerusalem*, *Sepulchre* of *Christ*,
Temple of *Solomon*; and what else either of Antiquity,
or worth observation.

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LASTLY, C

ITALY described, and the Islands adjoining; as *Cyprus*, *Crete*,
Malta, *Sicilia*, the *Æolian* Islands; Of *Rome*, *Venice*, *Naples*, *Syracusa*,
Mesena, *Ætna*, *Scylla*, and *Charybdis*; and other places of Note.

Illustrated with Fifty Graven Maps and Figures.

The Seventh Edition.

LONDON,
Printed for *John Williams Junior*, at the Crown in *Little-Britain*. 1673.

Sandys' Travels,

CONTAINING AN

HISTORY

OF THE

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TO THE

PRINCE.

SIR,

THE Eminence of the degree wherein God and Nature hath placed you, doth allure the eyes; and the hopefulneſs of your Virtues, win the love of all men. For virtue being in a private perſon an exemplary ornament; advanceth it ſelf in a Prince to a publick bleſſing. And, as the Sun to the world, ſo bringeth it both light and life to a Kingdom; a light of direction by glorious example, and a life of joy through a gracious Government. From the juſt and ſerious conſideration whereof, there ſpringeth in minds not brutiſh, a thankful correſpondence of affection and duty; ſtill preſſing to expreſs themſelves in endeavours of ſervice. Which alſo hath cauſed me (moſt noble Prince) not furniſhed of better means, to offer in humble zeal to your Princely view theſe my doubled Travels; once with ſome toil and danger performed, and now recorded with ſincerity and diligence. The parts I ſpeak of are the moſt renowned Countries and Kingdoms: once the Seats of moſt glorious and triumphant Empires; the Theatres of valour and heroical actions; the ſoils enriched with all earthly felicities; the places where Nature hath produced her wonderful works; where Arts and Sciences have been invented and perfected; where wiſdom, virtue, policy, and civility have been planted, have flouriſhed: and laſtly, where God himſelf did place his own Common-wealth, gave Laws and Oracles, inſpired his Prophets, ſent Angels to converſe with men; above all, where the Son of God deſcended

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to

to become man ; where he honoured the earth with his beautiful ſteps, wrought the work of our Redemption, triumphed over death, and aſcended into glory. Which Countries, once ſo glorious and famous for their happy eſtate, are now through vice and ingratitude, become the moſt deplored ſpectacles of extream miſery ; the wild beaſts of mankind having broken in upon them, and rooted out all civility, and the pride of a ſtern and barbarous Tyrant poſſeſſing the Thrones of ancient and juſt Dominion. Who aiming only at the height of greatneſs and ſenſuality, hath in tract of time reduced ſo great and goodly a part of the world, to that lamentable diſtreſs and ſervitude, under which (to the aſtoniſhment of the underſtanding beholders) it now faints and groaneth. Thoſe rich lands at this preſent remain waſte and overgrown with buſhes, receptacles of wild beaſts, of thieves and murderers, large Territories diſpeopled, or thinly inhabited ; good Cities made deſolate ; ſumptuous buildings become ruines, glorious Temples either ſubverted, or proſtituted to impiety ; true Religion diſcountenanced and oppreſſed, all Nobility extinguiſhed ; no light of learning permitted, nor virtue cheriſhed : violence and rapine inſulting over all, and leaving no ſecurity ſave to an abject mind, and unlook'd on poverty. Which calamities of theirs, ſo great and deſerved are to the reſt of the world as threatning inſtructions. For aſſiſtance wherein, I have not only related what I ſaw of their preſent condition, but ſo far as conveniency might permit, preſented a brief view of their former eſtates, and firſt antiquities of thoſe people and countries : thence to draw a right image of the frailty of man, the mutability of whatſoever is worldly ; and aſſurance that as there is nothing unchangeable ſaving God, ſo nothing ſtable but by his Grace and Protection. Accept, Great Prince, theſe weak endeavours of a ſtrong deſire : which ſhall be always devoted to do your Highneſs all acceptable ſervice, and ever rejoice in your proſperity and happineſs.

GEORGE SANDYS.

THIS CHART WILL BE TH
APPEARING AT THE EN

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E END OF THIS FILM

A

RELATION

OF A

JOURNEY;

CONTAINING

A Deſcription of the *Turkiſh Empire* of *Egypt*, of the *Holy Land*, of the remote Parts of *Italy*, and ISLANDS adjoyning.

THE FIRST BOOK.

I Began my Journey through *France*, hard upon the time when that execrable Murther was committed upon the perſon of *Henry* the Fourth, by an obſcure Varlet, even in the ſtreets of his principal City, by day, and then when Royally attended; to ſhew that there is none ſo contemptible, that contemneth his own life, but is the maſter of another mans. Triumphs were interrupted by Funerals, and mens minds did labour with fearful expectations. The Princes of the Blood diſcontented, the Nobles factious: thoſe of the Religion daily threatned, and nightly fearing a Maſſacre. Mean-while a number of Souldiers are drawn by ſmall numbers into the City to confront all outrages.

France I forbear to ſpeak of, and the leſs remote parts of *Italy*, daily ſurveyed and exactly related. At *Venice* I will begin my Journal. From whence we departed on the 20. of *Auguſt* 1610. in the little Defence of *London*. Two days after we touched at *Rovigno*, a Town of *Iſtria*, and under the *Venetians*, high-mounted on a Hill, not unfruitful in Olives; the Haven convenient and guarded with a Caſtle. Here thoſe that are bound for *Venice*, do take a Pilot for their ſecurer entrance at the Bars of *Malamocco*. The Town is poor (as are the reſt thereabout) by reaſon of the Neighbourhood of *Venice*, ſome twenty leagues diſtant, which doth draw unto it the general Commerce: they prohibiting all Traffick elſewhere throughout the whole Gulph. The Country adjoyning, mountainous and wide; yet celebrated for Quarries of excellent Marble, which do ſo adorn the *Venetian* Palaces: one Mountain ſurmounting the reſt, called *Monte majore*, firſt diſcovered by the Sailer, abounding with rare and far-ſought Phyſical Simples. The *Iſtrians* are ſaid to deſcend of the *Colchians*, of thoſe that were ſent by *Oeta* in purſuit of the *Argonauts*. Their chief City is called *Cape d' Iſtria*, heretofore *Juſtinopolis* of *Juſtinian* the Builder.

This Sea (now the Gulph of *Venice*) was formerly named *Adriaticum* of *Adria*, a famous City built by the *Thuſcans* at the mouth of *Eridanus*.

Olim ingens decus Heſperiæ, lux addita terræ,
Eridani cujus proluit unda pedes:
Nunc vix nomen habet, lethoque informe cadaver,
Et famulis ſordens Adria putret aquis.
Tranſlatum eſt alio Imperium titulique vetuſti:
Ecce novos ditat priſca ruina lares.
Dira tamen fruſtra facias fortuna ſuperbos.
Diſcite quam valeant ſceptra manere diu.
Nunc igitur melius mea res: ſecura timoris,
Cum vigeo, ſortis lege ſoluta meæ.

I. C. Scaliger.

The pride of Italy, that did beſtow
On Earth a beauty, waſht by ſilver Po:
Scarce nam'd, a deform'd carcaſs, noyſom ſtreams
Now Adria vents, being foul in her own ſtreams.
Empire, and title, both from thee are born:
And thy old ruines newer Lar's adorn.
Fortune thou falſly liſteſt up on high:
Of Scepters ſee the perpetuity!
In better ſtate now ſtand I; diſpoſſeſt
Of fears: from my hard deſtinies releaſt.

Of this the there born Emperour *Adrian* received his name. The Gulph divideth *Italy* from *Illyria*, joyning Eaſt-ward with the *Mediterraneum*, about the Cape of *Otranto*: being ſeven hundred miles in length, and ſevenſcore in latitude. It affordeth few Harbors unto *Italy*, (*Ancona*, *Brunduſium*, and *Otranto*, the principal, and almoſt only) but many to the oppoſite ſhore, with multitudes of Iſlands. A Sea tempeſtuous and unfaithful: at an inſtant incenſed with ſudden guſts; but chiefly with the Southern winds.

Quo non arbiter Adriæ
Major, tollere ſeu ponere vult freta.
Hor. l. 1. Ode 3.

On Adria none more great than thoſe:
Would they enrage, or ſeas compoſe.

But more dreadful are the Northern, beating upon the harbourleſs ſhore. The *Venetians* are Lords of this Sea, but not without contention with the Papacy. On Aſcenſion-day the Duke, accompanied with the *Clariſſimo's* of that Signiory, is rowed thither in the *Bucentoro*, a triumphal Galley, richly and exquiſitely guilded: above there is a room (beneath which they row) comprehending the whole length and breadth of that Galley, near the Poup a Throne; the reſt accommodated with ſeats, where he ſolemnly eſpouſeth the Sea, confirmed by a Ring thrown therein: the Nuptial pledge and Symbole of ſubjection. This Ceremony received a beginning from that ſame Sea-battel fought and won by the *Venetians*, under the conduct of *Sebaſtiano Zani*, againſt the Forces of *Frederick Barbaroſſa*, in the quarrel of Pope *Alexander* the Third; who flying the Emperours fury, in the habit of a Cook, repaired to *Venice*, and there lived long diſguiſed in the Monaſtery of *Charity*. *Zani* returning in Triumph with the Emperours Son, was met by the Pope, and ſaluted in this manner: Here take, Oh *Zani*, this Ring of Gold, and by giving it to the Sea, oblige it unto thee. A Ceremony that ſhall on this day be yearly obſerved, both by thee and thy Succeſſors: that poſterity may know how you have purchaſed the Dominion thereof by your valours, and made it ſubject unto you, as a Wife to her Husband. But the Pirates hereabout do now more than ſhare with them in that Soveraignty, who gather ſuch courage from the timerouſneſs of divers, that a little Frigat will often not fear to venture on an *Argoſie*; nay, ſome of them will not abide the encounter; but run aſhore before the purſuer: (as if a Whale ſhould flye from a Dolphin) glad that with wrack of Ship, and loſs of Goods they may prolong a deſpiſed life, or retain undeſerved liberty.

We ſailed all along in the ſight of *Dalmatia*, which lyeth between *Iſtria* and *Epirus*, called anciently *Illyria*, of *Illyrius* the Son of *Cadmus*; afterwards *Dalmatia*, of the City *Dalminium*; and at this day *Sclavonia*, of the *Sclavi*, a people of *Sarmatia*: who leaving their own homes in the Reign of *Juſtinian*, were planted by him in *Thracia*, and afterward in the days of *Mauritius* and *Phocas*, became poſſeſſors of his Country. Patient they are of labour, and able of body. The meaner ſort will tug luſtily at an Oar, and are by their Soveraigns of *Venice* (ſuch as remain under that State) imployed to that purpoſe. The Women married not till the age of 24. nor the men until 30. perhaps the cauſe of their ſtrength, and ſo big proportions: or for that bred in a mountainous Country, who are generally obſerved to over-ſize thoſe that dwell on low levels. Three thouſand Horſmen of this Country, and the Iſlands hereabout are inrolled in the *Venetian Militia*. They diſſent not from the *Greek* Church in their Religion,

gion. Throughout the North part of the World their Language is underſtood and ſpoken: even from thence almoſt to the Confines of *Tartaria*. The men wear half-ſleeved Gowns of Violet-cloth, with Bonnets of the ſame. They nouriſh only a lock of hair on the crown of their heads, the reſt all ſhaven. The Women wear theirs not long, and dye them black for the moſt part. Their chief City is *Raguſa* (heretofore *Epidaurus*) a Common-wealth of it ſelf: famous for Merchandiſe and plenty of Shipping. Many ſmall Iſlands belong thereunto, but little of the Continent. They pay Tribute to the *Turk* 14000 Zecchins yearly, and ſpend as much more upon them in gifts and entertainment: ſending the Grand Signior every year a Ship loaden with Pitch for the uſe of his Gallies, whereby they purchaſe their peace, and a diſcharge of Duties throughout the *Ottoman* Empire.

Corfu, the firſt Iſland of note that we paſs by, lyeth in the *Ionian* Sea; ſtretching Eaſt and Weſt in form of a Bow: 54 miles long, 24 broad; and diſtant about 12 from the Main of *Epirus*. Called formerly *Cocyra*, of *Corcyra* the Daughter of *Æſopus* there buried: but more anciently *Phæacia*. Celebrated by *Homer* for the ſhipwrack of *Ulyſſes*, and Orchards of *Alcinous*.

Theſe at no time do their rare fruit forego:
Still breathing Zephyrus makes ſome to grow
Others to ripen. Growing fruits ſupply
The gathered: and ſucceed ſo orderly.

Ex iis fructus nunquam perit, neque deficit,
Hyeme, neque æſtate, toto anno durant, ſed ſane ſemper
Zephyrus ſpirans hæc creſcere facit aliaque matureſcere.
Pirum poſt pirum ſeneſcit, pomum poſt pomum,
Porro poſt uvam uva, ficus poſt ficum.
Hom. Od. l. 1.

The South part thereof is mountainous, and defective in waters: where they ſow little Corn, in that ſubject to be blaſted by the Southern winds, at ſuch times as it flowreth: the North part level; the whole adorned with Groves of Oranges, Lemons, Pomegranates, Fig-trees, Olives, and the like; enriched with excellent Wines and abundance of Honey. Upon the North-ſide ſtands a City that takes the name of the Iſland, with a Caſtle ſtrongly ſeated on a high Rock, which joyneth by an Iſthmos to the Land, and impregnably fortified. The *Turks* have teſtified as much in their many repulſes. It is the Chair of an Archbiſhop: inhabited for the moſt by *Cretians*, as is the whole Iſland, and ſubject to the *Venetians*.

St. *Maura* lyeth next unto this: once adjoyning to the Continent, and ſeparated by the labour of the Inhabitants: yet no further removed than by a Bridge to be paſt into. Called it was formerly *Leucadia*, of a white Rock which lyeth before it, towards *Cephalenia*, on which ſtood the Temple of *Apollo*: from whence by leaping into the Sea, it is ſaid, that ſuch as unfortunately loved, were cured of that fury. To this the Poetreſs *Sappho* was thus adviſed.

Hie to Ambracia, ſince unequal fires
Conſume thee. From a rock there that aſpires:
Phœbus doth all the ample deep ſurvey:
Men call't Actæum and Leucadia.
Deucalion mad for Pyrrha, grief to eaſe,
Leapt down from thence, and ſafely preſt the Seas.
Forthwith chang'd Love fled from the careleſs breaſt
Of drench't Deucalion, and his fury ceaſt.
That place retains this vertue: thither haſte,
And fear not from on high thy ſelf to caſt.

——Quoniam non ignibus æquis
Uteris, Ambracia eſt terra petenda tibi.
Phœbus ab excelſo, quantum patet, aſpicit æquor,
Actæum populi, Lucadiumque vocent.
Hinc ſe Deucalion Pyrrhæ ſuccenſus amore
Miſit & illæſo corpore preſſit aquas.
Nec mora, verſus amor fugit lentiſſima merſi
Pectora: Deucalion igne levatus erat.
Hanc legem locus ille tenet: pete protinus altam
Leucada: nec ſaxo deſiluiſſe time.

Ovid. Ep. 21.

And ſo ſhe did, if we may credit *Menander*.

Who with ambitious glory ſtung
And ſcorn'd Loves fury, head-long flung
Her ſelf from high cliff, after ſhe,
Phœbus, had made her vows to thee.

Superbam nimium venata gloriam,
Furioſo deſiderio præcipitem dedit
Ab aerio ſeſe ſcopulo, cum Rex tibi
(Phœbe) vota feciſſet.

Others more curious in the ſearch of Antiquities, do attribute the firſt doing thereof unto *Cephalus* for the Love of *Ptercla*. It is ſaid, *Artemiſia* after the death of *Mauſolus*, contemned by *Dardanus* a Youth of *Abydos*, in revenge thereof pulled forth

his eyes notwithſtanding ſtill deſperately loving, repaired to this Rock for a remedy: who periſhed in the fall, and had here her ſepulture. It was a cuſtom amongſt the *Leucadians* in their yearly ſolemnities, as a propitiatory Sacrifice to *Apollo*, to throw ſome one from the top, condemned before for his offences, ſtuck with all ſorts of feathers, and birds tyed about him, that his fall by their flutterings might become the leſs violent: received below by a number in Boats, and ſo thruſt out of their confines. In this Iſland they have a City inhabited for the moſt part by *Jews*: received by *Bajazet* the ſecond, at ſuch time as they were expulſed *Spain* by King *Ferdinand*.

Val de Compare, a little beyond preſenteth her rocky Mountains, containing in circuit about fifty miles: now inhabited by Exiles and Pirates, once called *Ithaca*, ſo celebrated for the birth of *Ulyſſes*; who was not only Lord of that barren Iſland, but

At Ulyſſes ducebat Cephalenenſes magnanimos,
Qui Ithacam tenebant & Neritum frondoſam:
Et Crocylia habitabant & Ægilipam aſperam,
Quique Zacynthum habitabant & qui Samum incolebant.
Quique Epirum habitabant & oppoſitam Continentem incolebant.
His quidem Ulyſſes imperabat Jovi conſilio par.
Homer. Iliad. 2.

The valiant Cephalenians, and they
Who Egilipa, Same, Ithaca,
Woody Neritus, watry Crocyl,
Zacynthus and Epire poſſeſt: who till
Th' oppoſed Continent, Ulyſſes led
In counſel like to Jove.——

between this and the mouth of the Gulph of *Lepanto* (once named the Gulph of *Corinth*) lie certain little Iſlands, or rather great Rocks, now called *Curzolari*, heretofore *Echinades*: made famous by that memorable Sea-battel there obtained againſt the *Turk* by *Don John* of *Auſtria*, in the year 1571. and ſung by a crowned Muſe.

We ſailed cloſe by *Cephalenia*, retaining that ancient name of *Cephalus*, the Son of *Deioncus*; who baniſhed *Athens* for the unfortunate ſlaughter of *Procris*, repaired to *Thebes*, and accompanying *Amphitryo* in his Wars, made his abode in this Iſland; which was called formerly *Teleboas* and *Melena*. It is triangular in form, and 160 miles in circumference: the Mountains intermixed with profitable Vallies, and the Woods with Champain. Unwatered with Rivers; and poor in Fountains, but abounding with Wheat, Honey, Currans, Manna, Cheeſe, Wool, Turkies, excellent Oyl, incomparable (though not long laſting) Muſcadines, and Powder for the dying of Scarlet. This grows like a bliſter on the leaf of the holy Oak a little ſhrub, yet producing Acorns, being gathered, they rub out of it a certain red duſt, that converteth after a while into worms, which they kill with Wine, when they begin to quicken. Amongſt her many Harbours, *Argoſtoli* is the principal, capacious enough for a Navy. The Inhabitants of this Iſland are *Grecians*, and *Venetians* their Soveraigns. Having paſt through the Straights that divide this Iſland from the next (vulgarly called *Canale del Zant*) on the ſecond of *September* we entred the Haven of *Zacinthus*, and ſaluted the Caſtle with our Ordnance.

This Iſland (900 miles diſtant from *Venice*) ſo called of *Zacinthus* the Son of *Dardanus*, and at this day *Zant*, containeth in circuit not paſt 60 miles. On the South and South-Eaſt ſides rocky and mountainous, but plain in the midſt, and unſpeakably fruitful, producing the beſt Oyl of the World, and excellent ſtrong Wines, both white and red, which they call *Ribolla*. But the chief Riches thereof conſiſteth in Currans, which draweth hither much Traffick (eſpecially from *England* and *Holland*; for here they know not what to do with them) inſomuch that whereas before they were ſcarce able to free themſelves from importunate famine, they now (beſides their private gettings, amounting to 150000 Zecchins) do yearly pay unto St. *Mark* 48000 Dollars for Cuſtoms and other Duties. It is impoſſible that ſo little a portion of Earth, ſo imployed, ſhould be more beneficial; that mountainous part being barren, and the reſt compriſed within two or three not very ample Vallies, but thoſe all over-husbanded like an entire Garden. They ſow little Corn, as imploying their grounds to better advantages, for which they ſometimes ſuffer, being ready to ſtarve, when the weather continueth for a ſeaſon tempeſtuous, and that they cannot fetch their proviſion, which they have as well of Fleſh as of Corn, from *Morea*, being ten leagues diſtant. They have Salt-pits of their own, and ſtore of freſh water, but little or no wood, though celebrated for the abundance thereof, by *Homer* and *Virgil*. Of which, his *Æneis*, together with the Iſlands before mentioned.

Woody

Woody Zacinthus, Sea-girt, we deſcrie,
Dulichium, Same, Neritus cliff hie.
From Ithacan rocks, Laertes land, we fled,
And curſt the ſoil that dire Ulyſſes bred.
Anon the Cloud topt Leucata appear'd:
And high Apollo by the ſailor fear'd.

Jam medio apparet fluctu nemoroſa Zacynthos,
Dulichiumque, Sameque, & Neritos ardua ſaxis;
Effugimus ſcopulos Ithacæ, Laertia regna.
Et terram altricem ſævi execramur Ulyſſis.
Mox & Leucatæ nimboſa cacumina montis;
Et formidatus nautis aperitur Apollo.
Virg. Æn. l. 3.

About the Iſland there are many Roads, but one only Harbour (if I may ſo nattie it, being undefended from the North-East and North-Weſt winds) lying on the North-East ſide thereof, and opening towards *Moreo*: ſafe, and of a convenient receipt for Ships, reſpect we either the number or burden: and much frequented from all parts; who here commonly touch in their going forth, and in their returns. So that you ſhall not long ſtay for a paſſage, be you either bound for *Venice*, *Conſtantinople*, *Tripoly*, *Alexandria*, the Iſlands of the Mid-land Sea, or divers places of the Ocean. It is here a cuſtom ſtrictly obſerved (as alſo elſewhere within the Straits belonging to the Chriſtians) not to ſuffer any to traffick, or come aſhore, before they have a *Prattick* from the Signiors of Health: which will not be granted until forty days after their arrival, eſpecially if the Ship come from *Turkie*, and bring not a Certificate, that the place from whence they came is free from the infection: if ſo, perchance their reſtraint may be ſhortned: during which time they have a Guardian ſet over them. They will not ſuffer a Letter to be delivered, if ſealed with thread, before it be opened and aired. If ſuch as come to ſpeak with them do but touch one of the Ships, or ſometimes but a Rope, they ſhall be forced to aſcend, and remain there for the time limited; it being death to him that ſhall come aſhore without licence. Notwithſtanding, they at requeſt will carry you to the *Lazaretto* (which is in the nature of a Peſt-houſe) there to abide until the date be expired. But if any fall ſick amongſt them in the mean-ſeaſon, their *Prattick* is accordingly prolonged. A great inconvenience to the Merchants, but at *Venice* intolerable: where when they have a *Prattick*, they are inforced to unlade at the *Lazaretto*. So under pretence of airing, their Goods are opened; their quantity, quality and condition known; redounding much to their detriments. But for that we came from *Venice*, we were freed from this miſchief, and preſently ſuffered to land.

The Town taking or giving a name to the Iſland, ſtretcheth along between the Weſt-ſide of the Haven, and the foot of the Mountain; perhaps a mile in length, in breadth but narrow. The ſtreets unpaved, the building low, by reaſon of the often Earthquakes whereunto this Iſland is miſerably ſubject.

When through Earth hollows, the collected wind
Throngs from ſome part, nor ready vent can find
The vaſt caves it aſſails with horrid might:
Earth-quakes percuſſed men with the affright.
Then eminent ruines thoſe proud ſtructures threat
That moſt aſpire; more ſafe to be leſs great.

Præterea ventus cum per loca ſubcava terræ
Collectus parte ex una procumbit, & urget
Obnixus magnis ſpeluncas viribus altas,
Incumbit tellus, quo venti prona premit vis.
Tum ſupra terram quæ ſunt extructa domorum,
Ad cœlumque magis quanto ſunt edita quæque,
Inclinata minax in eandem prodita patrem,
Protractæque trabes impendent ire paratæ.
Lucret. l. 6.

Two hapned during my ſhort abode there, though of ſmall importance. Although the ſeat of the Town be exceſſive hot, yet it is happily qualified by a North-East gale that bloweth from Sea moſt conſtantly about the midſt of the day. Divers of their houſes are ſhadowed with Vines that bear a certain great grape, which in regard of their ſhape were called *Bumaſtos* by the *Grecians*, the cluſters being of a marvellous greatneſs. High above the Town, on the top of a ſteep round Mountain ſtands the Caſtle, which over-looſeth the Sea, and commandeth the Harbour: a little City of it ſelf, aſcended unto by a difficult paſſage, ſtrong, and well ſtored with munition. Here a Garriſon is kept; ſupplied by the Townſ-men upon each ſudden ſummons. Upon the Wall a Watchman ſtandeth continually, to diſcover the ſhipping that approacheth: who hangs out as many Flags as he deſcryeth Veſſels; ſquare it Ships, if Gallies pendants. Here the Governour of the Iſland hath his reſidence, whom they call the *Providore*, with two *Conſiglieri*, all Gentlemen of *Venice* (the conſent of two prevailing againſt the third) together with the Chancellour (who are every third year removed) with other inferiour Officers, where all Cauſes are adjudged, both Criminal and judicial. Over the Court of Juſtice there is written this Diſtichon:

Hic locus odit, amat, punit, conſervat, honorat,
Nequitiam, pacem, crimina, jura, probos.

This place doth hate, love, puniſh, keep, requite,
Voluptuous Riot, Peace, Crimes, Laws, th'upright.

The Great *Turk* hath yearly a preſent of Falcons from the Governour (accompanied, as ſome ſay, with 1200 Zecchins) which he calleth a Tribute: it being in his power to diſtreſs them at his pleaſure, by reſtraining the relief of Victuals which they have from *Morea*, and his adjoyning Dominions. Whilſt we were here, the *Captain Baſſa* paſt by with 60 Gallies: who yearly about this time ſaileth in circuit, to receive Tribute, ſuppreſs Pirates, and to do ſome Exploit upon the *Malteſes*, *Spaniards*, and *Florentines*, with whom they are only in Hoſtility. Divers of their Gallies putting into the Haven, were courteouſly entertained: for the *Venetians* endeavour, as much as in them lies, to keep good quarters with the *Turk*; not only for the reaſon aforeſaid (which perhaps might intend as far as their City: their Territories, though large and fruitful, too narrow to ſuſtain ſo populous a State, if unrelieved from *Turkie*, and that their paſſage into the Mid-land Sea were interrupted) nor for the loſs they ſhould ſuſtain by the ceſſation of Traffick with the *Mahometans*; but knowing him by dear experience too powerful an Adverſary for them by Land, and though they are perhaps ſtrong enough by Sea, yet, ſhould they loſe a Navy, their loſs were unrecoverable, whereas the *Turk* within the ſpace of a year is able to ſet forth another.

The Inhabitants of this Land are in general, *Græcians* (of whom we will ſpeak no more than concerns the particular cuſtoms of the place, reſerving the reſt to our relation of that people) in habit they imitate the *Italians*, but tranſcend them in their revenges, and infinitely leſs civil. They will threaten to kill a Merchant that will not buy their Commodities: and make more conſcience to break a Faſt, than commit a Murther. One of them at our being here, purſued a poor Sailer (an *Engliſhman*) for offering but to carry a little Bag of Currans aboard uncuſtomed, and killed him running up a pair of ſtairs for ſuccour. He is weary of his life that hath a difference with any of them, and will walk abroad after day-light. But cowardize is joyned with their cruelty, who dare do nothing, but ſuddenly upon advantages, and are ever privately armed. Encouraged to villanies by the remiſneſs of their Laws; for none will lay hands upon an offender, until fourteen days after that he be called to the Scale (an eminent place where one doth ſtand and publickly cite the offender) who in the mean time hath leiſure to make his own peace, or elſe to abſent himſelf. If then he appear not, they baniſh him, and propound a reward according to the greatneſs of the offence, to him that ſhall either kill or take him alive: and if it be done by one that is baniſhed, his own baniſhment (the leaſt reward) is releaſed. The Labourers do go into the fields with Swords and Partizans, as if in an Enemies Country, bringing home their Wines and Oyls in Hogs-skins, the inſides turn'd outward. It is a cuſtom amongſt them to invite certain men unto their Marriages, whom they call Compeers. Every one of theſe do beſtow a Ring, which the Prieſt doth put upon the Bride and Bridegrooms fingers, interchangeably ſhifting them; and ſo he doth the Garlands of their heads. Of theſe they are never jealous (an abuſe in that kind reputed as deteſtable a crime, as if committed by a natural Brother) ſo that they lightly chuſe thoſe for their Compeers, that have been formerly ſuſpected too familiar. The Bridegroom entring the Church, ſticks his Dagger in the door, held available againſt Inchantment. For here it is a common practice to bewitch them: made thereby impotent with their Wives, until the Charm be burnt, or otherwiſe conſumed: inſomuch that oftentimes (as they ſay) the Mothers of the betrothed, by way of prevention do bewitch themſelves, and again unlooſe them as ſoon as the Marriage is conſummated. A practice whereof former times have been guilty: ſome manner perhaps delivered by *Virgil* in theſe Verſes.

Necte tribus nodis ternos Amarylli colores,
Necte Amarylli modo, & Veneris, dic, vincula, necto.
Eclog. 8.

Three knots knit on three threds of different dye,
Haſte Amaryll, *and ſay, Loves bonds I tye.*

And in another following, the Inchantreſs having made two images of her Beloved, the one of Clay, the other of Wax, and throwing them into the fire, ſaith:

As

As his clay, and this wax, the fire the ſame
Hardens, and melts; ſo he, in our loves flame.

Limus ut hic duresci; & hæc ut cera liquescit.
Uno eodemque igni; sic nostro Daphnis amore.
Idem.

The Nuptial ſheets (as in ſome caſes commanded by the *Moſaical* Law) are publickly ſhown, and preſerved by their preſents as a teſtimony of their uncorrupted Virginities.

There be here two Biſhops: one of the *Greeks*, and another of the *Latines*. The *Greeks* have divers Churches, the principal that of St. *Nicholas* (which giveth to the Haven a name, and not far removed) with a Monaſtery of *Colieros*; for ſo are their Monks called. On the other ſide of the Harbour, upon the top of the Promontory they have another far leſs, with a Chappel dedicated to the Virgin *Mary*, called *Madonna del Scopo*, reputed an Effectreſs of Miracles, and much invocated by Sea-faring men. As the Duke of *Venice* doth marry the Sea; ſo yearly doth this Biſhop upon the Twelf-day baptize it: although with leſs ſtate, yet with no leſs Ceremony. The *Venetians* here (as in *Candy*) do joyntly celebrate the *Grecian* Feſtivals, either to gratifie, or elſe to avoid occaſions of tumult. As for the Roman Catholick Biſhop, he hath his Cathedral Church, and reſidence within the Caſtle, where there is a Convent of *Franciſcans*. And a mile and half off, in ſight of the Town, on the ſide of a Mountain, they have another Monaſtery, called the *Annunciata*, where the *Latines* have their Burials: built in the year 1550. when under the ground there were found two Urns; one full of aſhes, and the other of water, in an ancient Sepulchre. Upon a ſquare ſtone that covered the Tomb, was ingraven *M. TVL. CICERO. I AVE ET TV IEPTIA ANTONIA*, and under the Urn which containeth the aſhes, *AVE MAR. TVL.* It being ſuppoſed that *Cicero* was there buried: peremptorily affirmed by a Traveller then preſent, reporting withal that he ſaw this Epitaph:

Of Orators the Prince of Speech the Pride,
Tully, with his wife in this urn abide:
Tully, that of himſelf thus writ, O Rome
Bleſt, in that I thy Conſul am become.

Ille Oratorum Princeps, & gloria linguæ
Romanæ jacet hac cum conjuge Tullius urnâ,
Tullius ille, inquam, de se qui scripserat olim;
O fortunatam natam me Consule Romam.
Adamus Toſellanus in ſuo Iria.

The *Jews* have here a Synagogue (of whom there are not many) one having married an *Engliſh* Woman, and converted her to his Religion. They wear a blue Ribband about their Hats for a diſtinction. The foreign Merchants here reſident are for the moſt part *Engliſh*, who by their frequent deaths do diſprove the Air to be ſo ſalubrious as is reported, who have their purchaſed Interments in Gardens; neither ſuffered by *Greeks* nor *Latines* to be buried in Churches. If a ſtranger take here a fraught of a *Venetian*, and a *Venetian* Ship be in Port, the Maſter thereof, upon a proteſtation, will inforce the ſtranger to unlode, and ſerve his own turn therewith, if it be for his benefit. In this Iſland there are forty Villages.

On the 4. of *September* I imbarked in another *Engliſh* Ship, called the *Great Exchange*; firſt bound for *Chios*, and then for *Tripolis*. With a proſperous wind we compaſſed a part of *Morea*, more famous by the name of *Peloponeſus*; ſhaped like a Plantane-leaf, and imbraced almoſt by the *Corinthian* and *Saronian* Arms of the *Mediterraneum*. On the North it adjoyneth to the reſt of *Greece* by a narrow Iſthmos; where ſtood that renowned City of *Corinth*, in hearing of both Seas, and having a Port unto either. Divers great Princes (as *Demetrius*, *Julius Cæſar*, *Caligula*, and *Nero*) with ſucceſsleſs labour, have attempted to make that rocky ſtraight a navigable paſſage, both to ſtrengthen the ſame, and that the Voyage into the *Ægean* Sea might thereby become more ſhort, and leſs perilous. In ſucceeding time, a diviſion was made by a ſtrong Wall, thrown down by the *Turkiſh Amurath*, repaired in the year 1453. by the *Venetians*, in fifteen days ſpace, by the hands of thirty thouſand Pioneers, and again ſubverted by the *Mahometans*. This fruitful Country was divided into eight Provinces, *Corinthia*, *Argia*, *Laconia*, *Meſſenia*, *Elis*, *Achaia*, *Sicyonia*, and *Arcadia*, glorious throughout the World, for the Common-wealths of the *Mycenians*, *Argives*, *Lacedemonians*, *Sicyonians*, *Eliens*, *Arcadians*, *Pylians*, and *Meſſenians*; watered by the noble Rivers of *Aſopus*, *Penæus*, *Alpheus* (which receiveth Tribute of an hundred and forty Springs) *Paniſus*, *Eurotas*, and *Inachus*, ſo highly celebrated by the ancient Poets.

But

But now preſenting nothing but ruines, in a great part deſolate, it groaneth under the *Turkiſh* thraldom being governed by a *Sanzake*, who is under the *Beglerbeg*, or *Græcia*; and is to ſerve him a thouſand Horſe whenſoever he is called upon. The Inhabitants are for the moſt part *Grecians*.

On the left hand left we two little Iſlands.

——Strophades Graio ſtant nomine dictæ
Inſulæ in Ionio magno, quas dira Celæno,
Harpyæque colunt aliæ, Phineia poſtquam
Clauſa domus, menſaſque metu liquere priores.
Triſtius haud illis monſtrum, nec ſævior ulla
Peſtes, & ira Deum Stygiis ſeſe extulit undis.
Virginei volucrum vultus, fœdiſſima ventris
Ingluvies, uncæque manus, & pallida ſemper
Ora fame.——
Virg. Æn. l. 3.

In Greek, called Strophades; within the great
Ionian Sea: the dire Celænos ſeat,
Which th'other Harpyes; ſince that chac'd they were
From Phineus houſe, and left his boord for fear.
More horrid monſters, nor worſe plagues than thoſe.
Or wrath of Gods, from Stygian flood ere roſe.
Like fowls with Virgins faces, purging ſtill
Their filthy panches: arm'd with talons ill,
And ever pale with famine.

This *Phineus* was King of *Arcadia*, who bereft his Sons of their eyes by the inſtigation of their ſtep-mother: for which offence the offended gods (as the ſtory goes) deprived him of his, and ſent theſe ravenous *Harpyes* to afflict him. But the *Argonauts* being by him courteouſly entertained, ſent *Zetes* and *Calais*, the winged iſſue of *Boreas* and *Orithia*, to chaſe them away. Who purſuing them to theſe Iſlands, were commanded by *Iris* to deſiſt from doing further violence to the Dogs of *Jupiter*; of whoſe return the Iſlands were ſo named. And what were theſe *Harpyes*, but flatterers, delators, and the inexpleably covetous? who abuſe, devour, and pollute the fame of miſerable Princes, blinded in the underſtanding. *Zetes* and *Calais*, are ſaid to have wings by ſome, in regard of the faſhion of their garments, by others, for their long and beautiful hair. But I rather think, for their wholeſom advice, and expedite execution in freeing the State of thoſe Monſters, called the Dogs of *Jupiter*; that is, infernal Furies, and Miniſters of his Vengeance. *Alphonſus* King of *Naples*, was wont to ſay merrily, that the *Harpyes* had let the *Strophades* to inhabit *Rome*: intimating thereby the avarice of the Clergy. Theſe Rocks are at this day called the *Strivaly*: where only live a few *Greek Colieros*, that receive their ſuſtenance of alms from the neighbouring Iſlands. There is in one a Spring of freſh water, ſuppoſed to have his original in *Peloponeſus*, and ſo to paſs under the Sea: in regard of a certain Tree over-ſhadowing a little Lake; the leaves thereof (or like unto thoſe) being often found in this Fountain, there growing none of that kind in the Iſland.

We thruſt between Cape *Malio* and *Cerigo*, about five miles diſtant: once called *Porphyris* of his excellent *Porphyr*; but better known by the name of *Cythera*. An Iſland conſecrated unto *Venus*. In the Town, riſing two furlongs up unto the Haven, ſtood her celebrated Temple (the moſt ancient that the *Grecians* had of that Goddeſs) and therein her Statue in compleat Armour. Out of this it is ſaid, that *Paris* made a Rape of *Helena*, or rather here firſt enjoyed her in his return from *Sparta*. The ruines are now to be ſeen, together with that of *Uranias*. The Iſland is ſixty miles in compaſs: it hath divers Harbours; but thoſe ſmall and unſafe. And delightful ſoil: Inhabited by *Grecians*, and ſubject to the *Venetians*.

This is the firſt of the *Ægean* Sea: the largeſt arm of the *Mediterraneum*, extending to the *Helleſpont*, and dividing *Greece* from the leſſer *Aſia*. So called of *Ægeus*, the Father of *Theſeus*: who going to combate the *Minotaure*, was charged to turn the black Sails of his Ship into white, if he returned with Victory. Which forgetting to do, *Ægeus* thinking him ſlain, leapt into the Sea, from a Promontory where he expected his arrival. But *Pliny* ſaith, that it took that name of an Iſland, or rather a Rock, which lies between *Chios* and *Tenedos*: called *Æx*, in that formed like a Goat, now about to skip into the Surges: *Strabo* of *Ægis* a City of *Euboa*, or of *Æga* a Promontory of *Bœotia*, now vulgarly called the *Arches*. A Sea dangerous and troubleſom to ſail through, in regard of the multitude of Rocks and Iſlands, every where diſperſed. Inſomuch, that a man is proverbially ſaid to ſail in the *Ægean* Sea, that is, incumbred with difficulties. The Iſlands of this Sea were anciently divided into the *Sporades* and *Cyclades*. The *Sporades* are thoſe that lie ſcattered before *Crete*, and along the Coaſt of *Aſia*: the *Cyclades*, ſo called, in that they lie in a Circle.

Amongſt the reſt of the laſt named, we ſailed by *Delos* (now *Diles*) hem'd with ſharp Rocks: even from the Reign of *Saturn* of ſpecial veneration. Once a floting

Iſland. *Which*

Which kind Jove (ſhifting to and fro) did tie
To Gyaros and high-brow'd Myconie
For culture fixt; and bold winds to defie.

Quam pius Arcitenens, oras & littora circum
Errantem Mycone celſa Giaroque revinxit;
Immotamq; coli dedit, & contemnere vento.
Virg. Æn. l. 3.

For the Fable goes, that when all the Earth at the intreaty of *Juno*, had abjured the Receipt of *Latona*, *Delos* at the ſame time under the water was erected aloft, and by *Jupiter* fixed to entertain her; then named *Delos*, which ſignifies apparent.

Nurſe of Latona's brood: whom Jove while-ere
Bad in Ægean ſurges to appear.
I hold thee happy in Apollo's birth:
And that Diana calls thee her own earth.

Latonæ partus nutrix, quam Jupiter olim
In maris Ægæi ſiſtere juſſit aquis.
Te voco felicem quod Phœbum ceperis, & quod
Solam te patriam clara Diana vocat.
Alpheus.

But the truth is: it was ſaid to be unſtable, in that miſerably ſhaken with Earthquakes, until freed thereof by a Petition made to *Apollo*: who enjoyning certain Sacrifices, commanded, that thenceforth they ſhould neither bury their dead there, nor ſuffer a Dog to enter the Iſland: (ſo that the *Delians* had their interments in *Rhena*, a little deſart Iſland four furlongs diſtant) and called *Delos*; for that where in other places his Oracles were obſcure and ambiguous, they here were manifeſt and certain. On a Plain within the environing Rocks, ſtood the City, ſo honoured for the Temples of *Apollo* and *Latona*, under the Mountain *Cynthus*: of which *Apollo* was called *Cynthius* and *Diana Cynthia*: as *Delius* and *Delia* of the Iſland, made more famous by the neighbouring *Cyclades*, that like a Ring did environ it: and yearly ſent multitudes of men, and Troops of Virgins to celebrate his Solemnities with herds of Sacrifices; as thus in reputation, ſo increaſt in wealth through the ſubverſion of *Corinth* by the *Romans*. The Merchants removing hither, invited by the immunities of the Temple and conveniency of the place, it lying in the paſſage between *Greece* and *Aſia*, and frequented by ſo great a concourſe of people.

Upon the re-edifying of *Corinth*, it was held by the *Athenians*, and flouriſhed both in her Rites and Traffick, until laid waſte by *Mithridates*. From that time continuing poor, and when Oracles ceaſed, utterly forſaken. Which doubtleſs was upon the paſſion of our Saviour. For *Plutarch* reports from the mouth of one *Epitherſes*, who had been his School-maſter, that he imbarking for *Italy*, and one evening becalmed before the *Paxæ* (two little Iſlands that lie between *Corcyra* and *Leucadia*) they ſuddenly heard a voice from the ſhore (moſt of the Paſſengers being yet awake) calling to one *Thamus* a Pilot, by birth an *Egyptian*, who till the third call would not anſwer. *Then* (quoth the voice) *when thou art come to the Palodes, proclaim it aloud, that the great Pan is dead.* All in the Ship that heard this, were amazed. When drawing near to the aforeſaid place, *Thamus* ſtanding on the poupe of the Ship, did utter what formerly commanded; forthwith there was heard a great lamentation, accompanied with groans and ſkreeches. This coming to the knowledge of *Tiberius Cæſar*, he ſent for *Thamus*, who avouched the truth thereof. Which declared the death of Chriſt (the great Shepherd) and ſubjection of Satan, who now had no longer power to abuſe the illuminated World with his impoſtures. The ruines of *Apollo*'s Temple are here yet to be ſeen, affording fair Pillars of Marble to ſuch as will fetch them, and other ſtones of price, both in their nature and for their workmanſhip; the whole Iſland being now un-inhabited.

Three days after our imbarkment (as quick a paſſage as ever was heard of) we arrived at *Sio*, a famous Iſland formerly called *Chios*, which ſignifieth white; of *Chiune* a Nymph,

—Who rich in beauty
A thouſand ſuiters pleas'd—

—quæ ditiſſima forma
Mille procis placuit —
Ovid. Metam. l. 3.

and therefore ſo named. Others ſay of the Snow, that ſometimes covers thoſe Mountains. Sixſcore and five miles it containeth in circuit, extending from South unto North: the North and Weſt quarters extraordinary hilly. In the midſt of the Iſland is the Mountain *Arvis* (now *Amiſia*) producing the beſt *Greek* Wines, ſo priſed by the ancient.

But

Et multo in primis hilarans convivia Baccho,
Ante focum, ſi frigus erit; ſi meſſis in umbra:
Vina novum fundam calathis Arviſia nectar.
Virg. Eclog. 5.

Pleaſant with plenteous Bacchus, when we feaſt
By th' fire, if cold: in ſhade, if heat moleſt:
I Bowls will with Arviſian Nectar fill,

But the *Lentiſk* Tree, which is well-nigh only proper to *Sio*, doth give it the greateſt renown and endowment. They grow at the South-end of the Iſland, and on the leiſurely aſcending Hills that neighbour the ſhore. In height not much exceeding a man, leaſed like a Cervice, and bearing a red berry, but changing into black as it ripeneth. Of this Tree thus writeth an old Poet;

Jam vero ſemper viridis, ſemperque gravata
Lentiſcus, triplici ſolita eſt grandeſcere fœtu:
Ter fruges fundens, tria tempora monſtrat arandi.
Cic. de Divin. ex vet. Poet.

The Lentiſk ever green, and ever great,
With grateful fruit, three difficult ſorts doth bear,
Three harveſts yields, is thrice dreſt in one year.

Of equal value with a Venice Zecchin.

And that with no leſs diligence than Vines; otherwiſe they will afford but a little Maſtich, which yearly yields to the Inhabitants eighteen thouſand Sultanies. In the beginning of *Auguſt* lanch they the rind, from whence the Maſtich diſtilleth, until the end of *September*, at which time they gather it. None ſuffered to come amongſt them during the *interim*, it being death to have but a pound of new Maſtich found in their houſes. The Wood thereof is excellent for Tooth-picks, ſo commended of old:

Lentiſcum melius; ſed ſi tibi frondea cuſpis
Defuerit dentes penna levare poteſt.
Mart. l. 14. Ep. 22.

Lentiſk excels: if Tooth-picks of the Lentiſk
Be wanting, of a Quill then make a Tooth pick.

By reaſon of theſe Trees they have the beſt Honey of the World, which intermingled with water, is not much inferiour in reliſh to the coſtly Sherbets of *Conſtantinople*: The Iſland produceth Corn and Oyl in indifferent plenty. Some Silk they make, and ſome Cottons here grow, but ſhort in worth unto thoſe of *Smyrna*. It hath alſo Quarries of excellent Marble: and a certain green Earth, like the ruſt of Braſs, which the *Turks* call *Terra Chia*; but not that ſo reputed of by the ancient Phyſicians. The Coaſt, eſpecially towards the South, is ſet with ſmall Watch-towers, which with ſmoke by day, and fire by night, do give knowledge unto one another (and ſo to the Up-land) of ſuſpected enemies. The environing Sea being free from concealed Rocks, and conſequently from peril.

On the Eaſt-ſide of the Iſland, four leagues diſtant from the Main of *Aſia*, from that part which was formerly called *Ionia*, ſtands the City of *Sio*: having a ſecure Haven (though daily decaying) yet with ſomething a dangerous entrance, ſtraightned on the North ſide by the Sea-ruined Wall of the Mole, incroaching near the *Diamond*, which ſtands on the other ſide of the mouth; (ſo called of the ſhape, riſing out of the Sea, and ſupporting a Lanthorn, erected by the *Genoueſes*) inſomuch that Ships of the greateſt ſize do anchor in the Chanel: but ours thruſt in, when going aſhore, I was friendly entertained of the *Engliſh* Conſul. The Town ſtretcheth along the bottom of the Haven: back'd on the Weſt with a rocky Mountain: the building mean, the ſtreets no larger than Allies. Upon the Caſtle-hill there is a Bannia, which little declines from the ſtate of a Temple; paved with fair Tables of Marble, and ſupported with Columns, containing ſeveral Rooms, one hotter than another, with Conduits of hot Water, and natural Fountains. On the North ſide of the City ſtands the Caſtle ample double walled, and environed with a deep Ditch: manned and inhabited by *Turks*, and well ſtored with munition. This not many years ſince was ſuddenly ſcaled in a night by the *Florentines*: who choaking the Artillery, and driving the *Turks* into a corner, were now almoſt Maſters thereof: when a violent ſtorm of wind, or rather of fear, enforced their Companions to Sea, and them to a compoſition; which was, to depart with Enſigns diſplayed. But the Governour having gotten them into his power, cauſed their heads to be ſtruck off: and to be piled in Mortar on the Caſtle-wall, whereas yet they remain, but not un-revenged. For the Captain *Baſſa* upon his coming ſtrangled the perfidious Governour: either for diſhonouring the *Turk* in his breach of promiſe, or for his negligence in being ſo ſurpriſed. Since when, a Watch-word every minute of the night goeth about the Walls, to teſtifie their vigilancy. Their Orchards are here enriched with excellent fruits: among the reſt, with Oranges, Lemons, Citrons, Pomegranates, and Figs, ſo much eſteemed by the *Romanes* for their tartneſs.

The

The Chian figs, which Setia to me sent,
Taste like old wine: they wine and salt present.

Chia seni similis Baccho, quam Setia misit:
Ipsa metum secum portat, & ipsa salem.
Mart. l. 13. Epig. 23.

Upon these Fig-trees there hangs a kind of unsavoury fig: out of whose corruption certain small worms are ingendred, which by biting the other (as they say) procure them to ripen. Partridges here are an ordinary food, whereof they have an incredible number, greater than ours, and differing in hew: the beak and feet red, the Plume ash-colour. Many of them are kept tame, these feeding abroad all day, at night upon a call return unto their several owners.

The *Chiots* were first a free people, being a Common-wealth of themselves, and maintaining a Navy of fourscore Ships (not destitute of diversity of Harbors) whereby they became the Lords of the Seas. Their City is one of those that contended for the birth of *Homer* (stamping his figure on their Coin) although not mentioned in that Distichon.

Seven Cities strive for Homers birth, Smyrna, Chios,
Rhodes, Colophon, Salamis, Athens, and Argos.

Septem Urbes certant de stirpe insignis Homeri.
Syrmna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ.

They also boast of his Sepulchre about the *Phanæan* Promontory; not far from whence, in a Grove of *Palmes* stood the Temple of *Apollo*. They at this day shew a place not past a quarter of a mile from the Town, not far from the Sea, now by the Islanders called *Erithrea*, (I know not upon what ground) where they say, that *Sybil* prophesied. The Rock there riseth aloft, ascended by stairs on the West-side, cut plain on the top, and hallowed with benches about, like the seats of a Theatre. In the midst a ruined Chair, supported with defaced Lyons, all of the same stone, which yet declares the skill of the Workman. Here, they say, she sate, and gave Oracles. But the relique in my conceit doth disprove the report. For there are the shape of Legs annexed to the Chair: the remains of some Image, perhaps erected in her honour, though I never read of a *Chian Sybil*, nor of an *Erithrea* in this Island; yet stood there a Town so named on the opposite shore; why rather not some Idol of the *Pagans*? In times past they were for the most part served by Slaves. Insomuch that when *Philip* the Son of *Demetrius* besieged the City, he proclaimed freedom to such as would rebel, and their Mistresses to Wives, for reward of their Treasons. Which contrarily so provoked their loyal fury, and the Womens indignations, that they joyntly endeavoured with hands and encouragements, in such sort as repulsed the besiegers. At length they became Subjects to the *Romans*, and then to the *Greek* Emperour: *Andronicus Paleologus* bestowing, or rather selling the same to the *Justinians*, a Family of *Genoa*. After it grew tributary to the *Turk*; yet was it governed and possessed by the *Genoese*, who paid for their immunities the annual sum of fourteen thousand Ducats. But *Solyman* the Magnificent, picking a quarrel with the Governour, for a suspected correspondency with the great Master of *Malta*, during those Wars and discovery of his designs, having besides neglected accustomed presents with the payment of two years tribute, sent *Pial* the *Captain Bassa* to seize on the Island, who on *Easter*-day in the year 1566. presenting himself before *Sio* with fourscore Gallies, so terrified the Inhabitants, that before they were summoned, they quietly surrendred both it and themselves to his disposure. The Governour, together with the principal Families, intending to depart for *Italy*, he sent unto *Constantinople*, and suffered the common people to stay or remove at their liking. So that the whole Island is now governed by *Turks*, and defiled with their superstitions: yet have the Christians their Churches, and un-reproved exercise of Religion. Besides impositions upon the Land, and upon Commodities arising from thence, the great *Turk* receives yearly for every Christian above the age of sixteen, two hundred Aspers, but the Husbandmen are exempted until Marriage. The Inhabitants for the most part are *Turks* and *Grecians*; those living in command, and loosly, the other husbanding the Earth, and exceeding them infinitely in number. They are in a manner released of their thraldom, in that unsensible of it: well meriting the name of merry *Greeks*, when their leisure will tolerate. Never Sunday, or Holy-day passes without some publick meeting, or other-where intermixed with Women, they dance out the day, and with full-crown'd cups enlengthen their jollity: not seldom passing into *Asia* and the adjoyning Islands, unto such Assemblies. The streets do almost all the night long partake of their Musick. And whereas those of *Zant* do go armed into the field to bring home their Vintage; these bring home theirs with Songs and

120 Aspers amount to a Sultanis.

and Rejoycings. Moſt differ but little from the *Genouſe* in habit, of whom there are many: and though they have corrupted one anothers language, yet retain they their Religion diſtinctly. The Women celebrated of old for their beauties, yet carry that fame: I will not ſay undeſervedly. They have their head trickt with Taſſels and Flowers. The bodies of their Gowns exceed not their Arm-pits: from whence the skirts flow looſly, fringed below; the upper ſhorter than the nearer; of Damasks or Stuffs leſs coſtly, according to their condition. The Merchants pay here for cuſtom but three in the hundred; and in their return but one and an half, if they have paid cuſtom at *Conſtantinople*.

Smyrna is not far diſtant from *Chios*: but by reaſon of the doubling of a certain Cape which ſtretcheth to the North, requiring two contrary winds, it is by Sea a longer and more troubleſom journey. The Bay doth take the name of the City, at the end whereof it is ſeated. Overthrown by the *Lydians*, re-edified by *Antigonus*, and after by *Lyſimachus*. The moſt beautiful part thereof poſſeſſed the Hill: but the greater the Plain, adjacent to the Sea. Amongſt other goodly Temples they had one conſecrated to *Homer*, (for the *Smyrnians* will have him a Citizen of theirs) containing his honourable Image. For leſs beholding was he to *Pythagoras*, who reports that he ſaw him hanging in Hell, for ſo fabling of the gods. A City not ſo reputable for her Schools of Learning and admirable Library, as in the title of one of the Primitive Churches of *Aſia*. But now violated by the *Mahometans*, her beauty is turned to deformity, her knowledge into barbariſm, her Religion into impiety. Frequented notwithſtanding it is by foreign Merchants: *Natolia* affording great ſtore of Chamolets and Grogerams, made about *Angra*, and a part brought hither, before ſuch time as the Goats (whoſe hair they pull, white, long, and ſoft) were deſtroyed by the late Rebels, conſiſting for the moſt part of the expulſed Inhabitants of burned Towns; who having loſt all that they had, knew not better how to recover their loſſes, than by preying upon others, and ſo joyned with their undoers. Led by *Calender Ogly* and *Zid Arab*; and grown to ſo fearful a head, that the Great *Turk* (ſome ſay) had once a thought to have forſaken the Imperial City, they being fifty thouſand, and deſtitute of Artillery. After foiled by *Morat Baſſa* the great *Viſier*, who for that ſervice (but chiefly for the overthrow of *Jamballat* the *Baſſa* of *Aleppo*, and natural Lord of the rich Valley of *Achilles*) was called by him his Father and Deliverer. They beſieged this City, and were by certain *Engliſh* Ships, that lay in the Road, unfriendly ſaluted. In the end they burnt a part thereof, and took a ranſom for ſparing the reſt. But the principal Commodity of *Syrmna* is Cotten-wool, which there groweth in great quantity. With the ſeeds thereof they do ſow their field as we ours with Corn. The ſtalk no bigger than that of Wheat, but rough as the Beans: the head round and bearded, in ſize and ſhape of a Medlar, hard as a ſtone, which ripening breaks, and is delivered of a white ſoft Bombaſt intermixed with ſeeds, which they ſeparate with an inſtrument. You would think it ſtrange, that ſo ſmall a ſhell ſhould contain ſuch a quantity; but admire, if you ſaw them ſtive it in their Ships, enforcing a Sack as big as a Wool-pack into a room at the firſt too narrow for your arm, when extended by their inſtruments; ſo that often they make the very Decks to ſtretch therewith.

Our Ship (ere to depart from *Tripolis*) being bound for this place, where her buſineſs would detain her for ſome fifteen days, my deſire laid hold on the interim (informed, that although I came ſhort of this paſſage, I ſhould light upon another not long after) to ſee the City of *Conſtantinople*. Taking with me a *Greek*, that could ſpeak a little broken *Engliſh*, for my Interpreter, on the twentieth of *November* I did put my ſelf into a Bark, *Armado* of *Simo*, a little Iſland hard by the *Rhodes* (the Patron a *Greek*, as the reſt) being laden with Sponges. That night we came to an Anchor under the South-Weſt ſide of *Mitylen*.

This Iſland, not paſt ſeven miles diſtant from the Continent of *Phrygia*, containeth eightſcore and eight miles in circuit. The South and Weſt parts mountainous and barren, the reſt level and fruitful, producing excellent Corn,

Et Lesbia farina, nive candidior. *Horat.* *And Lesbian flour, more white than ſnow.*

(whereof the *Turks* make their *Trachana* and *Bouhort*, a certain hodgepodge of ſundry ingredients) and Wines, compared by *Athenæus* and *Ambroſia*, of principal requeſt at *Conſtantinople*, yet not ſo heady as the ordinary.

Here

Here underneath ſome ſhady vine;
Full cups of hurtleſs Lesbian *wine*
Will we quaff freely: nor yet ſhall
Thyonian Liber *with* Mars *brawl.*

Hic innocentis pocula Lesbii
Ducis ſub umbras, nec semel ejus
Cum Marte confundet Thyoneus
Prælia.
Hor. l. 3. Ode 17.

A vertue feigned to have been given it by *Bacchus*. The *Jews* have taught them how to help the colour (of it ſelf but pallid) with Berries of *Ebulum*. Sheep and Cattel are here bred and ſuſtained in great plenty: Horſes, although low of ſtature, yet ſtrong and couragious. This Country was firſt inhabited by the *Pelaſgians* under the conduct of *Xanthus* the ſon of *Tiopus*, after that by *Macarius*, who followed by certain *Ionians*, and people of ſundry nations, here planted himſelf. Through the bounty of the ſoil he acquired much riches: and by his juſtice and humanity the Empery of the neighbouring Iſlands. Then *Lesbus* the ſon of *Sapithus*, (ſo adviſed by an Oracle) ſailing hither with his family, eſpouſed *Methymna* the daughter of *Macarius*. Of theſe the Iſland was called *Pelaſgia*, *Macaria*, and *Lesbos*. As *Methymna* had a City which retained her name, ſo had her ſiſter *Mitylene*: which gave, and doth at this day give a name to the Iſland; ſeated on a *Peninſula* which regardeth the main land, ſtrong by nature, and fortified by Art, adorned heretofore with magnificent buildings; and numbred amongſt the Paradiſes of the earth for temperate air and delightful ſituation.

Others will praiſe bright Rhodes, *fair* Mitylene,
Epheſus, *and* Corinth, *which two ſeas confine.*

Laudabunt alii claram Rhodon, aut Mitylenen,
Aut Epheſus, bimariſve Corinthi mœnia.
Hor. l. 1. Ode 7.

On either ſide it enjoyeth a Haven; that on the South convenient for Gallies; the other (incloſed with Rocks, and profound) for Ships of good burthen.

A number of celebrated wits have in their birth made this country happy; as *Pittacus*, one of the ſeven Sages, *Sappho*, and *Alcæus*,

Sad Sappho's Æolian *ſtrings*
Of harder hearted Virgins ſings,
Alcæus *in a higher key*
On golden lyre, of ills at Sea
In flight ſuſtain'd, and Wars ſtern ire;
The attentive ghoſts do both admire,
Worthy of ſacred ſilence———

— Æoliis fidibus querentem
Sappho, puellis de popularibus:
Et te ſonantem plenius aureo
Alcæe plectro, dura navis,
Dura fugæ mala, dura belli.
Utrumque lacro digna ſilentio
Mirantur umbræ dicere——
Hor. l. 2. Ode 13.

ſucceeding *Orpheus* in the excellency of lyrical Poeſie. Whereupon the fable is grounded, that when cut in pieces by the *Ciconean* women,

Hebrus *had head and harp. Whilſt born along*
The harp ſounds ſomething ſadly: the dead tongue
Sighs out ſad ditties: the banks ſympathize
That bound the River in their ſad replies.
Now born to Sea, from countries ſtream they drive
And at Methymnian Lesbos *ſhore arrive.*

——Caput Hebre, lyramque
Excipis: (& mirum) medio dum labitur amne,
Flebile neſcio quid queritur lyra, flebile lingua
Murmurat exanimis, reſpondent flebile ripæ.
Jamq; mare invectæ, flumen populare relinquunt
Et Methymneæ potiuntur littore Lesbi.
Ovid. l. 11.

It is ſaid alſo that the Nightingales of this country ſing more ſweetly than elſewhere. On their Coin they ſtamped the figure of *Sappho*. Nor leſs honoured they *Alcæus*: a bitter inveigher againſt the rage of Tyrants that then oppreſs'd this country: Amongſt whom the forenamed *Pittacus* might ſeem one; but his purpoſe was contrary: who uſurped the ſoveraignty of all, that by ſuppreſſing the inferior Tyrants he might reſtore the people to their liberty. From whence came alſo *Arion*, *Theophraſtus*, and others. This Iſland was given by *Calo Joannes* the *Greek* Emperor, together with his ſiſter, unto *Franciſcus Cataluſius* a *Genoeſe*, in the year 1355. in recompenſe of his valour and ſervice done him in the *Turkiſh* wars. In whoſe poſterity it long continued, they governing the ſame with great juſtice: linkt in alliance with the Emperors of *Trapezond*, and other *Grecian* Princes. But when the *Turk* had poſſeſt himſelf of all the confining Nations, they became his tributaries: paying for the ſame the annual ſum of 4000 Ducats. *Dominicus Cataluſius*, having ſurpriſed his elder brother, and delivered him to *Baptiſta* a *Genoeſe*, partaker of the conſpiracy, and after having murther'd him, inveſted himſelf in the ſoveraignty. The laſt and wicked Prince of that family;

For *Mahomet* the Great, in the year 1462. incenſed againſt him, as well for harbouring the Pirats of *Italy* and *Spain*, who ſold to him their ſlaves, and gave him part of their booty, as for the execrable murther of his Brother, paſſing into *Aſia* with not above two thouſand *Janizaries* (but followed by an hundred ſail of Ships & Gallies) came by land to *Poſſidium*, over againſt *Lesbos*: whither tranſported he over-ran the whole Iſland, and beſieged the Prince in the City of *Mitylen*, who after ſeven and twenty days ſiege ſurrendred the ſame, together with all the ſtrong Forts of the Iſland, upon condition that he ſhould give him ſome other Country equal unto it in value: whereupon by ſolemn oath he obliged himſelf. But the faithleſs *Turk* poſſeſt of his prey, commanded the Prince to remove to *Conſtantinople*; puts a ſtrong Garriſon into the City; and diſtinguiſhed the Inhabitants according to their degrees, the better ſort he leadeth away with him, giveth away thoſe of the middle condition, (afterwards ſold as they do Sheep in Markets) and leaveth behind the dregs of the people to their own arbitrement, as dangerleſs, and unprofitable: reſerving to himſelf eight hundred boys and virgins, excelling the reſt both in birth and beauty. But deſerv'd vengeance would not ſo relinquiſh the fratricide; caſt not long after into priſon upon this occaſion. A youth that had eſcaped out of the great *Turks Seraglio*, was by him entertained at *Mitylen*, whom he had converted to the Chriſtian Religion, and after notwithſtanding moſt wickedly contaminated. Un-mindful of him in this tempeſt of calamities, he had left him behind him: when after, being preſented to the Emperour for his admirable beauty, he was known, and the Prince clapt up as his inveigler. Now every day expecting the Executioner, for his ſafety he abjured his Saviour: whereupon circumciſed and veſted by the Great *Turk*, he was ſet at liberty. Too dear a purchaſe for ſo ſhort a breath: impriſoned again ſoon after, and finally ſtrangled. This Iſland in ſuch ſort ſubjected to the *Turkiſh* obedience, at this day ſo continueth, inhabited for the moſt part by *Grecians*. All that is left of the City of *Mitylen*, which deſerveth obſervation, is the Caſtle, exceeding ſtrong, and manned by an able Garriſon, and the Arſenal for Gallies: whereof divers are here kept continually to ſcour theſe Seas, infeſted greatly by Pirats.

On the one and twentieth of *September* the winds grew contrary: and Seas (though not rough) too rough to be brooked by ſo ſmall a Veſſel, no bigger, and like in proportion to a *Graves-end* Tilt-boat; yet rowing under the ſhelter of the land, we entred the Gulph of *Calonus:* they hoping to have found ſome purchaſe about a Ship caſt there away but a litle before, divers of them leapt into the Sea, and diving unto the bottom ſtayed there ſo long, as if it had been their habitable element. And without queſtion they exceed all others in that faculty; trained thereunto from their childhood: and he the excellenteſt amongſt them that can beſt perform it: Inſomuch, that although worth nothing, he ſhall be proffered in marriage the beſt endowed and moſt beautiful virgin of their Iſland. For they generally get their living by theſe ſponges, gathered from the ſides of Rocks about the bottom of the *Straights*; ſometimes fifteen fathom under water. A happy people that live according to nature; and want not much, in that they covet but little. Their apparel no other than linen breeches; over that a ſmock cloſe girt unto them with a towel; putting on ſometimes when they go aſhore, long ſleeveleſs coats of home-ſpun cotten. Yet their backs need not envy their bellies: Biſket, Olives, Garlik, and Onions being their principal ſuſtenance. Sometimes for change they will ſcale the Rocks for Sampier, and ſearch the bottom of the leſs deep Seas for a certain little fiſh (if I may ſo call it) ſhaped like a burr and named by the *Italians*, *Riccio*. Their ordinary drink being water; yet once a day they will warm their bloods with a draught of wine, contented as well with this, as thoſe that with the rarities of the earth do pamper their voracities.

Diſcite quam parvo liceat propucere vitam;
Et quantum natura petat: non erigit ægros
Nobilis ignoto diffuſus Conſule Bacchus.
Non auro myrrhaque bibunt; ſed gurgite puto
Vita redit ſatis eſt populis fluviuſque Cereſque.
Lucan. l. 3.

Learn with how little, life may be ſuſtain'd
And how much nature would. Not generous wines
Of unknown age avail where health declines.
In Gold nor Myrrh drink they: but the pure flood
Preſerves them, bread and it ſuffice for food.

When they will they work, and ſleep when they are weary: the bank that they row upon, their couches (as ours was the poup:) hardned by uſe againſt heat and cold, which day and night interchangeably inflicteth. So chearful in poverty, that they will dance whileſt their legs will bear them, and ſing till they grow hoarſe: ſecured from the cares and fears that accompany riches.

O ſafe condition of mean eſtate! a good
Given by the Gods, as yet not underſtood.

—— O vitæ tuta facultas
Pauperis, angustique laris! O munera nondum
Intellecta Deum! —— *Lucan. l.* 5.

Upon the two and twentieth of *September*, the winds continuing contrary, we but a little ſhortned our journey, deſcrying a ſmall Sail that made towards us, and thinking them to be Pirates, we rowed back by the ſhore with all poſſible ſpeed. In the evening we returned to the place that we fled from; when going a-ſhore, one attired like a woman, lay groveling on the ſand, whilſt the reſt skipt about him in a ring, muttering certain words, which they would make me believe were prevalent charms to alter the weather to their purpoſe. On the three and twentieth we continued weather-bound, removing after it grew dark to another anchorage; a cuſtom they held, leſt obſerved by day from Sea or ſhore, they might by night be ſurprized. We lay in a little Bay, and under a cliff, where not one of us but had his ſleep interrupted by fearful dreams, he that watched affirming that he had ſeen the Devil; ſo that in a great diſmay we put from ſhore about mid-night: But whether it proceeded from the nature of the vaporous place, or that infeſted by ſome ſpirit, I leave to decide. It is reported of a little rocky Iſland hard by, named formerly *Æx*, and ſacred unto *Neptune* (whereof we have ſpoken ſomething already) that none could ſleep upon it for being diſturbed with apparitions.

On the four and twentieth the Sea grew calm, and we proceeded on our voyage; towards evening we went aſhore on the firm of *Aſia* for freſh water, and came that night unto *Tenedos*.

In ſight of Troy, *an Iſle of wealth and fame*
While ſt Priam *in this ſtate abode:*
Now but a Bay; for Ships a faithleſs road.

Eſt in conſpectu Tenedos notiſſima fama
Inſula, dives opum, Priami dum regna manebant;
Nunc tantum ſinus, & ſtatio malefida carinis.
Virg. Æn. l. 2.

And ſo it is at this day: to which adjoineth the Town ſo named, with a Caſtle of no great importance. This Iſland containeth in circuit not above ten miles, removed but five from the *Sigean* ſhore; riſing into a round Mountain towards the North, the reſt level, and producing exceeding ſtrong wines, which declare the Inhabitants to be *Greciant*. Firſt, it was called *Leucophryn*, then *Tenedos*, of *Tenes* the ſon of *Cycnus*, who reigned in *Colone* a City of *Troas*. It is ſaid, that accuſed by his ſtep-mother (in revenge of her repulſes) for proffering that which ſhe inceſtuouſly ſought, his father put him into a Cheſt, and threw him into the Sea: being born by a tempeſt unto this Iſland, and ſo admirably delivered; where from that time forward he reigned. And becauſe a Muſician was of the conſpiracy with his mother, he made a Law, that no Muſician ſhould enter the Temple which he had built, and conſecrated to *Apollo Smintheus* then Protector of this Iſland, as appeareth by the invocation of *Chryſes*.

O Smintheus, *thou that bear'ſt the ſilver bow;*
That Chryſa *guard'ſt, with* Cilla *moſt divine,*
And Tenedos, *to my dire curſe incline.*

Audi me argenteum habens arcum qui Chryſen undique tueris,
Cillamque valde divinam, Tenedoque fortiter imperas
Smintheu —— *Hom. Il. l.* 1.

But certain it is, that *Tenes* came hither, and peopled it, being deſolate before. In the wars of *Troy* he was ſlain by *Achilles*. And for that he was a juſt Prince, full of worth and magnanimity, they honoured him after his death with his ſacrifices and a Temple; wherein it was not lawful ſo much as to mention *Achilles*.

With the morning they renewed their labour, rowing along the chalky ſhore of the leſſer *Phrygia*. Now againſt Cape *Janizary* (deſirous to ſee thoſe celebrated fields where once ſtood *Ilium* the glory of *Aſia*, that hath afforded to rareſt wits ſo plentiful an argument) with much importunity and promiſe of reward) it being a matter of danger) I got them to ſet me aſhore. When accompanied with two or three of them, we aſcended the not high Promontory, level above, and crown'd with a ruinous City, whoſe imperfect walls do ſhew to the Sea their antiquity. Within are more ſpacious Vaults, and ample Ciſterns for the receipt of water. The foundation hereof ſhould ſeem to have been laid by *Conſtantine* the Great, who intending to remove the ſeat of his Empire, began here to build: which upon a new reſolution he erected at *Byzantium*. This is that famous Promontory of *Sigeum* honoured with the Sepulchre of *Achilles*, which *Alexander* (viſiting it in his *Aſian* expedition) covered with flowers, and ran naked about it, as then the cuſtom was in Funerals: ſacrificing to the Ghoſt

of his kinſman, whom he reputed moſt happy, that had ſuch a Trumpet as *Homer* to re-ſound his vertues.

The firſt that reigned in this Country was *Teucer*; begot (as they feign) by the River *Scamander* on the Nymph *Idea*. Him ſucceeded *Dardanus* the ſon of *Jupiter*, and *Electra* the daughter of *Atlas*, and wife to *Coritus* King of *Hetruria*; who flying *Italy* for the death of his brother *Jaſius*, firſt planted in *Samothracia*, and afterward removing hither, eſpouſed *Batea* the daughter of *Teucer*, and in her right poſſeſſed this Kingdom. Whoſe off-ſpring is thus related by *Æneas*.

Dardanum quidem primum genuit nubi cogus Jupiter,
Condiditq; Dardaniam. Quoniam nondum Ilium ſacrum
In campo conditum erat oppidum diverſarum linguarum ho-
Sed adhuc loca ſub montana habitabant fontoſæ Idæ. (minũ.
Dardanus vero genuit Ericthonium Regem.
Qui cum ditiſſimus erat mortalium omnium.
Troem autem Ericthonius Trojanis Regem.
Ex Troe vero tres filii inculpati nati ſunt,
Iluſque, Aſſaracuſque, & divinus Ganymedes,
Qui ſane pulcherrimus fuit mortalium hominum.
Ilus vero genuit filium præclarum Laomedonta.
Laomedon vero Tithonum genuit Priamumque
Lampumq; Clitiumq; Hicetaonemq; ramum Martis.
Aſſaracus autem Capym genuit: hic Anchiſem genuit filium,
Sed me Anchiſes.——

Hom. Il. l. 20.

Cloud chaſing Jove *did* Dardanus *beget,*
Who built Dardania: *ſacred* Ilium *yet*
Deckt not the lower Plains poſſeſt by men
Of different tongues; they populated then
The foot of ſount-full Ida. Joves *ſon begot*
King Ericthonius, *richer liv'd there not.*
Rich Ericthonius, Tros *the* Trojan *King.*
From Tros *three un-impeached ſons did*
Ilus, Aſſaricus, *divine* Ganymed, *(ſpring.*
The faireſt youth that ever mortal bred,
Ilus *begot far-fam'd* Laomedon,
He Tithon, Priam, *brave* Hicetaon,
Lampus, *and* Clitius. *Great* Aſſaracus
Got Carys, *he* Anchiſes, *and he, us.*

Ilus was the firſt that after the Flood adventured to inhabit the Plains. For before men dwelt on the tops of Mountains: and by little and little deſcended as their terrors forſook them, changing their conditions with the places: and by how much nearer the Sea, by ſo much the more civil. In the Plain beyond us (for we durſt not ſtraggle farther from the ſhore) we beheld where once ſtood *Ilium* by him founded: called *Troy* promiſcuouſly of *Tros*. Afterward fained to have been walled about by *Neptune* and *Phœbus* in the days of *Laomedon*. Who hath not heard of this glorious City, the former taking, the ten years war, and latter final ſubverſion? which befell according to *Euſebius*, in the year of the world 2784, and ſecond of *Abdons* government of *Iſrael*,

Scaliger *refers unto the year of the world* 2768.

——Si magna fuit cenſuque viriſque
Perque decem potuit tantum dare ſanguinis annos,
Nunc humiles veteres tantummodo Troja ruinas,
Et pro divitiis tumulos oſtendit avorum.
Ovid. Met. l. 5.

So rich, ſo powerful, that ſo proudly ſtood,
That could for ten years ſpace ſpend ſo much blood:
Now proſtrate, only her old ruins ſhows,
And Tombs that famous Anceſtors incloſe.

But thoſe not at this day more than conjecturally extant. They that favour not the inventions of *Virgil*, report that *Æneas* removed not from hence: but ſucceeded in this Kingdom: which for a long time after remained in his poſterity: highly honoured by the *Grecians* themſelves for his wiſdom, valour, and piety, (he not conſenting to the rape of *Helena*) who forbare to damnifie both his perſon and fortunes. Whereupon ſuſpected it was, that he betrayed the City. But the prophecy that *Homer* makes of him in the perſon of *Neptune*, then ready to be done to death by *Achilles*, in my opinion is a teſtimony for *Virgil*:

Sed cur hic nunc innocens dolores patitur
In caſſium ob alienas culpas? grata autem ſemper
Munera diis exhibet, qui cœlum latum habitant.
Sed agite, nos ſaltem ipſum a morte ſubducamus,
Ne forte Saturnides iraſcatur ſi Achilles
Hunc interimat: fatale enim ei eſt evitare.
Ut ne ſine prole genus & prorſus extinctum pereat
Dardani, quem Saturnides præ omnibus dilexit liberis
Qui in ſe nati ſunt mulieribus mortalibus
Jam enim Priami genus odit Saturnus,
Nunc autem jam Æneæ vis Trojanis imperabit
Et nati natorum qui deinceps naſcentur.
Hom. Il. l. 20.

Why crimeleſs, ſuffers he for others crimes?
Who gods with grateful gifts ſo many times
Hath feaſted. Come, now free we him from death:
Leſt if through wounds Achilles *force his breath,*
Jove *chance to ſtorm. Fate doth his ſcape intend,*
For fear the ſtock of Dardanus *ſhould end:*
Whom Jove *(who now doth* Priams *race deteſt)*
Of all begot on mortal dames lov'd beſt.
Æneas, *and his childrens children ſhall*
The Trojans *rule, and re-erect their fall.*

there

there being no mention made of any of his Progeny that here reigned after him. North of this Promontory is that of *Rhœteum*, celebrated for the Sepulchre of *Ajax*, and his ſtatue: by *Antonius* tranſported into *Egypt*, and reſtored unto the *Rhœtenſi* by *Auguſtus*. *Panſanias* reports from the mouths of the *Æolians*, who re-peopled re-edified *Ilium*, how that the Armor of *Achilles* (the cauſe of his madneſs, and ſelf-ſlaughter) was, after the ſhipwrack of *Ulyſſes*, thrown up by the Sea upon the baſis of his monument:

Which given to Seas by Tempeſts Neptune *caught;*
And juſter, to the true deſerver brought.

Juſtior arripuit Neptunus in equora jactum
Naufragio, ut dominum poſſet adire ſuum.
Alciat. Emb.

'Twixt theſe two Capes there lyeth a ſpacious Valley. Near *Sigeum* was the ſtation for the *Grecian* Navy: but nearer *Rhœteum* the River *Simois* (now called *Simores*) diſchargeth it ſelf into the *Helleſpont*. This draweth his birth from the top of *Ida*, the higheſt mountain of *Phrygia*, lying Eaſtward from hence; and reſembled, for that it hath many feet, unto a certain rough worm, which is called *Scolopendra*: approaching the Sea not far ſhort of *Mitylen*, and ſtretching North-ward to the leſſer *Myſia*. Famous for the judgement of *Paris*, and pregnancy in Fountains: from whence deſcend four Rivers of principal repute, *Æſopus* and *Granicus* (made memorable by *Alexander*'s victory,) theſe turn their ſtreams to the North: *Simois*, and *Scamander*, that regard the *Ægeum*. Two not far disjoyning vallies there are that ſtretch to each other, and joyn in an ample plain (the theatre of thoſe ſo renowned bickerments) where ſtood the antient *Ilium*, if not fortunate, not inglorious, nor un-revenged.

Old Troy *by* Greeks *twice ſackt: twice new* Greece *rued*
Her conquering Anceſtors. Firſt when ſubdued
By Rome's *bold* Trojan *progeny: and now*
When forc'd through Turkiſh *inſolence to bow.*

Bis vetus everſum eſt Argivis Ilion armis,
Bis nova victores Græcia luget avos.
Maxima Trojanos retulit cum Roma nepotes:
Atq; iterum imperium cum modo Turkus habet.
I. C. Scal.

Through theſe fore-named vallies glide *Simois*, and divine *Scamander*: ſo named ſaith *Homer* by men; but *Xanthus* by celeſtials. *Xanthus*, in that the ſheep that drunk thereof had their fleeces converted into yellow, according to *Ariſtotle*: *Scamander*, of *Scamander*, who therein drowned himſelf. Of this River they made a Deity, and honoured it with Sacrifices. It was an antient cuſtom amongſt the *Trojan* Virgins, for ſuch as were forthwith to be marryed, to bathe themſelves therein, and with theſe words to invocate the River:

Come, O Scamander, *pluck my Virgin flower.*

Sume, O Scamander, virginitatem meam.

So that on a time *Cimon* an *Athenean* (for the *Athenians* were mixed with the *Trojans*) being in love with *Callirrhoe* a Lady of principal parentage, now betrothed to another, crowned his head with Reeds, and hid himſelf in the Sedges adjoining: when upon her ſinging of that uſed verſe, he leapt out of the covert, and replyed moſt willing, by conſtraint defloured her: upon which occaſion, that ſolemnity was abrogated. Nearer the Sea it joineth with *Simois*: there it ſhould ſeem where *Achilles* was ſo ingaged by the waters;

Nor ſhrunk Scamander, *but inrag'd the more*
A climing billow high in air up-bore.
And with an out-cry ſilver Simois *thus*
Exhorteth: Come, dear brother, now let us
Our forces join, &c.

Neque Scamander remiſit ſuam vim, ſed adhuc magis
Succenſuit Pelidæ: extulit autem undam aquæ,
In altum ſublatus, Simoentem ut hortabatur clamans:
Chare frater, rubur viri ambo ſaltem
Cohibeamus, &c.
Hom. Il. l. 21.

and proceeding, do make certain Lakes and Mariſhes. Theſe Rivers, though now poor in ſtreams, are not yet ſo contemptible, as made by *Bellonius*, who perhaps miſtaketh others for them, (there being ſundry rivolets that deſcend from the mountains) as by a likelyhood he hath done the the ſite of the antient *Troy*. For the ruines that are now ſo perſpicuous, and by him related, do ſtand four miles South-weſt from the fore-ſaid place, deſcribed by the Poets, and determined of by the Geographers: ſeated on a hanging hill, and too near the naval ſtation to afford a field for ſuch diſperſed encounters, ſuch long purſuits, interception of ſcouts, (then when the *Trojans* had pitched nearer the Navy) and executed ſtratagems, as is declared to have hapned between the Sea and the City. Theſe reliques do ſufficiently declare

the greatneſs of the latter, and not a little the excellency. The walls (as *Belloniu*s, but more largely, deſcribeth it) conſiſting of great ſquare ſtone, hard, black, and ſpongy, in divers places yet ſtanding; ſupported on the inſide with pillars about two yards diſtant one from another, and garniſhed once with many now ruined Turrets: containing a confuſion of thrown-down buildings, with ample Ciſterns for the receipt of rain; it being ſeated on a ſandy ſoyl, and altogether deſtitute of Fountains. Foundations here are of a Chriſtian Temple; and two Towers of Marble, that have better reſiſted the fury of time: the one on the top of a hill, and the other nearer the Sea in the valley. From the wall of the City another extendeth (ſupported with Buttreſſes, partly ſtanding, and partly thrown down) well-nigh unto *Ida*: and then turning is ſaid to reach to the Gulph of *Satelia*, about twenty miles diſtant. Half a mile off, and Weſt of theſe ruins, oppoſing *Tenedos*, are the hot-water-bathes, heretofore adorned, and nighboured with magnificent building: the way thither incloſed as it were with Sepulchres of Marble, many of the like being about the City, both of Greeks and Latins, as appeareth by the ſeveral characters. Two Baths there be; the one choaked with rubbige, the other yet in uſe, though under a ſimple coverture. But now the ruins bear not altogether that form, leſſened daily by the *Turks*, who carryed the pillars and ſtones unto *Conſtantinople* to adorn the buildings of the great *Baſſaes*; as they now do from *Cyzicus*. This notable remainder of ſo noble a City, was once a ſmall Village of the *Ilians*. For the *Ilians*, after the deſtruction of that famous *Ilium*, often thifting the ſeat of the new, here fixt it at laſt, as is ſaid, by the advice of an Oracle; containing one only contemptible Temple dedicated to *Minerva*, at ſuch time as *Alexander* came thither: who then offered up his ſhield, and took down another (that which he uſed in his fights) enriching the Temple with gifts, and honouring the Town with his name; exempting it from tribute, and determining upon his return to erect in it a ſumptuous Temple, to inſtitute ſacred games, and to make it a great City. But *Alexander* dying, *Lyſimachus* took upon him that care: who immured it with a wall containing forty furlongs in circuit; yet ſuffered to retain the name of *Alexandria*. After it became a Colony, and an Univerſity of the *Romans*, of no mean reputation. *Fimbria* the Queſtor, having in a ſedition ſlain the Conſul *Valerius Flaccus* in *Bithynia*, and making himſelf Captain of the *Roman* Army, the Citizens refuſing to receive him, as a Robber and a Rebel, beſieged this City, and in eleven days took it, who boaſted that he in eleven days had done that, which *Agamemnon* with five hundred ſail of ſhips, and the whole *Greek* nation, could hardly accompliſh in ten years. To whom an *Italian* anſwered, That they wanted an *Hector* to defend them. Pieces of ruines throughout theſe Plains lye every where ſcattered.

Returning again to our Barque, hard by, on the left hand left we *Imbrius*, now called *Lembro*, once ſacred to *Mercury*, and not far beyond *Lemnos*; famous for the fabulous fall of *Vulcan*.

Me quoque de cœlo pede jecit Jupiter olim
Contra illum auxilium miſero ut mihi ferre pararem.
Aſt ego cum cœlo Phœboque cadente ferebar
In Lemnum ut cecidi, vix eſt vis ulla relicta.
Hom. Il. l. 1.

'Gainſt Jove *once making head, he caught me by*
The foot, and flung me from the profound skie:
All day I was in falling: and at night
On Lemos *fell: life had forſook me quite.*

Whereupon, and no marvel, he ever after halted. The *Grecians* there now inhabiting do relate

——(Quid non Græcia mendax
Audet in hiſtoria?)——

——(*What dares not lying* Greece
In Hiſtories inſert?)——

that he brake his thigh with a fall from a Horſe on the ſide of a hill, which at this day beareth his name. The earth in that place thereupon receiving thoſe excellent vertues of curing of wounds, ſtopping of fluxes, expulſing poyſons, &c. now called *Terra Sigillata*, in that ſealed; and there only gathered. In regard of the quality of this earth which is hot, the Iſland was conſecrated to *Vulcan*, who ſignifieth fire. For the Antient expreſſeth under theſe Fables, as well the nature of things, as manners of perſons. And now, ſo heretofore in the digging thereof they uſed ſundry ceremonies: ceremony which giveth repute unto things in themſelves but trivial. It was wont to be gathered by the Prieſts of *Venus*, who amongſt other rites, did mingle the earth with the blood of a Goat (printing the little pellets whereinto divided, with his form) which was ſacrificed unto her. The neglect of this her honour by the women

of

of the Iſland, was the cauſe, as they fable, of their goat-like ſavour: ſo that loathed by their husbands (who ſhortly after making wars upon the *Thracians*, had eſpouſed their Captives) and burning with a womanly ſpleen, in one night they maſſacred them all, together with their Concubines; after murdering their own Children, leſt they in time to come ſhould revenge the blood of their Fathers: and ſo extinguiſhed the whole generation. This Hill lyeth South of the ruins of that antient *Hephaſtia* which gave a name unto *Vulcan*, and about three flight-ſhots removed. Between which ſtandeth *Sotica*, a little Chappel frequented by the *Greek Colieros* upon the ſixth of *Auguſt*: where they begin their Oriſons, and from thence aſcend the Mountain to open the vein from whence they produce it, which they do with great preparations and ſolemnities, accompanied with the principal *Turks* of the Iſland. That which covereth it, being removed by the labour of well-nigh fifty Pioners; the Prieſts take out as much as the *Cady* doth think for that year ſufficient, (leſt the price ſhould abate by reaſon of the abundance) to whom they deliver it: and then cloſe it up in ſuch ſort, as the place where they dig'd, is not to be diſcerned. The vein diſcovered, this precious earth, as they ſay, doth ariſe like the caſting up of worms: and that only during a part of that day: ſo that it is to be ſuppoſed rather, that they gather as much as the ſame will afford them. Certain bags thereof are ſent to the great *Turk*: the reſt they ſell, (of which I have ſeen many cups at *Conſtantinople*: but that which is ſold to the Merchants is made into little pellets, and ſealed with the *Turkiſh* character. The ceremonies in the gathering hereof, were firſt inducted by the *Venetians*.

And now we entred the *Helleſpont*.

A. *Mount Ida.* D. *Abydos.* G. *Zembenit.* K. *Cape Janizary.*
B. *Tenedos.* E. *Seſtos.* H. *Helleſpont.* L. *Ruins of Alexandria.*
C. *Seat of old Troy.* F. *Maytos.* I. *Callipolis.* M. *Mouth of Simois and Scamander.*

ſo called of *Helle* the daughter of *Athamas* King of *Thebes*, and ſiſter of *Phryxus*: who flying the ſtratagems of their Step-mother *Ino*, was drowned therein. Bounded on the left hand with the *Thracian Cherſoneſus* (vulgarly called St. *George*'s arm) a *peninſula* pointed to the South-weſt: whereon ſtood the Sepulcher of *Hecuba*, called *Cynoſſema*, which ſignifieth a Dog: fained to have been metamorphoſed into one, in regard of her impatiency. She in the diviſion of the *Trojan* Captives, contemned, decided, and avoided of all, fell to the hated ſhare of *Ulyſſes*: when to free her ſelf from ſhame and captivity, ſhe leapt into the *Helleſpont*. But *Dictys Cretenſis* ſaith, that diſtracted with her miſeries, and execrating the enemy, ſhe was ſlain by them, and buryed in the aforeſaid Promontory. On the right hand the *Helleſpont* is confined with the leſſer *Phrygia*. It divideth *Europe* from *Aſia*, in ſundry places, not above a mile broad,

broad, in length about forty, (now called the Chanel of *Conſtantinople*) and having a current that ſetteth into *Ægeum*: a trade-wind blowing either up or down, which when contrary to the ſtream, doth exceedingly incenſe it, the Mountains on each ſides are clothed with Pines, from which much pitch is extracted.

Three Leagues above the entrance, and at the narroweſt of this Straight ſtand *Seſtos* and *Abydos*, oppoſite to each other: formerly famous for the unfortunate loves of *Hero* and *Leander*, drowned in the uncompaſſionate Surges, and ſung by *Muſæus*. Here *Xerxes*, whoſe populous Army drank Rivers dry, and made Mountains circum-navigable, is ſaid to have paſt over into *Greece* upon a bridge of Boats. Whereof *Lucan*.

——Fama canit tumidum ſuper equora Xerxem
Conſtruxiſſe vias, multum cum pontibus auſus
Europamque Aſiæ, Seſtonque admovit Abydo:
Inceſſitque fretum rapidi ſuper Helleſponti,
Non Eurum, zephyrumque timens
Longæque tremum ſuper æquora turres.
Lucan. l. 2.

Fame ſings how Xerxes *upon* Neptune's *Brine*
Erected ways: that by a Bridge durſt join
Europe *to* Aſia; Seſtos *to* Abydos:
Who on the fretful Helleſpontus *goes,*
Not dreading Zephyrus, *now* Eurus *raves;*
The high Towers tremble on the wrathful Waves.

Which when broken by Tempeſts, he cauſed the Sea to be beaten (as if ſenſible) with three hundred ſtripes, and fetters to be thrown therein; forbidding any to ſacrifice unto *Neptune*. Nor ſped the winds better.

In Corum atque Eurum ſolitus ſævire flagellis
Barbarus, Æolio nunquam hoc in carcere paſſos.
Juv. Sat. 10.

Who ſcourg'd the Eaſt & North-eaſt winds: till then
Never ſo ſerv'd; not in Æolian *den.*

O the dog-like rage and arrogant folly of Ideots advanced to Empire!

Sed qualis rediit? Nempe una cruentis
Fluctibus, & tarda per denſa cadavera prora.
Idem.

But how return'd? Diſmaid, through blood-ſtain'd
With one Boat, ſtopt by floating carcaſſes. [*Seat*

Abydos ſtands in *Aſia*, which the *Mileſians* firſt founded by the permiſſion of *Gyges* King of *Lydia*, unto whom all the country was ſubject. Taken by the *Turks* in the reign of *Orchanes*, ſucceſſor unto *Ottoman*, through the treaſon of the Governours daughter; who, like another *Scylla*, bewitched with the perſon of *Abdurachman*, and his valour, often ſeen from the towers of the Caſtle, as he approached near the wall, threw down a Letter tyed unto a ſtone, wherein ſhe manifeſted her affection; and promiſed the delivery of the Caſtle, if he would perſwade the General to remove his ſiege, and return himſelf in the dead of the night, and follow her directions. The defendants over-joyd at the enemies departure, drink freely, and ſleep ſoundly, when *Abdurachman* coming with a ſelected crew was let in by his attending Lover, who conducted him to the Gates, where he ſlew the drowſie Guard, and ſet them open to his followers, ſurpriſing the Captain in his bed, whom he carryed away priſoner, and fortified the place with *Mahometans*. *Seſtos* ſtands in *Europe*, though never great yet ſtrongly built, and once the principal City of the *Cherſoneſus*: afterward defaced, a Caſtle was built in the room thereof. *Abydos* is ſeated upon a low level: and *Seſtos* on the ſide of a Mountain, yet deſcending to the Sea: both bordering the ſame with their Caſtles; whereof the former is four-ſquare, the other triangular. Terrible towards the Sea in regard of the number and huge proportion of the Ordnance planted level with the water. Moreover, kept by ſtrong Garriſons: yet nothing leſs than invincible, by reaſon of the over-peering Mountains that back the one, and ſlender fortification of the other to land-ward. Theſe at this day are vulgarly called the Caſtles. All Ships are ſuffered to enter, that by their multitude and appointment do threaten no Invaſion; but not to return without ſearch and permiſſion: of which we ſhall ſpeak in the proceſs of our Journal. A little beyond we paſt by the ruines of a Caſtle, which the *Turkiſh* Carmaſals and Gallies ſtill ſailing by, ſalute with their Ordnance, it being the firſt Fort by them taken in *Europe*, who call it *Zembenick*. Surpriſed by *Solyman*, the eldeſt ſon of the foreſaid *Orchanes*: who paſſing the *Helleſpont* by night, conducted by a *Greek*, whom he had taken before, by means of a dung-hill which ſurmounted the wall, with facility entred it; the Inhabitants not dreaming that they could have paſt into *Europe*, (who had made upon the ſudden certain little Boats for that purpoſe, yet more generally ſaid to be tranſported by the *Genoeſes* for a ducate a head) being diſperſed in their Vineyards, and treading their Corn, which they accuſtom to do by night in theſe Countries. The bſotted *Grecians* (a preſage

of

of their approaching ruine) being ſo far from endeavouring a recovery, that they jeſted at the loſs, and ſaid that they had but taken a Hogs-ſtie, alluding to the name, called *dochaſtron*. That night we came to *Callipolis*, ſome twenty miles diſtant: and thruſt *Coiro* into a little Haven North of the Town; but only capable of ſmall Veſſels.

Callipolis is a City of *Cherſoneſus*, ſeated at the bottom of a Bay: ſo ſhallow, that Ships do there uſually anchor, as throughout the whole *Helleſpont*. Some converting *C* into *G*, do conjecture that it was called *Gallipolis* of the *Gauls* that over-ran thoſe Countries, under the conduct of *Brennus* a *Britain* (if our Chronicles err not) and brother to *Belinus*. But in that a *Greek* ſirname, it ſeemeth to deny the receit thereof from a Foreigner. *Pauſanius* maketh mention of one *Callirolis*, the younger ſon of *Calcothous*, who had ſent *Echopolis* his elder brother to aſſiſt *Meleager* in chaſe of the Bore of *Calydon*. *Echopolis* there ſlain, and the news thereof coming to *Callipolis*, in a rage he ran into the Temple, and threw the wood from the Altar, his Father then ſacrificing to *Apollo*: who thinking that it had been in contempt of his ſacrifice, ſtruck out his brains with a fire-brand, and ſo deprived himſelf of poſterity. *Callipolis* maketh a fair ſhew afar off; but entred, is nothing leſs than it promiſed: a part thereof poſſeſſing the ſhore, and the reſt the riſing of the Mountain: unwalled, and without either Citadel or Fortreſs. Along the ſhore there are divers dry ſtations for Gallies. On the South-ſide of the City, in a little Plain, are ſundry round Hills: the Sepulchres, as they ſay, of certain *Thracian* Kings; for ſuch was the ancient cuſtom of burial. The Country above, is champion and not barren; but rarely inhabited. The infinite number of *Turkiſh* Graves by the high-way ſides, and adjoyning Hills, do ſhew it to have been plentifully inhabited by them, and of a long continuance; it being the firſt City that they took in *Europe*, under the leading of the aforeſaid *Solyman*, in the year 1338. Here is a Ferry for Tranſportation into *Aſia*. *Greeks* and *Jews*, together with the *Turks* do inhabit the Town, and are admitted their Churches and Synagogues. Here alſo is a Monaſtery of *Romiſh* Friers, of the Order of St. *Auguſtine*: one of them being at this time (but not dwelling in the Covent) the *Frank* Conſul; whoſe office is to diſpatch and diſcharge the dues of all Chriſtian Ships, not Subject to the *Grand Signior*, and admitted free Trading, below at the Caſtles. To this houſe I repaired, with hope of ſome refreſhment after my wearifom voyage: but he then from home, I was forced to return to my water-bed; there being no Inns for entertainment throughout in-hoſpital *Turkie*: yet is this Town well furniſhed with all ſorts of proviſion. What is here ſold by the *Greeks*, you may agree for a price: but the *Turks* will receive your mony, and give you a quantity for it, according to their own arbitrement; but truly enough, and rather exceeding, than ſhort of your expectation. For two or three Aſpers (whereof twenty are near upon a ſhilling) a Butcher will cut off as much Mutton (for they divide it not into joynts) as will well ſatisfie three though hungry: which they carry to the Cooks, who make no more ado, but ſlicing it into little gobbets, prick it on a prog of Iron, and hang it in a Furnace. Derided, and flouted at by divers of the baſer people, at night we returned to our Bark. And departing the next morning, were forth-with met with a contrary wind, which drove us to the ſhelter of a Rock not far from the Town: where we abode all that day, and the night enſuing: they opening and waſhing part of their Sponges: which laid on the ſhore, by the bulk you would have thought to have been a fraught for a Pinnace, which ſtived into Sacks, when wet, were beſtowed under the ſide benches and croſs banks of their little Veſſels.

On the ſeven and twentieth of *September*, before day, we left the ſhore, and after while entred the *Propontick* Sea: confined with *Thrace* on the one ſide, and with *Bythynia* on the other: joyning to the *Euxine* Sea by the Streights of *Boſphorus*, as it doth to the *Ægean* by the *Helleſpont*. It is a hundred and fifty Furlongs in length, and almoſt of like Latitude; ſo that thoſe which ſail in the midſt, may deſcry from all parts the environing land, called now *Mar de Marmore* by the *Italians* of *Marmora*, a little, but high Iſland, which ſtandeth againſt the mouth of the *Helleſpont*, and in ſight of *Callipolis*: at whoſe South ſide that night we arrived.

This Iſland was anciently called *Proconeſus*, the Country of *Ariſteus*, a famous Poet, that flouriſhed in the days of *Cræſus*, and a notable Jugler: who dying (or ſo ſeeming to do) his body could be no where found by his friends that were aſſembled to bury him. It had two Cities of that name, the Old and the New: the former built by the builders of *Abydos*. Celebrated for excellent Quarries of white Marble; and therefore now called *Momora*: where a number of poor Chriſtian ſlaves do hew ſtones daily for that magnificent *Moſque* which is now a building at *Conſtantinople* by this

this *Sultan*. It hath a ſmall Village towards the North, with a Haven peopled by *Greeks*. The ſoil apt for Vines, and not deſtitute of Corn: affording alſo paſturage for Goats, whereof they have plenty. Incredible numbers of Partridges, like to thoſe of *Sio*, here run on the Rocks, and fly chiding about the Vineyards. Having climbed the Mountains, ſteep towards the Sea, we got to the Town, and bought us ſome victuals. At night we returned to our Boat which lay in an obſcure Bay, where they ſpent the next day in waſhing the reſidue of their Sponges: whilſt I and my Interpreter ſpent our time on the top of the Mountain in the Vineyards: not well pleaſed with this their delay, now more affecting their eaſe than when without the *Helleſpont*: being rid of that fear (for no Pirate dare venture to come within the Cattles) which had quickned their expedition. In the evening we deſcended; where we found the Patron lying on his back upon a Rock, all dropping wet: ſpeechleſs, and ſtruggling with death to our ſeeming. The *Greeks* together by the ears, every one with his fellow: ſome in the Boat, and ſome upon the ſhore. Amongſt the reſt there was a blind man, who had married a young wife that would not let him lie with her, and thereupon had undertaken this journey to complain unto the Patriarch. He hearing his brother cry out at the receipt of a blow; guided to the place by the noiſe, and thinking with his ſtaff to have ſtruk the ſtriker, laid it on with ſuch a force, that meeting with nothing but air, and not able to recover himſelf, he fell into the Sea: and with much difficulty was preſerved from drowning. The clamor increaſed with their contentions: and anon the Patron ſtarting up, as if of a ſudden reſtored to life; like a mad man skips into the Boat, and drawing a *Turkiſh* Cymiter, beginneth to lay about him (thinking that his Veſſel had been ſurpriſed by Pirates,) when they all leapt into the Sea; and diving under the water like ſo many Dive-dappers, aſcended without the reach of his fury. Leaping aſhore, he purſues my *Greek*, whom fear had made too nimble for him; mounting a ſteep cliff, which at another time he could have hardly aſcended. Then turning upon me only armed with ſtones, as God would have it, he ſtumbled by the way; and there lay like a ſtone for two hours together: that which had made them ſo quarrelſom being now the peace-maker; having caſt the fetters of ſleep upon their diſtemperatures. For it being proclaimed death to bring wine unto *Conſtantinople*, and they loth to pour ſuch good liquor into the Sea, had made their bellies the overcharged veſſels. When the Patron awaked, and was informed by my *Greek* how he had uſed me, and withal of my reſolution (which was rather to retire unto the Town, and there expect a paſſage, than to commit my ſafety unto ſuch people) he came unto me, and kiſſed me, as did the reſt of his companions, (a teſtimony amongſt them of good will and fidelity) and ſo inforced me aboard. The winds the next day blew freſh and favourable. That night we came to anchor a little below the ſeven Towers: and betimes in the morning arrived at the Cuſtom-houſe. Then croſſing the Haven, I landed a *Galata*, and ſo aſcended the vines of *Pera*: where by Sir *Thomas Glover*, Lord Ambaſſador for the King, I was freely entertained: abiding in his houſe almoſt for the ſpace of four months. Of whom without ingratitude and detraction, I cannot but make an honourable mention.

Pauſanias King of *Sparta*, that is ſaid to have built, did but re-edifie this City: then called *Byzantium* of *Byza* the founder, and taken by aſſault but a little before from the *Perſians*. A while after he ſendeth for *Cleonice* the daughter of an honourable *Byzantine*, with purpoſe to have abuſed her: who vainly waſting tears and entreaties, deſires that for modeſties ſake the light might be extinguiſhed. The time delayed by her lingring addreſs, he falleth aſleep: and ſuddenly awaked with her ominous ſtumbling, then coming unto him, ſtarts up, miſdoubting ſome treaſon, and ſtrikes her to the heart with a dagger. Haunted by her ghoſt, or through the terrors of his guilt ſo perſwaded, ever ſounding in his ears this ſaying;

Tu cole juſtitiam, teque atque alios manet ultor. *Be juſt, Revenge attends on thee and others:*
Plut. in Mar.

he was forced to repair unto *Heraclea*, where the ſpirits of the deceaſed, by certain ſpels and infernal ſacrifices were accuſtomed to be raiſed. Which performed, the ghoſt of *Cleonice* appeared, and told him that ſoon after his arrival at *Sparta* his trouble ſhould end. Which did with his life, mewed up by the *Ephori* in the Temple of *Minerva*, (where he had taken ſanctuary:) condemned by them for the intended betraying of his Country unto *Xerxes*. *Byzantium* from that time forward grew famous, and
Zoſimus. held an equal repute amongſt the principal Cities; three years beſieged e're taken by the Emperour *Severus*, and at laſt made Sovereign of the reſt by the Emperour

Conſtan-

Conſtantinople. Who deteſting the aſcent of the Capitol, the Senate, and people, amplified the ſame, called it *Conſtantinople*, and made it the ſeat of his Empire: enduing it with the priviledges of *Rome*; the Citizens of one being free of the other, and capable of the dignities of either. But the chief cauſe of his remove was, that by being near, and drawing into thoſe parts his principal forces, the Empire towards the Eaſt might be the better defended, then greatly annoyed by the *Perſians*. The divine determination having ſo appointed or permitted, that way may be given to the ſpiritual uſurper, and to reſtore to the Weſtern world their temporal freedom, by with-drawing of their Legions, in the abſence of the Emperors, by the ſucceeding diviſion, and conſequent ſubverſion of that Empire. He intended firſt to have built at *Chalcedon*, on the other ſide of the *Thracian Boſphorus*; in view of this, and a little below it, whereof the *Megarians* were the builders called blind by the Oracle, for that, firſt arriving at that place they made choice of the worſe and leſs profitable ſite: the fiſh (eſpecially the *Tunny*, bred in the Lake of *Mœotis*, which exceedingly enriched the *Byzantines*) that came out of the *Euxine* Sea, being driven to the contrary ſhore by the ſtream, and frighted by the whiteneſs of the Cliffs from the other. And even at this day fiſh of ſundry kinds, at ſundry times, in incredible multitudes, are forced by the aforeſaid current into the Haven: when many entring far in, and meeting with the freſh, as if inebriated, turn up their bellies, and are taken. It was reported, that when the workmen began to lay the platform at *Chalcedon*, how certain Eagles conveighed their lines to the other ſide of the *Straight*, and let them fall right over *Byzantium*: whereupon the Emperour altered his determination, and built his City whereas now it ſtandeth, as if appointed to do ſo by the Deity. Finiſhed it was in the eleventh of *May*, in the year 331. and conſecrated to the Bleſſed Virgin. *Rome* he bereft of her ornaments to adorn it: fetching from thence in one year more antiquities, than twenty Emperours had brought thither before in an hundred. Amongſt the reſt that huge Obelisk of *Theban* Marble, called *Placaton* by the *Greeks*, (formerly brought out of *Egypt*) and erected it in the *Forum*, with a brazen Statue of antique and *Dedalian* work man-ſhip, ſet upon the top of a Column, and called by his name (but ſuppoſed to be the counterfeit of *Apollo* tranſlated from *Ilium*) thrown down by a violent wind in the reign of *Alexis*. This place was alſo beautified with the *Trojan Palladium*; an Image of *Pallas* three Cubits high: in the right hand holding a Spear, in the left, a Spindle, and appearing as if it walked; which he gave, as they feign unto *Dardanus* in dowry with his daughter *Chryſa*. By *Ilus* removed unto *Ilium*, it was told them by an Oracle, that as long as it included the ſame, the City ſhould remain in-expugnable. Whereupon it was placed in the moſt ſecret part of the Temple, and another made like it, exhibited to the view: ſtoln after from thence by *Uliſſes* and *Diomedes*. But the true one (together with the *Trojan Penates*) was delivered by *Sycas* to *Æneas*, who carried it with him into *Italy*: removed from *Alba longa* to *Rome*, and placed in the Temple of *Veſta*. Which ſet accidentally on fire, *Lucius Metellus* being then High-prieſt, did relcue with the loſs of his eyes.

The Turks call it Stambol, as much as to ſay, the fair or large City.

Ludovicus Vives in Aug. de Civ. Dei. l. 1. c. 2. ex variis Autor Pauſanias in Atticis *reports of another daughter of hers by Æſculapius called* Hygio.

This City by deſtiny appointed, and by nature ſeated for Soveraignty, was firſt the ſeat of the *Roman* Emperors, then of the *Greek*, as now it is of the *Turkiſh*: built by *Conſtantine* the ſon of *Helena*, and loſt by *Conſtantine* the ſon of another *Helena* (a *Gregory* then Biſhop, whoſe firſt Biſhop was a *Gregory*) to *Mahomet* the ſecond, in the year 1453. with the ſlaughter of her people, and deſtruction of her magnificent Structures. The like may be obſerved of the Roman Emperors; whoſe firſt was *Auguſtus*, and whoſe laſt was *Auguſtulus*. So have they a Prophecy that *Mahomet* ſhall loſe it.

To powerful Aſia oppos'd, in Europe ſeated:
Of old the bound to both, and now the Head.
Fortune remov'd with the Imperial ſeat:
And with new fortunes this grew far more great.
Who forc'd, enlarg'd; what now Earths ſhoulders makes
The baſis of her height: even proud Rome quakes.
Not old, a Strumpet whom new luſts defame:
That eſtimates it no crime not to ſhame.
Ariſe thou fierceſt, ſtrike, kill, thine's the day:
Laws only add to Arms: rule and obey.

Europæ impoſita hæc Aſiæque objecta potenti:
Limes utriqae olim, nunc utriuſque caput.
Tranſlato imperio pariter fortuna receſſit:
Crevit, & auſpiciis maxima facta novis:
Auxit qui rapuit: ſed nunc ſervicibus oris
Imminet: ipſa etiam Roma ſuperba tremit.
Non vetus illa: novo, meretrix ſed perdita luxu:
Quæ nullum crimen nolle pudere putat.
Surge ferox, quate, cæde: tua eſt victoria: tantum
Miſce armis leges: accipe, daque jugum.

J. C. Stadig.

It

It ſtands on a Cape of Land near the entrance of the *Boſphorus*. In form triangular: on the Eaſt-ſide waſhed with the ſame, and on the North-ſide with the Haven,

A. *The Thracian Boſphorus and way to the Black Sea.*
B. *The Bay of Iſmit.*
C. *The high land over Burſia.*
D. *The entrance into Propontis.*
E. *The Haven of Conſtantinople.*
F. *Point of Foundaclee.*
G. *Point between Scutari and Chalcedon.*
H. *The Maiden-Tower.*

adjoyning on the Weſt to the Continent. Walled with brick and ſtone, intermixed orderly: having four and twenty Gates and Poſterns; whereof five do regard the Land, and nineteen the Water; being about thirteen miles in circumference. Than this there is hardly in nature a more delicate object, if beheld from the Sea or adjoyning Mountains: the lofty and beautiful Cypreſs Trees ſo intermixed with the buildings, that it ſeemeth to preſent a City in a Wood to the pleaſed beholders. Whoſe ſeven aſpiring heads (for on ſo many hills and no more, they ſay it is ſeated) are moſt of them crowned with magnificent Moſques, all of white Marble, round in form, and coupled above; being finiſhed on the top with guilded ſpires, that reflect the beams they receive with a marvellous ſplendor: ſome having two, ſome four, ſome ſix adjoyning Turrets, exceeding high, and exceeding ſlender: tarraſt aloft on the out-ſide like the main top of a Ship and that in ſeveral places equally diſtant. From whence the *Taliſmanni* with elated voices (for they uſe no bells) do congregate the people, pronouncing the *Arabick* ſentence, *La Illa Illella Muhemet re ſul Allah*: viz. *There is but one God, and* Mahomet *his Prophet*. No Moſque can have more than one of theſe Turrets, if not built by an Emperor. But that of *Sancta Sophia*, once a Chriſtian Temple, (twice burnt, and happily, in that ſo ſumptuouſly re-edified by the Emperor *Juſtinian*) exceedeth not only the reſt, by whoſe pattern they were framed, but all other Fabricks whatſoever throughout the whole Univerſe. A long labour it were to deſcribe it exactly: and having done, my eyes that have ſeen it would but condemn my defective relation. The principal part thereof riſeth in an oval: ſurrounded with Pillars, admirable for their proportion, matter, and work-man-ſhip. Over thoſe others; thorough which ample Galleries, curiouſly paved, and arched above, have their proſpect into the Temple: dignified with the preſence of Chriſtian Emperors at the time of Divine Service; aſcended by them on horſ-back. The Roof compact and adorned with *Moſaick* painting. An antique kind of work, compoſed of little ſquare pieces of Marble; guilded and coloured according to the place that they are to aſſume in the figure or ground: which ſet together, as if imboſſed, preſent an unexpreſſible ſtatelineſs, and are of a marvellous durance: numbred by *Pancirollus* amongſt things

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things that are loſt: but divers in *Italy* at this day excel in that kind: yet make the particles of clay, gilt, and coloured before they be neiled by the fire. The reſt of the Church, though of another proportion, doth joyn to this with a certain harmony. The ſides and floor are all flagged with excellent Marble: vaulted underneath, and containing large Ciſterns, repleniſhed with water from an Aquæduct. Before the entrance there is a goodly Portico; where the Chriſtians that viſit it upon curioſity as well as the *Turks*, do leave their ſhooes before they do enter. Within on the left hand there is a Pillar covered with Copper, ever ſweating, (I know not why, unleſs in being paſſed thorow by ſome Conduit) which the *Turks* wipe off with their handkerchers: through a vain ſuperſtition perſwaded, that it is of ſacred and ſoveraign vertue. The doors are curiouſly cut through, and plated: the Wood of one of them feigned to be of the Ark of *Noe*, and therefore left bare in ſome places to be kiſſed by the devouter people. *Evagrius*, that lived a thouſand years ſince, affirmeth, this Temple to have been from Eaſt unto Weſt, two hundred and threeſcore feet long, and in height one hundred and fourſcore: and *Antonius Menavinus*, that in the days of *Bajazet*, it contained at once ſix and thirty thouſand *Turks*. Perhaps the ancient Fabrick then ſtanding entire; whereof this now remaining was little more than the Chancel. Better to be believed than *Bellonius*, a modern eye-witneſs, who reports that the doors thereof are in number equal to the days of the year: whereas if it hath five, it hath more by one than by me was diſcerned. *Mahomet* the Great, upon the taking of the City, threw down the Altars, defaced the Images, (of admirable Workmanſhip, and infinite in number) converting it into a Moſque. To every one of theſe principal Moſques belong publick *Bagnios*, Hoſpitals, with Lodgings for *Santons* and Eccleſiaſtical perſons, being endowed with competent Revenues. The inferiour Moſques are built for the moſt part ſquare: many pent-hous'd with open Galleries, where they accuſtom to pray at times extraordinary: there being in all (comprehending *Pera*, *Scutari*, and the buildings that border the *Boſphorus*) about the number of eight thouſand.

Suntque in eo Templo (ſi licet dicere) tot portæ quot in anno dies. *Obſerv. lib. 1. cap 76.*

But this of *Sophia*, is almoſt every other *Friday* frequented by the *Sultan*: being near unto the fore-front of his *Seraglio*, which poſſeſſeth the extreameſt point of the North-Eaſt Angle, where formerly ſtood the ancient *Byzantium*: divided from the reſt of the City by a lofty Wall, containing three miles in circuit; and comprehending goodly Groves of Cypreſſes intermixed with Plains, delicate Garderis, artificial Fountains, all variety of Fruit-trees, and what not rare? Luxury being the ſteward, and the Treaſure unexhauſtible. The proud Palace of the Tyrant doth open to the South: having a lofty Gate-houſe without Lights on the outſide, and engraven with Arabick Characters, ſet forth with Gold and Azure, all of white Marble. This leadeth into a ſpacious Court three hundred yards long, and above half as wide. On the left ſide thereof, ſtands the Round of an ancient Chappel, containing the Arms that were taken from the *Grecians* in the ſubverſion of this City; and at the far end of his Court a ſecond Gate, hung with Shields and Cymiters, doth lead into another full of tall Cypreſs-trees, leſs large, yet not by much than the former. The Cloiſters about it leaded above, and paved with ſtone, the Roof ſupported with Columns of Marble, having Copper Chapiters and Baſes. On the left hand the *Divano* is kept, where the *Baſſas* of the Port do adminiſter Juſtice; on that ſide confined with humble buildings. Beyond which Court on the right hand there is a ſtreet of Kitchins: and on the left is the Stable, large enough for five hundred Horſe; where there is now to be ſeen a Mule ſo admirably ſtreak'd, and dappled with white and black, and in ſuch due proportion, as if a Painter had done it, not to imitate nature, but to pleaſe the eye, and expreſs his curioſity. Out of this ſecond Court there is a paſſage into the third, not by Chriſtians ordinarily to be entred: ſurrounded with the Royal Buildings, which though perhaps they come ſhort of the *Italian*, for contrivement and fineneſs of Workmanſhip; yet not in coſtly curiouſneſs, matter, and amplitude. Between the Eaſt-wall (which alſo ſerveth for a Wall to the City) and the water, a ſort of terrible Ordnance are planted, which threaten deſtruction to ſuch as by Sea ſhall attempt a violent entry or prohibited paſſage. And without on the North-ſide ſtands the *Sultans* Cabinet in form of a ſumptuous Summer-houſe; having a private meſſage made for the time of waxed linen from his *Seraglio*: where he often ſolaceth himſelf, with the various objects of the Heaven; and from thence takes Barge to paſs unto the delightful places of the adjoyning *Aſia*. This Palace, howſoever enlarged by the *Ottomans*, was firſt erected by *Juſtinus*.

Qua reſonante freto fluctus cava littora tundunt;
Et duplici Pontus nomine ſcindit humum,
Inclytus uxori celebranda palatia ſtruxit
Rex Sophiæ, multus quam decoravit honos.
Quam bene (Roma potens) tua gloria conſtitit, unde
Europæ atque Aſiæ fertilis arva patent.
Agathias.

Where flouds encountring hollow ſhores reſound
And ſtraightned Seas of two names cut the ground;
The King for his Sophia did erect
A ſtately Palace, ſumptuouſly deckt.
How well (great Rome) did he thy glory raiſe,
Which Aſia's, and Europe's Fields ſurveys!

and named it *Sophia* of the Empreſs.

Now next to theſe *Ottoman Mauſolia's* do require their regard, built all of white Marble, round in form, coupled on the top, and having ſtately Porches. Within each is the Tomb of a ſeveral *Sultan*, with the Tombs of his children, that either have died before him, or have after been ſtrangled by their tyrannical brethren, according to the *Turkiſh* piety. The Tombs are not longer nor larger than fitting the included bodies, each of one ſtone higher at the head than feet, and compaſs'd above, without other ornaments than covers of green, and Turbants laid upon the upper ends. At the four corners of thoſe of the *Sultans*, there ſtand four Tapers of Wax, as big as a thigh, but not lighted. The floors of the Monuments are ſpread with Carpets, and ſome there are that do continually live therein; performing ſuch duties of prayers and lamentations as agreeth to their cuſtoms, at certain times beſprinkled with the tears of their off-ſpring.

The South-eaſt angle of this City is taken up by the ſeven Towers, called anciently *Janicula*; employed as the Tower of *London*, for a Store-houſe of the *Sultans* Treaſure and Munition, being alſo a Priſon for capital offenders. We omit to ſpeak of the great mens *Seraglios*, that of the women belonging to the deceaſed Emperours; and that of the *Virgins*; the *Alberges* of *Janizaries*; the ſeveral Seminaries of *Spachies* and *Gismoglans*: the *Beſeſtans* (where inner ſorts of commodities are ſold) Hoſpitals; Markets of men and women, *&c.* ſince hereafter we are to treat of moſt of their Orders; the buildings themſelves not meriting a particular deſcription, converting our diſcourſe to thoſe few remainders of many Antiquities, whereof the *Aquæduct* made by the Emperour *Valentinian*, and retaining his name, doth principally challenge remembrance: this hath his heads near to the black Sea, not far from a Village called *Domuz-dere*, of the abundance of wild Hogs thereabout, the place being woody and Mountainous; where many Springs are gathered together, and at ſundry places do jointly fall into great round Ciſterns, from thence conveyed to conjoin with others (amongſt which, as ſuppoſed, is the Brook *Cydarus*) led ſometimes under the earth, now along the level, then upon mighty Arches over profound Vallies, from hill to hill, for the ſpace well-nigh of thirty miles, until arriving at the City, and ſurmounting the ſame, it falleth at length as from a head-long cataract, into an ample Ciſtern, ſupported with near two hundred pillars of Marble, and is from thence by Conduits conducted unto their publick uſes. This was repaired by *Solyman* the Great, Grandfather of this now reigning *Achmet*, whoſe wiſhes and endeavours are ſaid to have aimed at three things; which were, the re-edifying of *Ponte Picolo*, and *Ponte Grande* (which croſs two arms of the Sea) and the reſtoring of this *Aquæduct*; theſe he accompliſhed, but the third which was the expugnation of *Vienna*, he could never accompliſh. Not far from the Temple of *Sancta Sophia*, there is a ſpacious place ſurrounded with buildings, like to that of *Smith-field*, and anciently called the *Hippodrom*, for that there they exhibited their Horſe races.

Pulvereumque fugax Hippodromon ungula pulſat.
Mart. l. 12. Epig. 50.

The ſwift foot beats the duſty Hippodrom.

As now *Atmidan* by the *Turks*, a word of like ſignification, where the *Spachies* of the Court play every *Friday* at *Giocho di Canni*, which is no other than Priſon-baſe upon horſe-back, hitting one another with Darts, as the other do with their hands; which they never throw counter, but at the back of the flyer. Nor is it the leaſt contentment to the Chriſtian, to behold the terrible falls that they often get (not rarely coſting their lives) whilſt by the wreathing of their bodies, or a too haſty turn, they ſeek to avoid the purſuer; and ſometimes the Darts not lighting in jeſt on their naked necks, and reverſed faces. In this place there ſtandeth a ſtately Hieroglyphical Obelisk of *Theban* Marble. On the one ſide of the Pedeſtal, this Epigram is engraven, which for that imperfect (as the reſt) and of no import, I will forbear to interpret.

DIFFI-

DIFFICILIS QUONDAM DOMINIS PARERE SERENIS
JUSSUS ET EXTINCTIS PALMAM PORTARE TYRANNIS
OMNIA THEODOSIO CEDUNT SOBOLIQUE PERENNI
TER DENIS SIC VICTUS CECOD.. MITUSQUE DIEBUS
JUDICE SUB PROCLOSI..... SELATUS AD AURAS.

And this on the other ſide.

ΚΙΟΝΑ ΤΕΤΡΑΠΛΕΥΡΟΝ ΑΕΙΧ ΘΟΝΙΚΕΙΜΕΝΟΝ ΑΧΘΟC
ΜΟΥΝΟC ΑΝΑCΤΕCΑΙ ΘΕΥΔΟCΙΟC ΒΑΣΙΛΕΥΟC
ΤΟΛΜΗCΑC ΠΡΟΚΛΟC ΕΠΕΚΕΚΛΕΤΟ ΚΑΙ ΤΟCΟC ΕCΤΗ
ΚΙΩΝ ΗΕΛΙΟC ΕΝ ΤΡΙΑΚΟΝΤΑΔΥΩ.

A little removed there ſtandeth a Column of wreathed Braſs, with three infolded Serpents at the top, extended in a Triangle, looking ſeveral ways. And beyond both theſe, another high Obelisk, termed by ſome a *Coloſſus*, built of ſundry ſtones, now greatly ruined, covered heretofore with plates of guilded Braſs; whoſe baſis do yet retain this Inſcription,

—ΤΟ ΤΕΤΡΑΠΛΕΥΡΟΝ ΘΑΥΜΑ ΤΩΝ ΜΕΤΑΡCΙΩΝ
ΧΡΟΝ ΩΦΘΑΡΕΝ ΝΥΝ ΚΩΕCΤΑΝΥ ΝΟC ΔΕCΠΟΥΗC
ΟΥ ΡΩΜΑΝΟCΠΑΙC ΔΟΖΑ ΤΗΣ CΚΗΠΤΟΥΧΙΑC
ΚΡΕΙΤΤΟΝ ΝΕΘΥΡΙΕΙ ΤΗΣ ΠΑΛΛΙΘΕΩΡΙΑC
Ο ΒΑΡ ΚΟΛΟCCΟCΘ ΑΜΒΟC ΗΝ ΤΗ ΡΟΛΩ
ΚΑΙ ΧΑΛΚΟC ΟΤΤΟC ΘΑΜΒΟC ΕCΤΙΝ ΕΝΤΗΑΛΕ.

And in *Auratbaſar* (that is, the Market of women) there is an hiſtorical Column to be aſcended within, far ſurpaſſing both *Trajans*, and that of *Antonine*, which I have ſeen in *Rome*: the work-man having ſo proportioned the Figures, that the higheſt and loweſt appear of one bigneſs.

And right againſt the Manſion of the *German* Emperors Ambaſſadour (who only is ſuffered to lodge within the City) ſtands the Column of *Conſtantine*: about the top whereof you may read this Diſtichon.

ΤΟ ΘΕΙΟΝ ΕΡΤΟΝ ΕΝΘΑΔΕ ΦΘΑΡΕΝ ΧΡΟΝΩ.
ΝΕΟΙ ΜΑΝΟΥΗΛ ΕΥΣΕΒΗΣ ΑΥΤΟΚΡΑΤΩΡ.

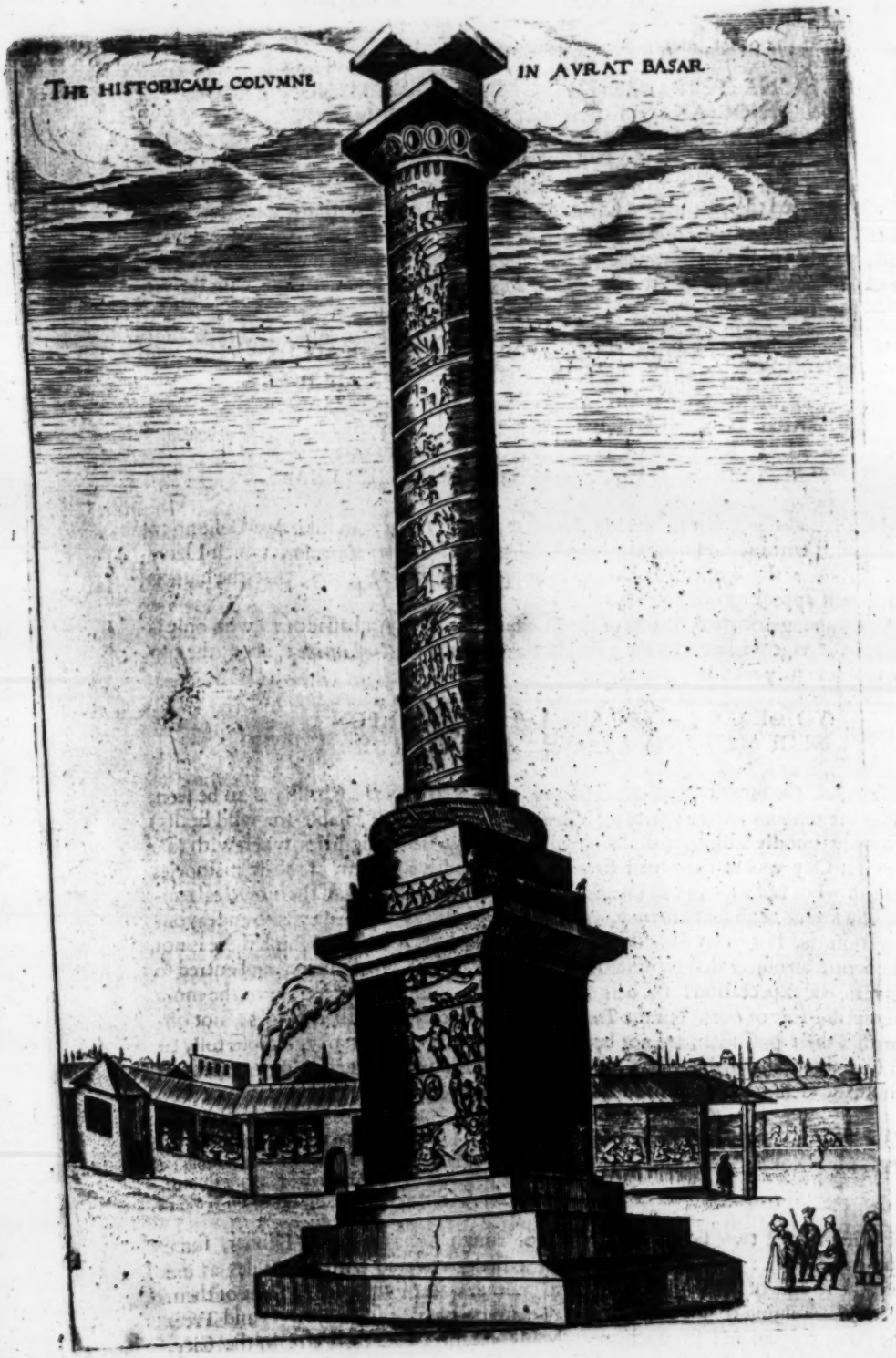
Theſe are all the remains that are left, (or all that are by the Chriſtians to be ſeen, beſides the reliques of the Palace of *Conſtantine*, now made a ſtable for wild beaſts) of ſo many goodly buildings, and from all parts congeſted antiquities, wherewith this ſovereign City was in times paſt ſo adorned. And with them are their memories periſhed. For not a *Greek* can ſatisfie the Inquirer in the hiſtory of their own calamities. So ſupine negligent are they, or perhaps ſo wiſe, as of paſſed evils to endeavour a forgetfulneſs. But to ſay ſomething of *Conſtantinople* in general: I think there is not in the world an object that promiſeth ſo much afar off to the beholders, and entred ſo deceiveth the expectation: the beſt of their private buildings, inferiour to the more contemptible ſort of ours. For the *Turks* are nothing curious of their houſes: not only for that their poſſeſſions are not hereditary; but eſteeming it an egregious folly to erect ſuch ſumptuous habitations, as if here to live for ever, forgetful of their Graves, and humane viciſſitude. Reproved likewiſe by the Poet,

Thou Marble hew'ſt, ere long to part with breath:
And H uſes rear'ſt, unmindful of thy death.

Tu ſecanda marmora
Locas ſub ipſum funus: & ſepulchri
Immemor, ſtruis domos.
Horat. l. 2. Od. 18.

None being above two ſtories high, ſome of rough Stone, ſome of Timber, ſome of Sun-dried Brick: their Roofs but riſing a little, covered with ſuch Tiles as are laid on the Ridges of ours, one contrary to another; Yet ſome part of ſome of them flat (thoſe belonging to men of principal degree) planted with Flowers and Trees of the rareſt colours and productions. Many vacant places there are in the City, and many rows of buildings, conſiſting of Shops only, all belonging to the *Grand Signior*, who lets them out unto Trades-men; into which their Wives come not. Women being prohibited by *Mahomet* to buy or ſell (though not now ſeldom

dom they do) or ſhew themſelves publickly. The ſtreets for the moſt part are exceeding narrow; ſome raiſed on the ſides for more cleanlineſs; many having ſteep aſcents, in many places bounded with long dead walls, belonging to great mens *Seraglios*. So negligent are they of exteriour garniſhings.



All

All the Suburbs that this City hath, lie without the Gate of *Adrianople*; adjoining to the North-weſt angle thereof, and ſtretching along the uppermoſt of the Haven. Where within a ſtately Monument, there ſtandeth a Tomb of principal repute in the *Mahometan* devotion: the Sepulchre of *Jupe Sultan* a *Santon* of theirs, called vulgarly and ridiculouſly, the Sepulchre of *Job*. To which the *Captain Baſſa* doth repair before he ſets forth, and at his return; there performing appointed Oraiſons and Ceremonies, and upon a victory obtained, is obliged to viſit the ſame every morning and evening, for the ſpace of three weeks. Before this in a Cypreſs Grove there ſtandeth a Scaffold, where the new *Sultans* are girt with a Sword by the hands of the *Muſti*, their principal Prelate, with divers ſolemnities.

Now ſpeak we of the Haven; rather devoured than increaſed by a little River called formerly *Barbyſes*, now by the *Greeks*, *Chartaricon*, and *Chay* by the *Turks*; much frequented by Fowl, and rigorouſly preſerved for the *Grand Signiors* pleaſure, who ordinarily hawks thereon; inſomuch that a ſervant of my Lord Ambaſſadors was ſo beaten for preſuming to ſhoot there, that ſhortly after he died (as it is thought of) the blows. This falleth into the Weſt extent of the Haven: throughout the world the faireſt, the ſafeſt, the moſt profitable. So conveniently profound, that the greateſt Ships may lay their ſides to the ſides thereof, for the more eaſie receipt, or diſcharge of their burthen. The mouth of it is land-lockt by the oppoſite *Aſia*; opening Eaſtward into the *Thracian Boſphorus*, which by a long narrow Chanel ſtretching North and South, joins the black and white Seas: ſo call they the Seas North and South of the *Boſphorus*. So that no wind bloweth, which brings not in ſome Shipping or other to the furniſhing of this City; (having as it hath been ſaid before) on the left hand the *Euxine* Sea, with the Lake of *Mæotis*, inhabited about by multitudes of Nations, and entred into by many navigable Rivers, whereby whatſoever groweth, or is nouriſhed in thoſe far-diſtant Countries, is eaſily tranſported unto it: on the right hand *Propontis* and the Mid-land Sea, (bordered with *Natolia*, *Syria*, *Egypt*, *Africa*, *Spain*, *France*, *Italy*, *Greece*, and *Dalmatia*, with their fruitful Iſlands) and without the great Ocean. Inſomuch as it ſeemeth by the opportunity of Navigation to participate with their ſeveral commodities, daily brought hither by Foreigners, ſeated of it ſelf in a Country, though not altogether barren, yet not ſufficient to ſuſtain the Inhabitants. *Moldavia* and *Valachia* do ſerve them with Beeves and Muttons; and as for Fiſh, the adjoining Seas yield ſtore and variety; as the concaves of the Rocks do Salt, white, pure, and ſolid; made only by the labour of the ſurges. But notwithſtanding all this.

What place ſo wretched ſee we, ſo retired?
Worſe than the fearful blaze of houſes fired,
Their dayly falls, with thouſand miſchiefs more,
Of that dire City.

Quid tam miſerum, tam ſolum vidimus, ut non
Deterius credas? horrere incendia, lapſus
Tectorum aſſiduos, ac mille pericula ſævæ
Urbis.

Juven. Sat. 3.

For I know not by what fate or misfortune, ſubject it hath been to ſundry horrible combuſtions. Unto that which befel in the days of *Leo*, and not long after in the reign of *Baſilicus*, (when amongſt other infinite loſſes that famous Library periſhed, containing 120000 volumes: where, in the inward skin of a Dragon the Odyſſes and Iliads of *Homer* were written:) and to divers others this laſt, though leſs, may be added, which hapned on the 14. of *October* in the year 1607. in which 3000 houſes were burnt to their foundations. Nor is it to be marvelled at; the Citizens themſelves not daring to quench the fire that burneth their own houſes; or by pulling down ſome, to preſerve the remainder. An office that belongeth to the *Aga* and his *Janizaries*, who nothing quick in their aſſiſtance, do often for ſpite or pillage beat down ſuch buildings as are farther removed from danger. So that the miſchief is not only wiſhed for the booty, but prolonged. And not ſeldom they themſelves ſet the *Jews* houſes on fire, who made wary by the example, are now furniſhed of arched Vaults for the ſafeguard of their goods, which are not to be violated by the flame. The fall of houſes heretofore by terrible and long-laſting earth-quakes, now by negligence in repairing, tempeſts, and the matter that they conſiſt of, is here alſo moſt frequent, many (as hath been ſaid) being built of Sun-dried Brick. And although it enjoys a delicate air, and ſerene skies even during the winter, when the Eaſt, the Weſt, or South wind bloweth, yet the boiſterous *Tramotana*, that from the black Sea doth ſweep its black ſubſtance, here moſt violently rages, bringing often with it ſuch ſtorms of Snow, that in *September* I have ſeen the then flouriſhing Trees ſo overcharged therewith, that their branches have broken,

accompanied with bitter frosts; which dissolving, resolve therewith the infirm matter that sustains them. Lastly, the plague (either hapning through the vice of the Clime, or of those mis-believers, or hither brought by the many frequenting nations) for the most part miserably infesteth this City: increased by the superstition of the *Mahometans*, from whom it may be that some one amongst us derived that damnable doctrine; which cost so many lives in the time of our great infection. To these add the Scepter of a Tyrant, with the insolency of Slaves: and then, O new *Rome*, how are thy thus balanced profits and delights to be valued!

On the other side of the Haven (continually crossed by multitudes of little Boats called *Permagies*, and rowed for the most part by *Egyptians*) stands the City of *Galata*, so called (as some write) of the *Gauls*, once the masters thereof; or as others will have it, of *Galae*, which signifieth Milk; for that there the *Greeks* kept their Cattle, as *Pera* (another name thereof,) which signifieth beyond, in that on the other side of the Haven, but more anciently *Cornu Bizantium*. Infirmly walled; yet great, if you comprehend the Suburbs therewith, extending from along the shore to the upper tops of the Mountains; surpassing *Constantinople* in her lofty buildings. Built by the *Genoesi*, who bought it of the *Greek* Emperors, (in their declining estate possest of little more than the regal City, and Title; for the most part sustained by foreign contributions:) and was by them surrendred unto *Mahomet* the Great, the day after the sacking of *Constantinople*. At the West end thereof the *Grand Signiors* Gallies have a dry station, and at the East end, right against the point of his *Seraglio*, called *Tophana*, and *Fundacle*, lies a number of great Ordnance un-planted; most of them the spoil of Christian Cities and Fortresses, as may appear by their Inscriptions, and Impresses: and many of them of an incredible greatness.

Now right against the mouth of the Haven on the other side of the *Bosphorus*, stands *Scutari*, a Town of *Bithynia*, so named of the Garrison there kept: and formerly called *Chrysopolis*, for that there the *Persians* received their tribute from other Cities of *Asia*. An ample Town, environed with goodly Orchards, and honoured with the neighbour-hood of a Royal *Seraglio*. Before it on a little Rock a good way off from the shore a Tower is erected called the *Maiden*-Tower, whereof a fable they tell, not worth the relating: now serving as well for a Fort as a watch-Tower, having in it twenty pieces of Ordnance. And although the Sea be so deep between it and the shore that a Ship may sail through, yet is it served with fresh water, some say, brought thither by art, I rather think from a natural Fountain. *Scutari* sometimes belonged to *Chalcedon*, once a free City, and seated a little below it: so called of a Brook, now without a name, that runs into *Propontis*; called also, The City of the blind, because of the foolish *Megarians* that built it. Famous for the fourth general Council there holden: and now only shewing a part of her ruines.

The black Sea is distant some fifteen miles from *Constantinople*, so named of its black effects, or for the thick mists that usually hang over it; or as some say, of a princely Bride-groom and Bride that therein perished. First, called *Axenus*, which signifieth un-hospital: by reason of the coldness thereof, and humanity of the bordering Nations; who accustomed to sacrifice their guests, to eat their flesh, and of their skulls to make drinking-bowls. But after the *Ionians* and *Greeks* had planted certain *Colonies* thereabout, and displanted the barbarous, it was called *Euxinus*, which hath a contrary signification. Of this the exiled *Ovid*.

Frigida me cohibent Euxini littora Ponti,
Dictus ab antiquis Axenus ille fuit.
Ovid Trist. l. 4. Eleg. 4.

Me the cold coasts of Euxine Pontus hold,
More fitly termed Axenus of old.

The form thereof is compared to a *Scythian* Bow when extended. On the South-side from the *Bosphorus* it is bordered with *Pontus*, *Bithynia*, and *Cappadocia*, (wherein the Imperial City of *Trapezond*) *Colchis* it hath on the East; on the North between it and *Caucasus* lies a part of *Sarmatia Asiatica*. Then the Fens of *Maotis*,

Quam Scythiæ gentes circumdant undique ripis:
Et matrem Ponti perhibent Mæotidis undam.

Which savage Scythians inhabit round:
For Mother of the Pontick Sea renown'd.

and therefore called *Temerinda*: fed by the mighty River of *Tanais*, which divideth *Asia* from *Europe*. The rest of the North side is bounded by the *European Sarmatia*. On the West is confined part of *Dacia*, and the hither *Mœsia*, separated by *Danubius*, and the remainder with *Thracia*. The Sea is less salt than others, and much annoyed with Ice in the Winter.

There-

There where ſtiff Winter which no Spring remits,
With bonds of Ice the Scythian Pontus knits.

Et qua bruma rigens ac neſcia vere remitti
Aſtringit Scythicum glaciali frigore Pontum.
Lucan. l. 1.

Here the *Turk* prohibiteth Foreigners to traffick, there being no other paſſage therein-to but by Rivers; neither this paſſage of *Boſphorus* as ſome conjecture, hath been

A. *Part of Thrace.* B. *The Lanthorn.* C. *Part of Bithynia.* D. *Euxine Sea:* E. *Boſphorus.*

always, but forced by the violence of ſtreams that fell into the over-chatged *Euxine*. Where it ruſheth into the *Boſphorus*, there are two Rocks, that formerly bare the names of *Cyanee* and *Symplegades*: which for that ſo near, as many times appearing but as one, they were fained by the Poets un-ſtable, and at ſundry times to juſtle each other. Here, upon the top of a Rock environed with the Sea, ſuppoſed by ſome to be one of theſe, if not too far removed from a fellow to be ſo, ſtands a pillar of white marble, called vulgarly the pillar of *Pompey*.

Upon the ſhore there is an high Lanthorn, large enough at the top to contain about three-ſcore perſons, which by night directeth the Sailer into the entrance of the *Boſphorus*.

The *Boſphorus* ſetteth with a ſtrong current into *Propontis*, and is in length about twenty miles: where broadeſt, a mile, and in two places but half a mile over. So called, for that Oxen accuſtomed to ſwim from the one ſide to the other: or as the Poets will have it, from the paſſage of Metamorphoſed *Io*.

Now day and winds invite: to Sea put they,
Where Boſphorus doth his rough floods diſplay.
Io, not then a Goddeſs, crop the ſame
(Nile) to thy ſoil: it therefore took that name.

Jamque dies auræque vocant: rurſuſque capeſſunt
Æquora, qua rigidos eructat Boſphorus amnes.
Illos (Nile) tuis nondum Dea gentibus Io
Tranſierat fluctus: unde hæc data nomina Ponto
Val. Flac. Argon. l. 4.

One

A. *The Rock ſuppoſed one of the Symplegades.*
B. *The Black Sea.*
C. *The entrance of the Boſphorus towards Conſtantinople.*
D: *The Coaſt of Aſia towards Trapeſond.*
E. *Part of Thrace.*
F. *The foot of the Lanthorn Tower.*

The baſis whereof did bear theſe now worn-out Characters.

DIVO. CÆSARI. AUGUSTO.
L. CLANNIDIUS.
L. F. CLA. PONTO.

One of thoſe two fore-mentioned Straits lye before *Conſtantinople*, the othe five miles and above a half, where on *Europe* ſide there ſtandeth a Caſtle called formerly *Damalis*, and now the *black Tower*: ſtrongly fortified, and commanding that entry, with the help of the other on the oppoſite ſhore: environed with a wall two and twenty foot broad, and containing three great Towers; their walls exceeding ten yards in thickneſs. This is alſo a Priſon for Captives of principal quality, at ſuch time as the deſervedly beloved Mr. *Barton* lay here Ambaſſador for our Nation, there was a certain *Hollander*, called *Hadrian Cant*, who being taken by a *Renegado*, then Captain of two Gallies, was by the *Grand Signiors* commandment ſhut up in this place; they expecting great matter for his ranſom. Where after he had remained three years, ariſing one morning before day, and finding the doors open, he deſcended without the privity of his keepers into the Court of the Caſtle. When adviſing with himſelf of his eſcape, and caſting his eyes about him, he found a Rope that was tied to a Tree, not far from the wall, which he aſcending, by the benefit thereof without danger deſcended on the other ſide, and from thence conveyed into the houſe of our Ambaſſador; then (as now) a Sanctuary for eſcaped Captives, where for three days they hid him under a Wood-ſtack, and not long after ſhipt him for *Holland*. In the morning the Captain of the Caſtle having vainly ſought for his Priſoner, filled forth-with a Coffin with Clay, and cauſed it to be thrown into the *Boſphorus*, giving it out that he was dead, affrighted with the puniſhment of his predeceſſor being ganched for the eſcape of certain Noblemen of *Germany* committed to his cuſtody. Five miles above this, the *Boſphorus* was paſſed over a Bridge of Boats by *Darius* the Father of *Xerxes*. The *European* ſide is bordered almoſt with continued buildings, the other with fruitful Hills and Orchards, not yielding (I ſuppoſe) in delights to that celebrated *Theſſalian Tempe*, when kept by the more curious Chriſtians, and adorned with their now proſtrate Palaces.

Of

A. *The black Tower.*
B. *The oppoſite Caſtle.*
C. *Thracian Boſphorus.*
D. *Part of Thracia.*
E. *Part of Bithynia.*

Of *Novo Roma* (a name of *Conſtantine*) the adjoining Country is at this day called *Romania:* formerly *Thracia*, of *Trax* the ſon of *Mars*, or of *Thracia* an enchatreſs, or rather of the fierce and ſavage diſpoſition of the people (for ſo the name importeth) who ſacrificed men to *Mars* and *Bellona*, when about to join battel. Of theſe thus *Sidonius* in his Panegyrick to *Antemius*.

Thrace ſtor'd with worthies thy dominions know,
Here Infants lye on Ice, and Cymbrian ſnow,
Their ſoft limbs harden, from the hour they are born
The breſt doth nouriſh few; they from thence torn
Suck more from Horſes wounds: milk leaving, ſo
All gather courage. For while they grow,
They ſporting fight with Darts, whom ſtrokes incite.
Boys, apt for hunting, ſavage beaſts delight
To rouſe from Denns. The youth enricht with ſpoil
Make Swords their Laws; eſteeming ſpent age vile,
Which ſteel ſends not to death. Even ſuch a life
Lead Mars his brood.——

Thracum terra tua eſt, Heroum fertilis ora,
Excipit hic natos glacies, & matris ab alvo
Artus infantum molles nix Cymbrica durat.
Pectore vix aliter quiſquam ſed ab ubere tractus
Plus potat per vulnus equum; ſic lacte relicto,
Virtutum genus tota bibit, crevere parumper,
Nox pugnam ludunt jaculis; hos ſuggerit illis
Nutrix plaga jocos, pueri venatibus apti
Luſtra feris vacuant. Rapto ditata juventus,
Jura colit gladiis conſummatamque ſenectam.
Non ferro finire pudet. Tali ordine vitæ
Cives Martis agunt.——

This Country is confined on the North with mount *Hæmus*, called *Catena mundi* by the *Italians*; on the Eaſt it hath the *Pontick* and *Propontick* Seas; on the South the *Ægean* joining on the Weſt to *Macedonia* and the upper *Mœſia*. Her more famous mountains are that afore-ſaid *Hæmus*, *Rhodope* ſtill topt with Snow, and celebrated for the ſongs of *Orpheus*; *Pangeus* rich in Silver, and *Maſſapus* for high ſteep piked Rocks to be wondred at. The chief Rivers are, ſlow *Hebrus*, ſalubrious *Tranus*, and troubled *Neſſus*. The chief Cities next unto this, *Nicopolis Philippi* yet boaſting of her Amphitheater, *Philipolis*, *Hadrianopolis*, *Trajanopolis*, *Selymbria*, *Perinthus*, *Phinopolis*, and *Apollonia*. In length it containeth twenty days journey, in Latitude ſeven. Towards the Sea it is indifferent fruitful; producing Corn, and not contemptible Wines, but the farther removed, the leſs profitable; lying in a wild champion, made barren by the bitter cold of the Climate. It is under the government of the *Beglerbeg* of *Grecia*, who is alſo called the *Beglerbeg* of *Romania*.

The *Turk* now Lord of this Imperial City, (together with the goodlieſt portion

on of the earth) arrived at this height of dominion from ſo ſecure an original, as the ſame is rather conjectured at, than poſitively delivered by any. But certain it is, they were a people of *Scythia*; who forſaking their own homes, in the year 844. compelled by famine, or expelled by their neighbours, entred through the Straights of the *Caſpian* Mountains, and by ſtrong hand poſſeſt themſelves of *Armenia* the greater; called thereupon *Turcomania*, as it is at this day, multiplying by the daily acceſſion of their Country-men; being in Religion Pagans, and living in wandring Troops, according to the *Scythian Nemades*. Now the *Saracen* Empire drawing nigh a period by the diviſion of the *Mahometan* Princes, *Mahomet Sultan* of *Perſia*, too week for the *Caliph* of *Babylon*, intreated aid of the *Turk*; who ſent him three thouſand Souldiers, under the leading of *Tangrolipix*, the chief of the *Selzuccian* family, by whoſe aſſiſtance he overthrew the *Caliph*. Yet would he compell the *Turk* to do him further ſervice, whereupon a quarrel, and conſequently a Battel was commenced between them; In which, *Mahomet* miſcarrying, *Tangrolipix* by conſent of both Armies was elected *Sultan*. To *Perſia* he adjoyned the temporal juriſdiction of *Babylon*, having ſubdued the *Caliph*, but continued the ſpiritual to his ſucceſſor, as ſucceſſors unto their falſe Prophet; the *Turk* having then embraced the *Mahometan* ſuperſtition, which was two hundred and fourteen years after their eruption out of *Scythia*. *Axan* ſucceeded his Father *Tangrolipix*: who upon agreement with *Cutlu-Muſes* and his kinſman (of kin likewiſe unto him) then in Arms, aſſigned unto them the abſolute ſovereignty of whatſoever they could purchaſe with their ſwords from the *Grecian* Emperor: who by him aided; ſubdued *Media*, much of *Armenia*, *Cappadocia*, *Pontus*, *Bithynia*, and moſt of the leſſer *Aſia*. On the other ſide, the *Sultan* gave to *Ducat* and *Melech*, two other of his kinſmen, the Cities of *Damaſcus* and *Aleppo*, with their territories, to hold of him in chief, with whatſoever they could win from the *Saracens*, who ſhortly became maſters of the greater part of *Syria*. But ſoon after beaten out of it (as for the moſt part out of *Aſia* the leſs) by *Godfrey* of *Bullen*, and his Chriſtian Forces, they were forced to retire into the more Eaſterly parts of their dominions; ſo that now their declining glories did ſeem to imitate, or rather exceed their ſwift aſcenſion unto Empire. But they ſhortly after recovered their loſſes in the leſſer *Aſia*. For the warlike *Solyman* (the ſon of *Cutlu-Muſes*) that ſo withſtood the Weſtern Chriſtians, being now dead, *Mahomet* ſucceeded him. Between whom, and *Maſut* then *Sultan* of *Iconium*, there befel a War, and forthwith an agreement. But *Maſut* in fine poſſeſt of the whole *Turkiſh* Kingdom in that part of *Aſia*, dying; did divide it amongſt his three ſons. To *Calizaſt Iban* he gave the regal City of *Iconium*, with the under-Provinces; to *Jagupaſan*, *Amaſia*, and *Ancyra*, with part of *Cappadocia*, and the territories adjacent: but to *Dadune* he gave the ample Cities of *Cæſaria* and *Sebaſtia*; and all the ſpacious Countries adjoining: the whole being lately a parcel of the declining *Greek Empire*. But theſe ambitious brethren like the ſons of the Earth, drew their ſwords on each other. The eldeſt diſpoſſeſſing *Dadune* of his patrimony; and turning his Forces upon *Jacupaſan*, (who died in the preparation of that War) ſeized alſo upon his. Then invading the adjoyning parts of the Empire, in a mortal Battel he overthrew *Emmanuel Commenus* the valiant, but unfortunate Emperour; ſubduing after his death the Country of *Phrygia*, with divers frontier Cities and Caſtles. This aged *Sultan* dying, left behind him four ſons, *Maſut*, *Coppatine*, *Reucratine* and *Chaichoſroes*. To *Maſut* he bequeathed *Amaſa*, *Ancyra*, *Doryleum*, with ſundry other Cities of *Pontus*: to *Coppatine*, *Melitene*, *Ceſarea*, *Taxara*: to *Reucratine*, *Aminſum*, *Docea*, with the Sea bordering Cities; but to *Chaichoſroes* (beſides the regal ſeat of *Iconium*) *Lycaonia*, *Pamphilia*, and the bordering Countries as far as *Cotyæum*, with the title of *Sultan*. But theſe fell alſo at diſcord; for *Coppatine* dying ſoon after, *Reucratine* and *Maſut* contended in arms for his poſſeſſions. *Reucratine* prevailing, invadeth the *Sultan*, takes from him *Iconium*, expels him out of his dominions, and remaineth ſole Sovereign. As theſe thus here prevailed, ſo the race of *Ducat* and *Melech* before ſpoken of, recovered all *Syria* from the contentious Chriſtians, conducted by the glorious *Saladine*, having alſo joyned *Egypt* to that Empire who left nine ſons behind; all murthered but one, by *Saphradine* their Uncle: and he eſcaping by the means of his fathers favourites, called alſo *Saphradine* and *Sultan* of *Aleppo*. Of that treacherous *Saphradine*, *Meleden Sultan* of *Egypt* deſcended, and *Coradin*, *Sultan* of *Damaſcus* & *Jeruſalem*. The mighty Empire of *Saladine* again rent in pieces, yet was ſtill poſſeſſed in parts by the *Selzuccian* family until driven out of *Syria* by the Tartars and diſpoſſeſt of *Egypt* by the *Mamulucks*. But the *Turkiſh* Empire that was planted in *Perſia* by *Tangrolipix*, and in thoſe Eaſtern Countries, after it had continued an hundred

hundred three-score and ten years was utterly subverted by the *Tartars*. A fierce and barbarous people, dwelling on the North of the mountain *Caucasus*; who oppressed by Famine, at the perswasion of one *Zingis*, a Prophet of theirs, their Leader, and honoured by them with the stile of Great *Cham*, like a violent Inundation brake over those Mountains that had for many ages confin'd them, and over-spread all the East of *Asia*, even as far as the great Ocean. *Hecata* his son built *Quinsay* in *China*, and *Cambalu* in *Cathata*, making the last named the seat of the Empire. Dividing his populous Army, some he sent into the South, some into the North, some into the West; who subdued the *Aracosians*, *Margians*, *Medes*, *Persians*, *Parthians*, *Assyrians*, *Mesopotamians*, *Armenians*, *Colchians* and *Iberians*; with whom the *Turks* not able to encounter, quitted those countries, and led by *Aladine* one of the *Selzuccian* family, joined themselves with the Country-men in the lesser *Asia*; who took *Cilicia* from the *Greeks*, with the places adjoining, then in wars with the *Latines*; first planting the seat of their new kingdom in *Sebastia*, and after at *Iconium*. *Aladine* left behind him two sons, *Azadin*, and *Jathatine*; they falling out for the sovereignty, the younger was driven by the elder into exile. But *Azadin* dying *Jathatine* returneth, and is received for *Sultan*: after slain in single combat by *Theodorus Lascaris* the *Greek* Emperor. Another of that name succeeded him; who, overthrown by the victorious *Tartars*, and forced out of *Iconium*, the *Turks* were at length constrained to pay them tribute, and to become their liege-men. *Jathatine* dying in exile, the Great *Cham* divideth his kingdom between *Masut* and *Cei-cubades* (descended both of the *Selzuccia* family) as to his tributary vassals. Thus this late mighty Empire, extinguisht in *Egypt* by the *Mammalucks*, in the greater *Asia* by *Tartars*, as also in the less was for a time deprived of all principality. For not long continued they under the government of the aforesaid Princes, every one seizing on a part, according to the proportion of his power; and of the ruines of a Monarchy, erected an Anarchy. The baser sort possessing themselves of the straights of the Mountains, by their many incursions annoying the Christians; and having given the Emperors Lieutenant a bloody overthrow in *Paphlagonia*, over-ran all the Country unto the River *Sangarius*, subduing *Pontus* and *Galatia*; and South-ward unto the *Lycian* and *Carian* Seas, and to the River *Eurimedon*, which they divided into several Toparchies. Now of those two fore-named Princes, *Masut* died issue-less, but *Aladin* succeeded his father *Cei-cubades*, titular Lord of the whole, but tributary to the *Tartar*, the last of the *Selzuccian* family. He dying, *Sabib* the head *Vesir* usurped the Sovereignty, yet held it not long. The Great ones sharing amongst them (as they had done the rest) the remainder of that dis-membred Kingdom.

Ottoman among these possessed *Siguta*, a little Lordship in *Bithynia*. Not seized on by force, but given by *Aladin* the first, unto his father *Ertogriel* the son of *Solyman*, one of the *Oguzian* family, and once *Sultan* of *Muchan*, who forsaking his Kingdom for fear of the *Tartars*, long led a wandring life with uncertain fortunes. But *Ertogriel* turning into the lesser *Asia*, requested of *Aladin* that he would allot some corner of his so large a Kingdom, for him, his distressed Country-man, and his family to rest in. Who mindful of what himself had suffered (having besides in a Battel almost lost against the *Tartar*, by his unexpected supply of four hundred Horse, recovered the Victory) assigned him this Village to winter in, and the Mountains adjoining for the summering of his Cattel, with some command upon the frontiers. Where he long lived a quiet life, beloved both of *Turks* and Christians confining, for his peaceable nature and good offices done them. Dying in the fourscore and thirteenth year of his age, and in the year of our Lord 1289, he left three sons behind him, *Jundas*, *Sarugatin*, and this *Ottoman*, whom the *Ogusians* elected for their Governor. Now the Christians having done some outrages to his people, he thereupon surprized divers of their Castles, overthrew the *Greeks* in sundry conflicts, took from them the City of *Nice*, for which he made many honours proffered by the latter *Aladin*, which whilest he lived he forbore to accept; but dead, took upon him the title of *Sultan*, making *Neapolis* his regal seat, in the year 1300 to which is to be referred the beginning of the *Ottoman* government. Who in those seven and twenty years that he reigned, annexed *Bithynia*, *Cappadocia*, and most of those strong holds that border on the *Euxine* Sea to his Kingdom. Him his son *Orchanes* succeeded, who took the great City of *Prusa*, and honoured it with his residence. Having much enlarged his dominions, he dyed in the two and thirtieth year of his reign, reigning his State to *Amurath* his son. He upon the dissention of the *Greeks*, first passed over the Straights into *Europe*, took *Abydos* and *Calippolis* with the whole *Chersonesus*. Then entring further into *Thracia*, subdued *Philippolis* & *Adrianople*; and proceeding conquered *Servia* and *Bulgaria*, passeth into

into the upper *Myſia*: and ſtabbed by a common Souldier, in the one and thirtieth year of his Reign, was ſucceeded by his Son *Bajazet*. He, poſſeſt of the greateſt part of *Thrace*, ſubdued a large part of *Greece*, with the Country of *Phocis*; twice but vainly, beſieging *Conſtantinople*. Taken at length by *Tamberlain*, and carried about in an Iron Cage, he deſperately brained himſelf in the year 1399. his Son *Calepine* (ſome ſay) ſucceeded him, attributing unto him ſix years of Government: eſteemed by others but a Fable; who give the ſucceſſion to his youngeſt Son *Mahomet*: the cauſe of this diverſity of opinions, proceeding from the *Turkiſh* Kingdom thus again ſuppreſſed by the *Tartars*. The many Sons of *Bajazet*, and other *Mahometan* Princes, poſſeſt of ſeveral Provinces, and ſtriving with one another for undivided Soveraignty: by *Mahomet* at length was obtained: who united again that diſmembred Empire: enlarging the ſame with the acceſſion of *Dacia*, *Walachia*, the greater part of *Sclavonia* and *Macedonia*, even unto the *Ionian* Sea. Who tranſlated the ſeat of his Empire from *Pruſa* unto *Adrianople*, where he died, having reigned ſeventeen years; if the ſame be accounted from the death of his Father. His Son by the name of *Amurath* the Second ruled in his ſtead: who conquered *Epirus*, *Ætolia*, *Attica*, *Bœotia*, *Achaia*, and *Theſſalonica*. He left his State to *Mahomet* the Second (after he had reigned eight and twenty years) whoſe Conqueſts deſervedly gave him the addition of Great: having utterly ruinated the *Greek* Empire, taken from them *Conſtantinople* the Imperial City, the Emperour *Conſtantine* being trod to death by the preſs of people in *Adrianople* Gate, and thereby gained the Title of Emperour. He ſubdued alſo the Empire of *Trapezond*, erected there by *Alexius Comnenus*, at ſuch time as the *Greeks* did loſe their *European* Empire to the *Latines*. Moreover, *Athens*, *Corinth*, all *Peloponneſus*, *Boſna*, *Lemnos*, *Eubœa*, *Mitylen*, *&c.* and died not without ſuſpicion of poyſon, in the one and thirtieth year of his Empire. *Bajazet* the Second, his Son, having ended his Wars with his Brother, conquered all *Cilicia*, a part of *Armenia*, with the reſt of *Cappadocia*, which before belonged to the *Carmanian* Kingdom. He invaded *Syria*, but with worſe ſucceſs: and then converting his forces againſt the *Venetians*, took from them *Naupactus*, *Methona*, *Dyrrachium*, and almoſt depopulated *Dalmatia*. But in the ſix and thirtieth year of his Reign, he was poyſoned by a *Jew*, at the procurement of *Selymus* his Son and Succeſſor: (who, beſides the civil Wars with his Father and Brethren) conquered all *Syria* and *Egypt* from the ruinated *Mammalucks*, and brought *Arabia* under his ſubjection. After, intending to invade the Chriſtians, he died of a moſt loathſom diſeaſe, when he had reigned eight years. His Son *Solyman* taketh *Rhodes*, at ſeveral times over-runneth *Hungary*: poſſeſſing himſelf of *Buda*, *Strigonium*, *alba regalis*: diſpoſſeſſeth the *Perſians* of *Tauris*: and joyneth *Babylon*, with the Countries of *Media*, *Meſopotamia*, and *Aſſyria*, to his Empire. *Arabia* is not free from his Conqueſts; nor the *Portugals* in *India* enough removed from the reach of his ambition. He died in the ſix and fortieth year of his Reign. *Selymus* the Second ſucceeded; the only Son that he had left unmurthered: who won by his Lieutenants *Cyprus* from the *Venetians*. They alſo enlarged his bounds with *Valachia*, *Moldavia*, and the Kingdom of *Tunis*. He reigned eight years. Him *Amurath* the Third ſucceeded: who warred not in perſon, nor atchieved much by his Deputies, yet reigned he nineteen years. Neither was *Mahomet* the Third his Son a Souldier, being but once in the field, and thence terribly affrighted. Nor enlarged he his Dominions by the valour of others: his forces being chiefly imployed in ſuppreſſing of inteſtine Rebellions. He reigned eight years inglorioully, and left the now reigning *Achmet* to ſucceed him: the fourteenth *Sultan*, and the eighth Emperor of the *Ottoman* Family; who yet hath added nothing to his ſo vaſt an Empire; the greateſt that is, or perhaps that ever was from the beginning. For firſt, the *European* part thereof extendeth Weſt-wards unto the Archdukes of *Auſtria*'s Dominions, ſtretching to the *Adriatick* Sea, by the Confines of *Raguſa*; bounded on the South with the *Mediterraneum*, on the Eaſt with *Ægeum*, *Propontis* and *Pontus*, even to *Theodoſia*, a City of the *Scythian Cherſoneſus*; and on the North almoſt to *Ruſſia* and *Polonia*: containing *Romania*, *Bulgaria*, *Servia*, *Raſcia*, the tributary Principalities of *Valachia* and *Moldavia*; the greater part of *Hungary*, *Boſna*, *Albania*, *Macedon*, *Epirus*, all *Grecia* and *Peloponneſus*; all the fruitful Iſlands of the *Ægean* Sea. *Raguſa* pays for her liberty: nor his *Candie*, *Zant*, or *Cephalonia* held without preſents. But what is this compared to her ancient Terretories? within which, all *Natolia* is compriſed; on the three ages embraced with the *Ægean*, *Euxine*, and *Cilician* Seas: containing the Provinces of *Pontus*, *Galatia*, *Bithynia*, *Phrygia*, *Lycia*, *Pamphylia*, *Cilicia*, *Cappadocia*, and the leſſer *Armenia*, beyond which alſo *Colchis* thence ſtretching North-ward to *Catai*, and bounded on the Eaſt with the

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Country of the *Georgians*, whereof the Turks poſſeſs not a little. A great part it alſo containeth of the greater *Armenia*: all *Syria* (in which *Cœleſtria*, *Phœnicia*, and *Paleſtine*, *Babylonia*, and *Meſopotamia*; *Arabia felix* which ſtretcheth out into the South Sea, interpoſing the *Perſian* and *Arabian* Gulphs, do bow to that Soveraignty: ſo do the Inhabitants of *Petrea* and *Deſerta*; ſuch I mean as have known Habitations: In *Africa* it extendeth all along the Coaſts of the *Mediterraneum*; even from the Red Sea, to *Acrath*, a City of *Mauritania* (except ſome few places poſſeſt by the *Spaniard*) wherein is the Country of the *Troglodytes*, the miraculouſly fertile Kingdom of *Egypt*, *Tripoly* in *Barbary*, the Kingdom of *Tunis*, and City of *Argiers* with her Territories, with the Tributary Kingdoms of *Feſſe* and *Morocco*. To this add *Cyprus*, *Rhodes*, and all the fertile Iſlands of the mid-land Sea, that lye Eaſt of *Candy*. Thus great at this day is the *Ottoman* Empire; but too great for it are their aſſumed Titles: as, God on Earth, ſhadow of God, ſole Monarch of the World, King of Kings, Commander of all that can be commanded, Soveraign of the moſt Noble Families of *Perſia* and *Armenia*, poſſeſſor of the holy Cities of *Mecca* and *Jeruſalem*, Lord of the black and white Seas, *Sultan* of *Babylon*; and ſo proceeding with a repetition of their ſeveral Kingdoms. Like ſwelling Attributes gave this now reigning *Sultan* to our Soveraign in a Letter writ lately, which I will inſert for the ſtrangeneſs.

Unto the moſt glorious and moſt mighty King James, *one of the Great Lords of the creation of Jeſus, and moſt laudable amongſt all the Princes of the Nations of Meſſias, a Judge of all debates and differences of the people of Nazarets, Poſſeſſor of the great Majeſty, riches, and glory, a Judge of the moſt great Kings of* England, *&c.* farcing his Letter with like ſuſtain, calling his own Court, *Our moſt happy and ſhining Port, a Port of refuge for the world*: and ſubſcribing, *From our Imperial Reſidence at* Conſtantinople, *moſt ſtrongly and mightily guarded.* Yet in his own ſtile more modeſt, containing no more than *Sultan Achmet Chan*: *Son to Mahomet Chan moſt invincible.*

But the barbarous policy whereby this Tyranny is ſuſtained, doth differ from all other: guided by the heads, and ſtrengthened by the hands of his Slaves, who think it as great an honour to be ſo, as they do with us that ſerve the Courts of Princes: the natural *Turk* (to be ſo called a reproach) being rarely employed in command or ſervice. Among theſe Slaves there is no nobility of blood, no known Parentage, Kindred, nor hereditary Poſſeſſions; but are as it were of the *Sultans* Creation, depending upon him only for their ſuſtenance and preferments, who diſpoſeth, as well of their lives as their fortunes, by no other rule than that of his will; although ſometimes for form he uſeth the aſſent of the never gainſaying *Muſti*. Theſe are the Sons of Chriſtians (and thoſe the moſt compleatly furniſhed by Nature) taken in their Childhood from their miſerable Parents, by a Leavy made every five years (or oftner or ſeldomer; as occaſion requireth) throughout the whole Empire, (excepting certain priviledged places, amongſt which are *Sio* and *Conſtantinople*) who are beſtowed in ſeveral Seminaries, inſtructed in the *Mahometan* Religion (changing their Names upon their Circumciſion) taught the uſe of their ſeveral Weapons, and made patient of hunger and labour, with inured abſtinence, and continual exerciſe. Theſe they call firſt *Jemoglans*, who have their Faces ſhaven (the token of ſervitude,) wearing long Coats and copped Caps, not unlike to our Ideots. The choiceſt of them for ſpirit and feature, and after a while received into the *Grand Signiors Seraglio*: diſtinguiſhed by Chambers like to thoſe in Hoſpitals, according to their Seniorities: where all are brought up in the diſcipline of War, and not a few acquainted with the ſecrets of State: ſuch as by the excellency of their gifts do aſſure the expectation of a future eminency; thoſe of the firſt Chamber are the firſt preferred; yet not in order, but according to the worth of the place, and worthineſs of the perſon. Of theſe come the *Beglerbegs* (the name ſignifying a Lord of Lords) of whom there be only two: the one of *Greece*, and the other of *Natolia*: who command all the Horſmen in thoſe Countries under the General: the great *Baſſas*, (whereof ſome are Generals of Armies, ſome Viziers of the Port, the reſt Vice-roys of the Provinces:) the *Sanziacks* Governours of Cities, for ſo the name ſignifieth, with their Territories and Forces, and other Officers both of War and Peace, with thoſe of the Court of principal place and attendance. Of the other *Jemoglans* ſome come to the Chiauſes; who go on Embaſſies, execute Commandments; and are as Purſuivants, and Under-Sheriffs, attending the employment of the Emperour; (who mounted on Horſeback carry Dabuzes, a weapon like a Mace before him) and on the Courts of Juſtice: ſolliciting alſo the cauſes of

their Clients. But the *Spachies* and *Janizaries* which are moſt made of theſe *Jemoglans* (the principal cauſe of their inſtitution) are the Nerves and Supporters of the *Turkiſh* Monarchy. The *Spachies* are Horſemen, weaponed for the moſt part at once with Bow, Mace, Lance, Harquebuſh, and Cymitar, whereof they have the ſeveral uſes: agreeing with their fights, their flights, or purſuements. For defence ſome wear Bucklers and Shirts of Male. The skirts of their Coats, when they ride, are gathered within long Stammel brogs that reach to their ankles, and there do join to their Buskins ſhod with Iron; and ſupply the want of Spurs with their large and ſharp Stirrops. Their Saddles are plated behind and before, the ſeat deep and hard: and for capariſon they uſe for moſt part the Skins of Leopards, Lyons, Tygers, Panthers, and the like. In Cities when on foot they wear Gowns of Stammel with long Hanging ſleeves: and are diſtinguiſhed from others by the folding up of their Shaſhes. Of theſe there be two ſorts: the *Ulefſgi*, which is to ſay, ſtipendiary, who are almoſt altogether made of theſe *Jemoglans*; and the *Timariots*, who conſiſt of all ſorts of people. The firſt as yet unpreferred, under the command of ſeveral Captains, do attend upon the immediate employment of the Emperour: who alloweth unto each the daily penſion of ten Aſpers, paid them every quarter. Of theſe there be two and thirty thouſand. The one half of them are called *Spahcieglans*, who wear red Pendants on their Spears, and when in the Field, march on the right hand the *Sultan*, as the other on the left, who are called *Silihtarſpabeis*, bearing yellow and white Pendants. The other diſperſed throughout the whole Empire, do live upon their particular Tenements for term of life aſſigned them; and thereupon ſo called. It being the policy of his State to erect in the conquered Countries a number of *Timariots*, anſwerable to the greatneſs thereof: whereby the principal part of the Souldiery is provided for, and the Empire ſtrengthened, both againſt foreign invaſions and revolts of the ſubdued. Of theſe, as they ſay, there are upward of ſeven hundred thouſand, every one being to find as many Horſe as his Farm doth double the yearly value of ſixty *Sultanies*: ready to be commanded by their ſeveral *Zanziacks*; as they by their *Baſſas*: theſe bear on their Lances white and red Pendants. But the *Janizaries* (a name that ſignifieth new Souldiery) at thoſe that bear ſuch great ſway in *Conſtantinople*: inſomuch that the *Sultans* themſelves have been ſometimes ſubject to their inſolencies. They are divided into ſeveral Companies, under ſeveral Captains: but all commanded by their *Aga*, a place of high truſt, and the third in repute through the Empire: howbeit, their too much love is to him an aſſured deſtruction. Theſe are the flower of the *Turkiſh* Infantry, by whom ſuch wonderful Victories have been atchieved. They call the Emperour Father (for none other is there for them to depend on) to whoſe valour and faith in the time of War he committeth his perſon: they having their ſtations about the Royal Pavillion. They ſerve with Harquebuſhes, armed beſides with Cymitars and Hatchets. They wear on their heads a Bonnet of white Felt, with a lap hanging down behind to their ſhoulders; adorned about the brows with a wreath of metal, guilt, and ſet with ſtones of ſmall value; having a kind of ſheath or ſocket of the ſame erected before, wherein ſuch are ſuffered to ſtick Plumes of Feathers as have behaved themſelves extraordinary bravely. They tuck up the skirts of their Coats when they fight or march: and carry certain days proviſion of Victuals about with them. Nor is it a cumber: it being no more than a ſmall portion of Rice, and a little Sugar and Honey. When the Emperour is not in the Field, the moſt of them recide with him in the City: ever at hand upon any occaſion to ſecure his perſon, and are as were the *Pretorian* Cohorts with the *Romans*. They are in number about foety thouſand: whereof the greater part (I mean of thoſe that attend on the Court) have their being in three large *Seraglios*; where the Juniors do reverence their Seniors, and all obey their ſeveral Commanders (as they their *Aga*) with much ſilence and humility. Many of them that are married (a breach of their firſt inſtitution) have their private dwellings: and thoſe that are buſied in foreign employments, are for the moſt part placed in ſuch Garriſon Towns as do greatly concern the ſafety of the Empire. Some are appointed to attend on Ambaſſadors: others to guard ſuch particular Chriſtians as will be at the charge, both about the City, and in their Travels, from incivilities and violences, to whom they are in themſelves moſt faithful: wary and cruel in preventing and revenging their dangers and injuries: and ſo patient in bearing abuſes, that one of them of late being ſtrucken by an Engliſhman (whoſe humorous ſwaggering would permit him never to review his Country) as they travelled a-

Some ſay there are a million.

long

long through *Morea*, did not only not revenge it, nor abandon him to the pillage and outrages of others, in ſo unknown and ſavage a Country; but conducted him unto *Zant* in ſafety, ſaying, God forbid that the villany of another ſhould make him betray the charge that was committed to his truſt. They are all of one Trade or other. The pay that they have from the *Grand Signior* is but five Aſpers a day: yet their elder Sons as ſoon as born are enrolled and received into penſion; but his bounty extendeth no further unto his progeny, (the reſt reputed as natural *Turks*): nor is a *Janizary* capable of other preferments than the command of ten, of twenty, or of an hundred. They have yearly given them two Gowns apiece, the one of Violet Cloth, and the other of Stammel; which they wear in the City: carrying in their hands a great tough Reed, ſome ſeven foot long, and tipped with Silver; the weight whereof is not ſeldom felt by ſuch as diſpleaſe them. Who are indeed ſo awful, that Juſtice dare not proceed publickly againſt them, (they being only to be judged by their *Aga*:) but being privately attached, are as privately thrown into the Sea in the night time. But then are they moſt tumultuous, (whereto they do give the name of affection) upon the dangerous Sickneſſes of their Emperours: and upon their deaths commit many outrages. Which is the cauſe that the great *Baſſas* as well as they can, do conceal it from them, until all things be provided for the preſentment of the next for them to ſalute. Whereupon (beſides the preſent largeſs) they have an Aſper a day increaſe of penſion: ſo that the longer they live, and the more Emperours they outlive the greater is their allowance.

But it is to be conſidered, that all theſe before-named, are not only of that tribute of Children. For not a few of them are Captives taken in their childhood; with divers Renegadoes, that have moſt wickedly quitted their Religion and Country, to fight againſt both: who are to the Chriſtians the moſt terrible Adverſaries. And withal they have of late infringed their ancient Cuſtoms, by the admitting of thoſe into theſe orders, that are neither the Sons nor Grand-ſons of Chriſtians: a natural *Turk* born in *Conſtantinople*, before never known, being now a *Baſſa* of the Port.

Over and above theſe, and beſides the Auxiliary *Tartars*, whereof there are lightly threeſcore thouſand (who live on Spoil, and ſerve without Pay) that are ever aſſiſtant; the *Grand Signior* hath other Forces whom they call *Achingi*, who have nothing but what they can get by forraging, being Hindes of the Country, and tied to ſerve on Horſeback for certain priviledges that they hold, in number about thirty or forty thouſand, but ſmall in value: as are the *Azapi*, who ſerve on Foot (yet properly belonging to the Gallies) better acquainted with the Spade than Sword; thruſt forward with purpoſe rather to weary, than to vanquiſh the Enemy; whoſe dead bodies do ſerve the *Janizaries* to fill up Ditches, and to mount the Walls of aſſaulted Fortreſſes: beſides many Voluntaries, who follow the Army in hope to ſucceed the ſlain *Spahees* and *Janizaries*: Now nothing curious at ſuch a time to receive thoſe that be not the Sons of Chriſtians into the Order. Such are the *Turkiſh* Forces, both in quality and proportion: and he that ſhall ſee three hundred thouſand of theſe in an Army (as he might have done this laſt Summer in *Bithynia*) ſo diſciplined, ſo appointed, and ſo daringly reſolute; whoſe only repute conſiſts in their Valours; and whoſe deſeats are puniſhed in their Commanders as offences: furniſhed with ſuch abundance of great Ordnance (much whereof they caſt according to their occaſions, carrying with them the metal upon the backs of Camels) will not only not wonder at their Victories, but rather how the reſt of the yet unvanquiſhed World hath withſtood them. I have heard a Prince (and he of no ſmall experience) impute the ſundry overthrows given them by a ſmall number of Chriſtians to the paucity of Commanders, and their want of experience, ſome one *Sanziack* having under his Conduct five thouſand *Timariots*, and he perhaps but newly crept out of the *Sultans Seraglio*, exerciſed only in ſpeculative Conflicts. So that their numbers prove often but cumbers; and the advantage loſs, encountred by the many expert Directors of few; who are alſo far better defenſively armed. But he that hath bounded the Sea, hath alſo limited their furies. And ſurely it is to be hoped, that their greatneſs is not only at the height, but near an extream præcipitation: the body being grown too monſtrous for the head; the *Sultans* unwarlike and never accompanying their Armies in perſon; The Souldier corrupted with eaſe and liberty; drowned in prohibited Wine, enfeebled with the continual converſe of Women; and generally lapſed from their former auſterity of life, and ſimplicity of manners. Their Valours now meeting on

all ſides with oppoſition; having of late given no encreaſe to their Dominions: and Empire ſo got, when it ceaſeth to increaſe, doth begin to diminiſh. Laſtly, in that it hath exceeded the obſerved period of a Tyranny, for ſuch is their Empire. Now when they march, the *Tartars* do ſcour the Country two days journey before: then follow the *Achingi*; after them the *Timariots*; next thoſe few *Jemoglans* that be; next them the *Janizaries*; the *Chauſes* follow on Horſeback, (who carry Bows and Arrows beſides their Maces and Cimyters:) then comes the *Sultan* with the Officers of his Court, and Archers of his Guard who are Footmen; the ſtipendary *Sapheis* marching on either ſide of him. An hundred Coaches covered with red, with four Horſes a piece, are drawn after, which carry the *Hicoglans* (his Pages) and Eunuchs: about theſe the *Jemoglans* called *Baltagies* are placed. The Carriages of the Army enſue; followed by Voluntaries, who go in hope (as beforeſaid) to be entertained in the rooms of the ſlain; with the Servants of the *Sapheis* in the Court, and certain *Janizaries*, *At-toglani Lepzlers* and *Devygilers*. The *Janizaries* have Boots, Swords of Wood, and the like born before them for their Enſigns: and the royal Standard is no other than a Horſe-tail tyed to the end of a Staff: which though ſeeming rude, and anſwerable to their original, doth retain, perhaps ſomething of Antiquity. For *Homer* ſticketh the like in the Creſt of the gallantly-armed (though not ſo ſpirited) *Paris*.

Capiti autem forti galeam affabre factam impoſuit. Criſtatam ex ſetis equinius: horribilis autem criſta deſuper mutabat. Il. l. 3.

Then puts he on a Helm well wrought and brave, Plum'd with Horſe hairs that horribly did wave.

As for their Forces at Sea, they are but ſmall in compariſon of what they have been, and compared to thoſe of particular Chriſtian Princes, but contemptible. Approved by the *Florentine*, who with ſix Ships only hath kept the bottom of the Straights for theſe three years paſt in deſpight of them: inſomuch as they have not dared to hazard the Revenue of *Egypt* by Sea. But have ſent it over Land with a Guard of Souldiers, to their no ſmall trouble and expences: the whole Armado coming often in view, yet not ſo hardy as to adventure the onſet. The Admiral having thought it a ſafer courſe to employ the Pirats of *Tunis* and *Algiers* in that ſervice, who have many tall Ships (the ſpoil of Chriſtian Merchants) and warlikely appointed: now grown expert in Navigation, and all kind of Sea-fights, by the wicked inſtruction of our fugitive Pirats, and other Renegadoes. But thoſe Pirats have no heart to ſuch an enterpriſe, where the Victory would prove ſo bloody, and the Booty ſo worthleſs. The Navy that is yearly ſet forth in the beginning of *May*, to annoy the Enemy, ſuppreſs Pirats, collect Tribute, and reform diſorders in the Maritime Towns that belong to the Admiralty; conſiſts of not above threeſcore Gallies: which are all that can be ſpared from their other places of employment. And that there be no more is ſaid to proceed from the want of Captives, by reaſon of their general Peace with the Chriſtians: for ſuch, and ſuch as are condemned for Offences, are only chained to the Oar, except the neceſſity be urgent. As for matter to build with, they want none: no more do they workmen: many excellent in that Art, and thoſe Chriſtians, being enticed from all parts with liberal penſions to work in their Arſenals. The Captain *Baſſa* (for ſo is the Admiral called) when not in ſervice, hath his Reſidence in *Conſtantinople* and *Gallipoli*. A man in regard of his place, of principal repute: and commanding the Commanders of *Gallipoli*, *Galata*, *Lemnos*, *Nicomedia*, *Lesbos*, *Chios*, *Naxus*, *Eubœa*, *Rhodes*, *Cavalla*, *Nauplia*, *Lepanto*, *Cyprus*, and *Alexandria*. In *October* he returneth from his annual circuit: as he did now during our abode in the City, and entred the Haven in triumph. The Gallies divided into ſundry Squadrons, and tricked all in their gallantry; rowing at their ſterns three or four little Veſſels no bigger than Fiſher-Boats. A ridiculous glory, and a prize to be aſhamed of. But it was thought that the *Grand Signior* would have given him but a bad welcome, that durſt not adventure with ſuch ods of number on the becalmed *Florentines*. During the Winter the Armado is diſperſed, and the Gallies are drawn into their dry ſtations. In which time the Pirats, both Chriſtians and Mahometan, do rob on the *Ægean* and *Mediterranean* uncontrolled, but by the defenſive ſtrength of the aſſailed.

Thus

Thus is the Great *Turk* ſerved by thoſe whom he may advance without envy, and deſtroy without danger. The beſt of them living a wandring and unhappy life, removed from one Command to another; and to parts ſo far diſtant, that often more time is ſpent in their journey than in their abode. The greateſt Commander, and in the ſtrength of his Command, ſubmitting his neck unto the Executioners Bow-ſtring, when ſent by the Tyrant with the fatal Box that includeth the Commiſſion. Nor booteth it to reſiſt in hope of partakers, when one mans preferment is built on the deſired overthrow of another: being alſo, as is ſaid before, without Kindred or Alliance: ſo that Rebellions do but rarely happen. And although theſe great Slaves attain to great Riches, yet are they (as it were) but the Collectors thereof for his treaſure: whither at their deaths it returneth, all, ſave what it pleaſeth him to beſtow on their poſterity: who never are advanced to eminent place, it being a cauſe of the greater neglect to have had excellent Parents, as to them of ruine to be beloved in their Governments. Nay, ſo much the continuance of honours in Families are avoided, that when a *Baſſa* is given (for ſo I may term it) to the Siſter or Daughter of a *Sultan* for an Husband, the Children begotten on them do moſt rarely riſe above the degree of a private Captain. But more ſevere are theſe Tyrants to their own, who lop all the Branches from the Bole; the unnatural Brother ſolemnizing his Fathers Funerals with the ſlaughters of his Brothers. So fearful are they of rivalty, and ſo damnably politick; making all things lawful that they may ſecure the perpetuity of their Empire. Not now to ſeek in thoſe precepts of *Photinus*,

Scepters do loſe their ſway when Kings grow juſt:
Reſpects of honeſty, towres tomb in duſt.
Free villanies a hated Reign aſſure;
And Swords ſtill drawn: dire deeds do but ſecure
The Doer whilſt a doing. Courts ſhun they
That would be good. Virtue and ſoveraign ſway.
Still jar. Still fear he whom foul facts diſmay.

Sceptorum vis tota petit, ſi pendere juſta
Incipit: evertitque arces reſpectus honeſti.
Libertas ſcelerum eſt quæ regna inviſa tuetur.
Sublatuſque modus gladiis, facere omnia ſæve,
Non impune licet niſi quum facis: exeat aula.
Qui vult eſſe pius: virtus & ſumma poteſtas
Non coeunt, ſemper metuet quem ſæva pudebunt.

Lucan. l. 8.

Yet they mourn for thoſe being dead, whom they murdered: honouring them with all dues of burial, and cuſtomary lamentations. Now if the *Ottoman* Line ſhould fail, the *Crim Tartar* is to ſucceed (both being of one Family: and of one Religion:) as the *Turk*, the *Tartar*; who hath at this day the election of the *Tartarian* Emperours; but with this limitation, that he is to be of one of the Sons of the deceaſed.

Their Moral and Eccleſiaſtical Laws, the *Turks* do receive from *Mahomet* the *Saracen* Law-giver: a man of obſcure parentage, born in *Itrarip* a Village of *Arabia*, in the year 551. His Father was a Pagan, his Mother a Jew both by birth and Religion. At the firſt he exerciſed merchandiſe; having by the marriage of his Miſtreſs (not effected, as was thought, without witch-craft) attained to much riches: whereupon he became a Captain of certain voluntary *Arabians* that followed the Emperor *Heraclius* in his *Perſian* Wars. Who falling into a mutiny, for that they were denyed the Military Garment; and incenſing the reſt of their Nation with the reproachful anſwer given them by the Treaſurer, which was, That that ought not to be given unto Dogs, which was ordained for the Roman Souldiers; a part of them choſe *Mahomet* for their Ring-leader, who had aggravated their diſcontents, and confirmed them in their Rebellion. But being diſdained by the better ſort for the baſeneſs of his birth; to avoid enſuing contempt, he gave it out, that he attained not to that honour by military favour, but by divine appointment. That he was ſent by God to give a new Law unto Mankind; and by force of Arms to reduce the world unto his obedience. That he was the laſt of the Prophets, being greater than Chriſt, as Chriſt was greater than *Moſes*. Two years together he lived in a Cave, not far diſtant from *Mecca*; where he compiled his damnable Doctrine, by the help of one *Sergius* a *Neſtorian* Monk, and *Abdalla* a Jew: (containing a hodge-podge of ſundry Religions:) which he firſt communicated to his Wife, perſwading her that it was delivered him by the Angel *Gabriel*, who had cut open his heart, and taken from thence the little black Core (which the *Turks* do affirm to be in the heart of every man) wherein the Devil doth plant his temptations: and ſhewed him withall the joys and myſteries of Paradiſe. His new Religion by little and little he divulged in *Mecca*; countenanced by the powerful alliance which he had by his ſundry Wives: and followed by many of the Vulgar, allured with the liberty thereof, and delighted with the novelty.

But the Nobles of *Mecca* going about to apprehend him, he fled to *Medina*, not two days journey diſtant: whither followed by a number, wicked of life, and deſperate of fortunes, he waged a ſucceſsful War againſt the *Syrians*; planted his Religion amongſt the vanquiſhed: and after making himſelf Lord of *Mecca*, made that the place of his reſidence. Where he died in the great Climacterical year of his age; having made them believe, that the third day after he would aſcend into Heaven: whereupon he was kept above ground till the air was infected with his ſavour, and then buried at *Medina*. Another promiſe he made concerning his return, which ſhould have been a thouſand years after. which the *Mahometans* excuſe as miſ-underſtood, by reaſon of his feeble voice, even then a dying; and that he did ſay two thouſand: to which time they have prorogued their expectations. Mean of ſtature he was, and evil proportioned: having ever a ſcald head, which (as ſome ſay) made him wear a white Shaſh continually: now worn by his Sectaries. Being much ſubject to the Falling-ſickneſs, he made them believe that it was a prophetical trance; and that then he converſed with the Angel *Gabriel*. Having alſo taught a Pigeon to feed at his ear, he affirmed it to be the Holy Ghoſt, which informed him in divine precepts. Not unlike to *Numa*'s feigned familiarity with *Ægeria* and *Pithagoras* his Eagle; whoſe policy perhaps he imitated: whereby as they the *Romans* and *Crotonians*; ſo drew he the groſs *Arabians* to a ſuperſtitious obedience. For he had a ſubtle wit, though viciouſly employed; being naturally inclined to all villanies. Amongſt the reſt, ſo inſatiably leacherous, that he countenanced his incontinency with a Law: wherein he declared it, not only to be no crime to couple with whomſoever he liked, but an act of high honour to the party, and infuſing ſanctity. Thus planted he his irreligious Religion, being much aſſiſted by the iniquities of thoſe times: the Chriſtian eſtate then miſerably divided by multitudes of Hereſies. So that the diſunity of the Profeſſors, made many to ſuſpect the profeſſion, and to embrace a Doctrine ſo indulgent to their affections. Which enlarging as the *Saracens* and *Turks* enlarged their Empires, doth at this day well-nigh over-run three parts of the earth; of that I mean that hath civil Inhabitants. Yet are the *Mahometans* divided into threeſcore and twelve Sects, ſprung from the two fountains. Of that named *Imamia*, the *Perſians* are drunk; of the other called *Leſtare*, the *Syrians*, *Arabians*, *Turks*, and *Africans*.

The Alcoran, which containeth the ſum of their Religion, is written in *Arabick* Rhime, without due proportion of numbers: and muſt neither be written nor read by them in any other Language. Beſides the poſitive doctrine, (to it ſelf contradictory) it is farced with Fables, Viſions, Legends, and Relations. Nor is it at this day the ſame that was written by *Mahomet*, (although ſo credited to be by the Vulgar:) many things being ſecretly put in, and thruſt out; and ſome of the repugnancies reconciled by the ſucceeding *Caliphs*. *Mahomet* the ſecond is ſaid to have altered it much, and added much to it. This Book is held by them in no leſs veneration, than the Old Teſtament by the Jews, and the New by the Chriſtians. They never touch it with unwaſh'd hands: and a capital crime it is, in the reading thereof to miſtake a Letter, or diſplace the Accent. They kiſs it, embrace it, and ſwear by it: calling it, *The Book of Glory, and director unto Paradiſe*. To ſpeak a little of much; they teach that God is only to be worſhipped, only one, and the Creator of all: righteous, pitiful; in wiſdom and power incomprehenſible. How God made man of all ſorts and colours of earth; and being formed, for thouſands of years laid him a baking in the Sun, until he was pleaſed to breathe life into him. Then commanded he all his Angels to reverence him: which the Devil, at that time an Angel of light, refuſed to do; expoſtulating why he ſhould ſo honour that Creature whom he knew would become ſo polluted with all manner of (by him particularized) vices. That God therefore condemned the Devil to Hell; who ever ſince hath continued an enemy to man. Idolatry they hold to be the moſt accurſed of Crimes, and therefore they interdict all Images and Counterfeits whatſoever; reputing the Chriſtians Idolaters, for that they have them in their Churches and Houſes: imagining alſo that we worſhip three Gods, as not apprehending the myſtery of the Trinity. They deny the Divinity of Chriſt, yet confeſs him to be the Son of a Virgin: *Mary* conceiving by the ſmell of a Roſe which was preſented her by the Angel *Gabriel*; and that ſhe bare him at her Breaſts. They hold him to be a greater Prophet than *Moſes*; and the Goſpel better than the Law: inſomuch as no *Jew* can turn *Turk*, until he firſt turn Chriſtian, they forcing him to eat Hogs-fleſh, and calling him *Abdula*, which ſignifieth the Son of a Chriſtian: who after two or three days, abjuring Chriſt, is made a *Mahometan*. They ſay, that the bleſſed Virgin was free from original ſin and the temptations of the Devil.

Devil. Chriſt is called in the Alcoran, the Breath and Word of God; ſaid to know the ſecrets of hearts, to raiſe the dead to life, cure diſeaſes, reſtore ſight to the blind, and ſpeech to the dumb: and that his Diſciples wrought miracles by his virtue. Yet viſit they not his Sepulchre in their Pilgrimages (not thinking him to have dyed) as generally bruited. For being, as they ſay, led toward the place of execution, God not permitting ſo baſe a people to put to death ſo holy a Prophet (for they confeſs that he never ſinned) did aſſume him into Heaven: when miſt, and ſought by the Souldiers in the throng, they laid hold of one of the Judges that had condemned him, who reſembled him much in favour and proportion, telling him that he ſhould not eſcape from them again; and ſo not believing whatſoever he ſaid, did execute him in his room. They ſharply puniſh all ſuch as blaſpheme him; and ſay that he ſhall return to judgment about forty years before the worlds ending. The Holy Ghoſt they acknowledge; yet not to be diſtinct in perſon, but only as a power and operative virtue in the God-head, which inſpireth good motions into the heart, the producer of good actions. They are commanded ſeven times a day to reſort unto publick Prayers: the firſt aſſembling is called *Timgil-namas*, which is two hours before day: the ſecond *Sabah-namas*, at day break: the third *Vyle-namas* at Noon: the fourth *Kyndi-namas* at three of the Clock: the fifth *Akſham-namas*, after Sun-ſet: the ſixth *Chogic-namas*, two hours within night: and the ſeventh *Giuma-namas*, at ten of the Clock in the morning: the laſt alſo on *Fridays* obſerved by all, on the other days but by the more religious. Congregated they are, as aforeſaid, by the chanting of the Prieſt from the tops of Steeples: at which times lightly though they be in the fields, they will ſpread their upper Garments on the earth, and fall to their devotions. Moreover, I have ſeen them conjointly pray in the corner of the Streets, before the opening of their Shops in the morning. *Friday* is their Sabbath, and yet they ſpend but a part thereof in their Devotion, and the reſt in Recreations: but for that time they obſerve it ſo rigorouſly, that a *Turk* here lately had his ears nailed to his Shop-board for opening it too timely. Before they pray, they waſh all the organs of their ſenſes; their legs to their knees, and their arms to their elbows: their privities after their purging of Nature; and ſometimes all over from top to toe: for which there are Houſes of Office with Conduits belonging to every principal Moſque. Where water is wanting they do it with duſt. At the door of the Moſque they put off their ſhoos; and entring, ſit croſs-legged upon rows of Mats one behind another, the poor and the rich promiſcuouſly. The Prieſt in a Pulpit before them, not otherwiſe diſtinguiſhed in Habit, but by the folding up of their Turbant. When they pray they turn their faces towards *Mecca*: firſt ſtanding upright, without any motions of their bodies, holding the Palms of their hands upward; ſometimes they ſtop their eyes and ears, and oft pull their hair on the ſides of their faces: then thrice they bow, as in their ſalutations; and as often proſtrating themſelves on the earth, do kiſs it. Doing this ſundry times, they will look back upon no occaſion, until they come unto the ſalutation of *Mahomet*: at which time they reverſe their faces, firſt over the right ſhoulder, and then over the left, believing that his coming will be behind them when they are at their devotion. The Prieſt doth ſometimes read unto them ſome part of the Alcoran (holding it, in reverence to the Book, as high as his chin,) ſometimes ſome of their fabulous Legends, intermixing expoſitions and inſtructions: which they hearken unto with heedy attention, and ſuch ſteddy poſtures of body as if they were intranced. Their Service is mixed with Songs and Reſponſes: and when all is done they ſtroke down their Faces and Beards with looks of devout gravity. If they find a Paper in the Streets, they will thruſt it in ſome Crevice of the adjoining Wall, imagining that the Name of God may be contained therein, and then prophane to be trod under foot, or otherwiſe defiled. They number their often repetition of the Names of God and his Attributes (with other ſhort ejaculations of prayer or praiſe) upon Beads: ſome ſhaking their heads inceſſantly, until they turn giddy: perhaps in imitation of the ſuppoſed Trances (but natural infirmity) of their Prophet. And they have an Order of Monks, who are called *Derviſes*, whom I have often ſeen to dance in their Moſques on *Tueſdays* and *Fridays*; many together, to the ſound of Barbarous Muſick, Dances that conſiſt of continual turnings, until at a certain ſtroke they fall upon the Earth; and lying along like Beaſts, are thought to be rapt in ſpirit unto cœleſtial converſations. Now the Women are not permitted to come into their Temples (yet have they ſecret places to look in through Grates) partly for troubling their devotions, but eſpecially for that they are not exciſed, as are the Women of *Perſia* and *Æthiopia*.

Nor

Nor circumciſe they the Males until they be able to anſwer the Prieſt, and promiſe for themſelves: which is for the moſt part at the age of eight. They are circumciſed in the Houſes of their Parents, at a Feſtival meeting, and in the midſt of the Aſſembly, the Child holding up his fore-finger, in token that he is a *Mahometan*. As ſoon as cut, the Prieſt waſheth the wound in water and ſalt, and bindeth it in Linnen. Who changeth not his name, but is from thenceforth called a *Muſſelman*: which is a true Believer. This done, he is carried unto the *Banna*, where his hair (before that time worn at full length) is ſhaven, and ſo kept ever after: all ſaving a lock on the top of his crown, by which they dream that they ſhall be aſſumed by *Mahomet* into Paradiſe: then put they on him a white Turbant; and ſo returning with Drums and Hoboys, is with great ſolemnity conducted to the Moſque, and preſented with gifts according to his quality.

The *Turks* do faſt one Month in the year, which they call *Ramazan*: which changeth yearly, (ſo that in thirty years they faſt one) wherein, they ſay, that the Alcoran was delivered unto *Mahomet* by the Angel. Obſerved by all but the infirm and Travellers: who are to faſt for as long a time, when ſo they recover, or come to the end of their journey. But they faſt but during the day: in the night they feaſt; and then all their Steeples ſtuck round with Lamps, which burn till the morning: affording an object of great Solemnity. Such as inſtead of abſtaining from meats, do abſtain at that time from their Moſques, they carry about in ſcorn, and ſeverely chaſtiſe: but ſuch as then drink Wine, they puniſh with death. Upon the diſcovery of the New Moon (which they ſuperſtitiouſly gratulate, eſteeming him happy that diſcovereth it firſt, and by the courſe thereof do reckon their year;) falling out this year on the ſeventh of *December*, the Feaſt of the great *Byram* did begin; which doth continue for three days together: obſerved by them as *Eaſter* is with us. On the firſt day the *Grand Signior* rode to *Sancta Sophia* in all the pomp and glory of Empire: of which we ſhall ſpeak hereafter. Upon his return we ſaw a ſort of Chriſtians, ſome of them half earth already, crooked with age, and trembling with Palſies; who by the throwing away of their Bonnets and lifting up of their Fore-fingers, did proffer themſelves to become *Mahometans*. A ſight full of horrour and trouble, to ſee thoſe deſperate wretches that had profeſſed Chriſt all their life, and had ſuffered, no doubt, for his ſake much contumely and oppreſſion, now almoſt dying, to forſake their Redeemer, even then when they were to receive the reward of their patience. To theſe the Tyrant a little retired his Body: who before not ſo much as caſt his eye aſide, but ſate like the adored Statue of an Idol. For they hold it a great grace and an act of ſingular piety, to draw many to their Religion, preſenting them with money, change of raiments; and freeing them from all Tribute and Taxes. Inſomuch that if a Chriſtian have deſerved death by their Law, if he will convert, they will many times remit his puniſhment. But they compel no man. During this Feſtival they exerciſe themſelves with various paſtimes: but none more in uſe, and more barbarous, than the ſwinging up and down, as Boys do in Bell-Ropes, for which there be Gallowſes (for they bear that form) of an exceeding height, erected in ſundry places of the City: when by two joining Ropes, that are faſtned above, they will ſwing themſelves as high as the tranſom. Perhaps affected in that it ſtupifies the ſenſes for a ſeaſon: the cauſe that *Opium* is ſo much in requeſt, and of their foreſaid ſhaking of their heads, and continued turnings. In regard whereof they have ſuch as have loſt their wits, and natural Ideots, in high veneration; as men raviſhed in ſpirit, and taken from themſelves, as it were, to the fellowſhip of Angels. Theſe they honour with the title of Saints, and lodge them in their Temples: ſome of them going almoſt ſtark naked; others clothed in ſhreds of ſeveral colours; whoſe neceſſities are ſupplied by the peoples devotions: who kiſs their Garments as they paſs through the Streets, and bow to their benedictions. Yea, many by counterfeiting the Ideot, have avoided puniſhment for offences which they have unwittingly fallen into. Whilſt the *Byram* laſteth you cannot ſtir abroad but you ſhall be preſented by the *Dervices* and *Janizaries*, with Tulips and trifles, beſprinkling you with ſweet water; nor ceaſe ſo to do, till they have drawn reward from you.

The *Turks* are incouraged to Alms by their Alcoran, as acceptable to God, and meritorious in it ſelf, if given without vain-glory, and of goods well-gotten: alledging it to be a temptation of the Devils to abſtain from Alms for fear of impoveriſhment. Their more publick Alms conſiſt in Sacrifices (if not ſo wrongfully termed) upon their Feſtivals, or performance of Vows: when Sheep and Oxen are

ſlain

ſlain by the Prieſt, and divided amongſt the poor; the owners not ſo much as retaining a part thereof. They ſay, they give much in private: and in truth, I have ſeen but few Beggars amongſt them. Yet ſometimes ſhall you meet in the ſtreets with couples chained together by the neck, who beg to ſatisfie their Creditors in part, and are at the years end releaſed of their bonds; provided that they make ſatisfaction if they prove afterward able. At their deaths they uſually give Legacies for the releaſe of Priſoners, the freeing of Bond-ſlaves, repairing of Bridges, building of Hanes for the relief of Paſſengers: and the Great men, to the erecting of Moſques and Hoſpitals, which they build not ſeldom in their life time. But *Mahomet* the Great, and *Solyman* the Magnificent, have in that kind exceeded all others: whoſe ſtately and ſumptuous ſtructures do give a principal ornament to the City; where the ſick and impotent are provided for, and the ſtranger entertained; (for here be no Inns:) the revenue of that of *Mahomets* amounting to an hundred and fifty thouſand *Sultanies*. To theſe there belong Phyſicians, Chirurgions, Apothecaries. The charge thereof is committed unto their Prieſts, who bring up a certain number of Youths in the *Mahometan* Law, and frequently pray for the departed Souls of the Founders in the Chappels, of their Sepulchres. They extend their charity to Chriſtians and Jews, as well as to them of their own Religion: nay birds and beaſts have a taſte thereof. For many only, to let them looſe, will buy Birds in Cages; and bread to give unto Dogs. Theſe have in this City no particular owners; being reputed an unclean Creature, and therefore not ſuffered to come into their Houſes: thinking it nevertheleſs a deed of piety, to feed, and provide them Kennels to litter in, moſt of them repairing to the Sea-ſide nightly, where they keep ſuch a howling, that if the wind ſit Southward, they may be eaſily heard to the upper ſide of the City of *Pera*.

With the *Stoicks* they attribute all accidents to deſtiny, and conſtellations at birth, and ſay with the *Tragedian*,

Fates guide us: unto Fates yield we,
Care cannot alter their decree.
For what we ſuffer, what we do,
Cæleſtial Orbs, proceed from you.
All go in a prefixed way.
The firſt preſcribeth the laſt day.

Fatis agimur: cædite Fatis.
Non ſollicitæ poſſunt curæ,
Mutare rati ſtamina fuſi.
Quicquid patimur mortale genus;
Quicquid facimus, venit ex alto.
Omnia certo tramitæ vadunt,
Primuſque dies dedit extremum.
Senec. in Oedi.

affirming that their ends were written in their foreheads:

——*Thereby freed from deaths affright,*
The worſt of fears, thence take they heart to fight
And ruſh on Steel——

——Quos ille timorum
Maximus haud urget lethi metus, inde ruendi
In ferrum mens prona viris.
Lucan. l. 1.

ſince it can be neither haſtened nor avoided: being withal perſwaded that they dye bravely that dye fighting; and that they ſhall be rewarded with Paradiſe, that do ſpend their blood upon the enemies of their Religion, whom they call *Shabides*, which is Martyrs. For although they repute murder to be an execrable Crime, that crys to Heaven for vengeance, and is never forgiven: yet are they commanded by their law, to extend their profeſſion by violence, and without compaſſion to ſlaughter their oppoſers. But they live with themſelves in ſuch exemplary concord, that during the time that I remained amongſt them (it being above three quarters of a year) I never ſaw *Mahometan* offer violence to a *Mahometan*, nor break into ill language: but if ſo they chance to do, a third will reprove him, with Fye *Muſſel-men*, fall out? and all is appeaſed; he that gives a blow, hath many gaſhes made in his fleſh, and is led about for a terrour: but the man-ſlayer is delivered to the Kindred or Friends of the ſlain, to be by them put to death with all exquiſite torture.

Now their opinion of the end of the World, of Paradiſe, and of Hell, exceed the vanity of dreams, and all old Wives Fables. They ſay that at the winding of a Horn, not only all fleſh ſhall dye, but the Angels themſelves: and that the earth with Earthquakes ſhall be kneaded together like a lump of dough, for forty days ſo continuing. Then ſhall another blaſt reſtore beauty to the world, and life unto all that ever lived. The good ſhall have ſhining and glorified faces; but the bad, the countenance of Dogs and Swine, and ſuch like unclean Creatures. *Moſes*, *Chriſt*, and *Mahomet* ſhall bring their ſeveral Followers to judgment, and intercede for them. *Cain* that did the firſt murder

murder ſhall be the Ring-leader of the damned; who are to paſs over the Bridge of Juſtice, laden with their ſins in Satchels; where the great ſinner ſhall fall on the one ſide into Hell; where they ſhall conſume in fire, and be renewed to new torments. Yet God will have pity upon them in the end, and receive them unto mercy: and the Devil ſhall ceaſe to be, ſince his malice is ſuch as he cannot be ſaved. I was told by a *Sicilian* Renegado, an Eunuch, and one greatly devoted to their Superſtition, that the burning Globe of the Sun (for ſuch was his Philoſophy) was the Continent of the damned. Thoſe that tumble from the other ſide of the Bridge are laden with leſs ſins: and do but fall into Purgatory: from whence they ſhall ſhortly be releaſed, and received into Paradiſe. But as for the Women, poor ſouls! be they never ſo good, they have the gates ſhut againſt them: yet are conſigned to a manſion without, where they ſhall live happily; as another repleat with all miſery for others. It is to be more than conjectured; that *Mahomet* grounded his deviſed Paradiſe, upon the Poets invention of *Eliſium*. For thus *Tibullus* deſcribeth the one:

Sed me, quod facilis tenero ſum ſemper amori,
Ipſa Venus campos ducet in Elyſios.
Hic choreæ, cantuſq; vigent: paſſimq; vagantes.
Dulce ſonant tenui gutture carmen aves.
Fert caſiam non culta leges, totoſque per agros
Floret odoratis terra benigna Roſis.
Ad juvenum ſeries teneris immiſta puellis
Ludit: & aſſidue prælia miſcet amor.
Eleg. l. 2. Eleg. l. 33.

For that my heart to love ſtill eaſily yields,
Love ſhall conduct me to the Eliſian fields.
There Songs and Dances revel: choice birds flie
From tree to tree, warbling ſweet melody.
The wild Shrubs bring forth Caſſia: every-where
The bountcous ſoil doth fragrant Roſes bear.
Youths intermixt with Maids diſport at eaſe,
Incountring ſtill in loves ſweet skirmiſhes.

And *Mahomet* promiſeth to the poſſeſſors of the other, magnificent Palaces ſpread all over with Silk Carpets, flowry Fields, and cryſtalline Rivers; Trees of Gold ſtill flouriſhing; pleaſing the eye with other goodly forms, and the taſte with their fruits;

——primo avulſo non deficit alter
Aureus, & ſimili frondeſcit virga metallo.
Virg. Æn. l. 6.

Which being pluckt, to others place reſign,
And ſtill the rich twigs with like metal ſhine.

Under whoſe fragrant ſhades they ſhall ſpend the courſe of their happy time with amorous Virgins, who ſhall alone regard their particular Lovers: not ſuch as have lived in this world; but created of purpoſe; with great black eyes, and beautiful as the Hyacinth. They daily ſhall have their loſt Virginities reſtored: ever young, (continuing there, as here at fifteen, and the men as at thirty) and ever free from natural pollutions. Boys of divine feature ſhall miniſter unto them, and ſet before them all variety of delicate Viands. But *Avicen* that great Philoſopher and Phyſician, who flouriſhed about four hundred and fifty years ſince, when *Mahometaniſm* had not yet utterly extinguiſhed all good literature; who was by linage an *Arabian* of a Royal Houſe, in Religion a *Mahometan*, but by Country and Habitation a *Spaniard*, and Prince (as ſome write) of *Cordubs*, teacheth a far different Doctrine. For although as a *Mahometan*, in his Books *De Anima* and *De Almahad*, addreſſed particularly to a *Mahometan* Prince, he extolleth *Mahomet* highly, as being the *ſeal* of divine Laws, and the *laſt of the Prophets*; excuſing his ſenſual felicities in the life to come, as meerly Allegorical, and neceſſarily fitted to rude and vulgar capacities: (for ſaith he, if the points of Religion were taught in their true form to the ignorant dull *Jews*, or to the wild *Arabians*, employed altogether about their Camels; they would utterly fall off from all belief in God:) yet beſides that this excuſe is ſo favourable and large, that it may extend as well unto all Idolaters, and in brief to the juſtifying of the abſurdeſt errours, it is a point of Doctrine ſo contrary to his own opinion, as nothing can be more. For *Avicen* himſelf, in the aforeſaid Books, doth eſteem ſo vilely of the body, that he pronounceth bodily pleaſures to be falſe and baſe; and that the ſouls being in the body is contrary to true beatitude: whereupon he denieth alſo the Reſurrection of the fleſh. Yet in favour, as hath been ſaid of *Mahomet*, (who by ſenſual Doctrine ſought to have the rude world to follow him) he not only by his Allegorical conſtruction approveth the Doctrine of the Reſurrection of the body, wherein the *Jews* and *Mahometans* conſent with the *Chriſtians*; but withal the tranſmigration of ſouls from one body into another, (by which means *Mahomet* deviſed how a Camel might paſs through the eye of a Needle; the ſoul of a ſinner for purgation entring firſt into the body of a Camel, then of a leſſer Beaſt, and finally, of a little Worm which ſhould creep through the eye of a Needle; and ſo become

come perfect:) and laſtly, not once reproveth that impious ſaying of *Mahomet*, *That God himſelf at the Reſurrection ſhould alſo have a body, no doubt, to enjoy thoſe ſweet ſenſual felicities, though all ſuch opinions are diſclaimed by him:* but contrariwiſe reproveth the Doctrine of the Chriſtians touching Spiritual Happineſs, and that ſaying of our Saviour, that, *The Saints in the world to come ſhall be as Angels* (yet profeſſeth the ſame to be true) *as being weak and ill fitted to vulgar underſtanding.* So ſtrangely may wiſe men be beſotted with faction, to excuſe and commend the teaching of abſurd errours even by themſelves condemned, and to lay an aſperſion upon the purity of Divine Doctrine, in that unfit to be ſo communicated to the ignorant: as if Truth were to make her ſelf to pleaſe beſtial Ignorance, and Ignorance not rather to be enlightened by degrees, and drawn up to behold the Truth. But now this *Avicen*, laying down for a while his outward perſon of a *Mahometan*, and putting on the habit of a Philoſopher; in his Metaphyſicks ſeemeth to make a flat oppoſition between the truth of their Faith received from their Prophet, and the truth of underſtanding by demonſtrative argument: And ſaith in effect, that this Law and Prophecy delivered by *Mahomet*, which taught that God himſelf at the Reſurrection ſhould have a body, placeth the happineſs of the life to come in bodily delights. But wiſe Theologians, ſaith he, have with greater deſire purſued ſpiritual pleaſures proper to the ſoul: and for this corporal felicity, although it ſhould be beſtowed upon them, would not eſteem it in compariſon of the other, whereby the mind is conjoined to the firſt truth, which is God. And here he never mentioneth that ſtrained excuſe of an Allegory; but with juſt indignation and ſome acerbity of ſpeech, deteſteth that groſs opinion broached in their Law, which placeth the predominance of everlaſting felicity in the baſeneſs of ſenſuality, and in that low voluptuouſneſs: and ſaith that a prudent and underſtanding man, may not think that all delight is like the delight of an Aſs; and that the Angels who are next to the *Lord of the worlds*, ſhould live deprived of all pleaſure and joy, and that he who is the higheſt in beauty and virtue, ſhould conſiſt in the laſt and loweſt degree of ſwavity. And therefore concludeth, that neither in excellency, nor in perfection, nor yet in multitude, nor in any thing praiſe-worthy or to be deſired in pleaſure, there is any compariſon between thoſe felicities: and though baſe ſouls be addicted to that baſe felicity, yet the worthy deſires of holy minds are far removed from that diſpoſition; and contrariwiſe being joined to their perfection (which is God) are filled with all true and happy delights: and if that the contrary perſwaſion or affection ſhould be remaining in them, it would hurt and with-hold them from attaining unto that height of happineſs. This being his better adviſed and more ſincere diſcourſe, it utterly excludes his former excuſe of an Allegory, whoſe right uſe, being by plain and ſenſible alluſions to draw up the underſtanding to an apprehenſion of divine things, repreſented in thoſe ſimilitudes: the courſe held by *Mahomet* worketh a clean contrary effect; and drowneth their underſtanding part and affection in the hope and love of theſe corporal pleaſures. Whereby it is true, that he greatly enlarged his own earthly Dominion; but by this judgment even of *Avicen*, with-held his Followers from the true felicity. And it is worthy obſervation, that in the judgment of *Avicen*, one thing is true in their faith, and the contrary in pure and demonſtrative reaſon. Whereas (to the honour of Chriſtian Religion be it ſpoken) is confeſſed by all, and enacted by a Council, that it is an errour to ſay, One thing is true in Theology, and in Philoſophy the contrary. For the truths of Religion are many times above reaſon, but never againſt it. So that we may now conclude, that the *Mahometan* Religion being derived from a perſon in life ſo wicked, ſo worldly his projects, in his perſecutions of them ſo diſloyal, treacherous, and cruel, being grounded upon baſe and falſe revelations, repugnant to ſound reaſon, and that wiſdom which the divine hand hath imprinted in his Works; alluring men with thoſe inchantments of fleſhly pleaſures, permitted in this life, and promiſed for the life enſuing; being alſo ſupported with tyranny and the Sword (for it is death to ſpeak there againſt it,) and laſtly, where it is planted rooting out all virtue, all wiſdom and ſcience, and in ſum, all liberty and civility, and laying the earth ſo waſte, diſpeopled and uninhabited; that neither it came from God (ſave as a ſcourge by permiſſion) neither can bring them to God that follow it.

Trall 9. *cap.* 7. *ſeq.*

Ebbubecher, *Omar*, *Ozman*, and *Haly*, followed *Mahomet* in the Government; the great enlarger of their Religion and Dominions: but *Haly* was perſecuted, and ſlain in the end by the other, for aſſuming the right of ſucceſſion, in that he had married the Daughter of their Prophet. From him the *Perſians* do challenge

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priority of Government in matters of Religion, the main cauſe of the hatred between them and the *Turks*) alledging moreover, that the former three, to confirm their authorities, did falſly add to the Alcoran, and put out what they liſted; and in ſuch ſort falſified, left it to their Followers. Then ſucceeded the *Caliphs* of *Babylon*, who bore both the ſpiritual and temporal juriſdiction. After the *Egyptians* ſet up a *Caliph* of their own. But in proceſs of time they were both ſuppreſſed; the one (as hath been ſaid before) by the *Tartars*, and the other by the *Sultans*. The dignity amongſt the *Turks* with much abatement, doth now remain in the *Mufties*, (which name doth ſignifie an Oracle, or anſwer of doubts) as ſucceſſors to *Ebubecher*, *Omar*, and *Ozman*: The *Caliphs* having been both High-Prieſts, and Princes, theſe being Patriarchs, as it were, and Soveraigns of their Religion. Throughout the whole *Turkiſh* Territories there is but one; who ever recideth in the Royal City; or follows the perſon of the Emperour. He is equal to the ancient Popes; or rather greater both in repute and authority. The *Grand Signior* doth riſe at his approach to ſalute him, and ſets him by him, and gives him much reverence. His life is only free from the Sword; and his fortunes moſt rarely ſubject to the ſubverſion. The Emperour undertaketh no high deſign without his approvement. He hath power to reverſe both his ſentence, and the ſentence of the *Divan*, if they be not adjudged by him conformable to the Alcoran; but his own is irrevocable. In matters of difficulty they repair to him: and his Expoſition ſtandeth for a Law. To conclude, he is the ſupream Judge, and rectifier of all actions, as well Civil as Eccleſiaſtical; and an approver of the Juſtice of the military. The place is given by the *Grand Signior* to men profoundly learned in their Law, and of known integrity. He ſeldom ſtirs abroad, and never admits of impertinent Converſation. Grave is his look, grave is his behaviour,

Rarus ſermo illis, & magno libido tacendi. *Highly affecting ſilence, and moſt ſpare Of ſpeech.*

Juv. Sat. 2.

For when any come to him for Judgment, they deliver him in Writing the ſtate of the queſtion; who in writing briefly returns his oraculous anſwer. He commonly weareth a Veſt of green, and the greateſt Turbant in the Empire: I ſhould not ſpeak much out of compaſs, ſhould I ſay as large in compaſs as a Buſhel. I oft have been in this mans *Seraglio*, which is neither great in receit nor beauty: yet anſwerable to his ſmall dependency, and infrequency of Suters. He keepeth in his Houſe a Seminary of Boys, who are inſtructed in the myſteries of their Law. He is not reſtrained, nor reſtraineth himſelf from the penalty of women. His Incomes are great, his diſburſings little, and conſequently his wealth infinite: yet he is a bad pay-maſter of his debts, though they be but trifles. He much delighteth in Clocks and Watches: whereof, as ſome ſay, he hath not ſo few as a thouſand.

Next in place to the *Mufti* are the *Cadileſchiers*, that are Judges of the Armies (but not to meddle with the *Janizaries*) and accompany the *Beglerbegs* when they go into the Field. Of theſe there are only two: one of the *European* part of the Empire, and another of the *Aſian*: Theſe are alſo elected by the *Grand Signior*, as the *Cadies* by them (yet to be allowed by the *Grand Signior*, and to kiſs his Veſt:) of whom there is one in every Town, who beſides their ſpiritual functions, do adminiſter Juſtice between party and party, and puniſh Offenders. Of inferiour Prieſts there be ſome particularly appointed to ſing at the tops of their Steeples, and to congregate the people; ſome to look to the Ceremonies, and ſome to read and interpret the Alcoran. There are alſo other Religious Orders, which I omit to ſpeak of being of others own taking up; neither commanded nor commended, and rather to be eſteemed Vagabonds than Religious perſons, conſider we either their life, or their habits.

Amongſt the *Turkiſh* Commandments, one is, that, drawn originally from our Saviour, *Thou ſhalt not do what thou wouldſt not have done to thee*: Whereupon for the moſt part their Civil Juſtice is grounded; not diſagreeing greatly from the Laws of *Moſes*. All evictions there as elſewhere, depend upon Witneſſes: yet will not the Oath of a Chriſtian or a Jew be received againſt a *Turk*, as will a *Turk* againſt them, and theirs one againſt another. But the Kindred of *Mahomet* have their ſingle teſtimonies in equal value with the teſtimony of two others. Notwithſtanding, the Oath of a *Mahometan* will not be taken, if impeached for a drinker of Wine, or eater of Swines fleſh. Every *Baſſa* keeps a *Divan* (ſo they call the Court of Juſtice) within

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his Province: but the higheſt of all, and to which they may appeal from all other, is that which is kept four days of the week in the *Grand Signiors Seraglio*, from whence no appeal is admitted but to the perſon of the *Muſtie*. Here the *Vizier Baſſas* of the Port, who are nine in number (or as many as then are not otherwiſe imployed) do ſit in Juſtice: where alſo they conſult of matters of State, and that publickly, not excepting againſt Embaſſadours Drogermen, lightly always preſent, ſo preſume they of ſtrong hand: aſſiſted by the (*a*) Admiral, (*b*) Chancellor, the (*c*) Treaſurer in the ſame room keeping his Court) where all Cauſes whatſoever that are heard, within the ſpace of three days are determined; the Grand *Vizier Baſſa* being Preſident of the reſt. But Bribery not known until lately amongſt them, hath ſo corrupted their integrity, that thoſe Cauſes (if they bear ſuch a colour of right) do ſeldom miſcarry where gifts are the Advocates, yet this is the beſt of the worſt, that they quickly know their ſucceſſes. But many times when the oppreſſed ſubject can have no Juſtice, they will in Troops attend the coming forth of the Emperour, by burning ſtraw on their heads or holding up Torches, provoke his regard: who brought unto him by his Mutes, doth receive their Petition; which oftentimes turns to the ruine of ſome of thoſe great ones. For aſſurances of Purchaſes they have no Indentures, no Fines and Recoveries. The omitting of a word cannot fruſtrate their Eſtates, nor quirks of Law prevail againſt conſcience. All that they have to ſhew, is a little Schedule, called a *Hodget* or *Sigil*, only manifeſting the poſſeſſion of the Seller, as his of whom he bought it, or from whom it deſcended unto him; which under-written by the *Cadie* of the place, doth fruſtrate all after-claims whatſoever. Now the punithments for offenders be either pecuniary or corporal. To impoſe the former, they will forge all the ſlanders that they can, to eat upon the leſs circumſpect Chriſtians: but the other are ſeldom unjuſtly inflicted. Their forms of putting to death, (beſides ſuch as are common elſewhere) and impaling upon ſtakes, ganching (which is to be let fall from on high upon Hooks, and there to hang until they die by the anguiſh of theſe wounds, or more miſerable famine) and another invented (but now not here uſed) to the terrour of mankind by ſome devilliſh *Perillus*, who deſerved to have firſt taſted of his own invention, *viz.* they twitch the offender about the waſte with a Towel, inforcing him to draw up his breath by often pricking him in the body, until they have drawn him within the compaſs of a ſpan, then tying it hard, they cut him off in the middle, and ſetting the body on a hot plate of Copper, which ſeareth the veins, they ſo up-prop him during their cruel pleaſure: who not only retaineth his ſenſe, but the faculties of diſcourſe, until he be taking down, and then departeth in an inſtant. But little faults are chaſtiſed by blows, received on the ſoles of the feet with a Baſtinado, by hundreds at a time, according to the quality of the miſdemeanour. A terrible pain that extendeth to all the parts of the body: yet have I ſeen them taken for money. The Maſter alſo in this ſort doth correct his Slave; but Parents their Children with ſtripes on the belly. The *Saubaſhie* is as the Conſtable of a City both to ſearch out and puniſh offences.

They were formerly but four, to whom Mahomet the third added five
a Captain Baſſa
b Ruccketab.
c Toſtedar.

It remaineth now that we ſpeak of the perſons of the *Turks*, their diſpoſitions, manners, and faſhions. They be generally well complectioned, of good ſtatures, and full bodies, proportionably compacted. They nouriſh no hair about them, but a lock on the crown, and on their faces only; eſteeming it more cleanly, and to be the better prepared for their ſuperſtitious waſhings. But their beards they wear at full length, the mark of their affected gravity, and token of freedom, (for Slaves have theirs ſhaven) inſomuch that they will ſcoff at ſuch Chriſtians as cut, or naturally want them, as if ſuffering themſelves to be abuſed againſt nature. All of them wear on their heads white Shaſhes and Turbants, the badge of their Religion: as is the folding of the one, and ſize of the other, of their vocations and quality. Shaſhes are long Towels of Calico wond about their heads: Turbants are made like great Globes, of Calico too, and thwarted with rouls of the ſame, having little copped Caps, on the top, of green or red Velvet, being only worn by perſons of rank; and he the greateſt, that weareth the greateſt, the *Muſties* excepted, which over-ſizeth the Emperors. And although many Orders have particular ornaments appointed for their heads, yet wear they theſe promiſcuouſly. It is an eſpecial favour in the *Turk*, to ſuffer the Chriſtian tributary Princes, and their chiefeſt Nobles to wear white heads in the City, but in them, what better than an Apoſtolical inſinuation? But to begin from the skin: the next that they wear is a Smock of Calico, with ample ſleeves, much longer than their arms: under this, a pair of Calſouns of the ſame, which reach to their ancles, the reſt naked, and going in yellow or red ſlip-ſhooes, picked at the Toe, and

plated on the ſole: over all they wear an half-ſleeved Coat girt unto them with a Towel: their neck all bare: and this within doors is their Summer-accoutrement. Over all when they go abroad they wear Gowns, ſome with wide half-ſleeves (which more particularly belong to the *Grecians*) others with long hanging ſleeves, buttoned before: and a third ſort worn by the meaner ſort, reaching but a little below the knee, with hanging ſleeves not much longer than the arm, and open before; but all of them ungathered in the ſhoulders. In the Winter they add to the former Calſodns of Cloth, which about the ſmall of their leg are ſewed to ſhort ſmooth buskins of leather without ſoles, fit for the foot, as a Glove for the hand: lining their Gowns with Fur, as they do their Coats; having then the ſleeves (or quilted Waſte-coats under them) reaching cloſe to their wriſts. They wear no Gloves. At their Girdles they wear long Hankerchers, ſome of them admirable for value and workmanſhip. They never alter their faſhions: not greatly differing in the great and vulgar more than in the richneſs. Cloth of Tiſſue, of Gold and Silver-velvet, Scarlet, Sattin, Damask, Chamolets, lined with Sables and other coſtly Furs, and with Martins, Squerrils, Foxes, and Coney-skins, are worn according to their ſeveral qualities. But the common wear is Violet-cloth: they retain the old Worlds cuſtom in giving change of garments: which they may aptly do, when one Veſt fitteth all men, and is of every mans faſhion. The Clergy go much in green, it being *Mahomets* colour; and his Kinſmen in green Shaſhes, who are called *Emers*, which is, Lords: the Women alſo wear ſomething of green on their heads to be known. There lives not a race of ill-favoureder people, branded perhaps by God for the ſin of their ſeducing Anceſtor, and their own wicked aſſuming of hereditary holineſs. But if a Chriſtian out of ignorance wear green, he ſhall have his cloaths torn from his back, and perhaps be well beaten. They carry no Weapons about them in the City; only they thruſt under their Girdles great crooked Knives of a Dagger-like ſize, in ſheathes of metal; the hafts and ſheathes of many being ſet with ſtones, and ſome of them worth five hundred Sultanies. They bear their bodies upright, of a ſtately gate, and elated countenance. In their familiar ſalutations they lay their hands on their boſoms, and a little decline their bodies: but when they ſalute a perſon of great rank, they bow almoſt to the ground, and kiſs the hem of his garment. The ornaments of their heads they never put off upon any occaſion. Some of them perfume their beards with Amber and the inſides of their Turbants: and all of them affect cleanlineſs ſo Religiouſly, that beſides their cuſtomary lotions; and daily frequenting of the *Bannias*, they never ſo much as make water, but they waſh both their hands and privities: at which buſineſs they ſequeſter themſelves, and couch to the earth; reviling the Chriſtian whom they ſee piſſing againſt a wall, and ſometimes ſtriking him. This they do, to prevent that any part of either excrement ſhould touch their garments, eſteeming it a pollution, and hindring the acceptation of prayer, who then are to be moſt pure both in heart and habit. So ſlothful they be, that they never walk up and down for recreation, nor uſe any other exerciſe but ſhooting: wherein they take as little pains as may be, ſitting on Carpets in the ſhadow, and ſending their Slaves for their Arrows. They alſo ſhoot againſt earthen walls, ever kept moiſt in Shops and private Houſes for that purpoſe, ſtanding not above ſix paces from the Mark, and that with ſuch violence, that the Arrow paſſes not ſeldom thorow: nay, I have ſeen their Arrows ſhot by our Ambaſſadour thorough Targets of Steel, pieces of Braſs of two inches thick, and thorough wood, with an Arrow headed with wood, of eight inches. Their Bows are for form and length, not unlike the Lath of a large Croſs-bow, made of the Horns of Buffoloes, intermixed with ſinews, of admirable workmanſhip, and ſome of them exquiſitely gilded. Although there be Wreſtlers among them, yet they be ſuch as do it to delight the people, and do make it their profeſſion, as do thoſe that walk upon Ropes, wherein the *Turks* are moſt expert; going about when they have done, to every particular Spectator for his voluntary benevolence. Of Cards and Dice they are happily ignorant; but at Cheſs they will play all the day long, a ſport that agreeth well with their ſedentary vacancy; wherein notwithſtanding they avoid the diſhoneſt hazard of money. The better ſort take great delight in their Horſes, which are beautiful to the eye, and well ridden for ſervice; but quickly jaded, if held to a good round trot (for amble they do not) in an indifferent journey. But the *Turks* do not lightly ride ſo faſt as to put them unto either. Their Saddles be hard and deep, though not great, plated behind and before, and ſome of them with ſilver, as are their maſſie Stirrups, and the reins of their Bridles, ſuited unto their coſtly Capariſons

When-

when they ſtand in the Stable they feed them for the moſt part, if not altogether, with Barley; being here of ſmall value, and only ſerving for that purpoſe. They litter them in their own dung, firſt dryed in the Sun, and pulverated; which keeps their skins clean, ſmooth, and ſhining.

The *Turks* do greatly reverence their Parents, (ſo commanded to do by their Law) as the Inferiour his Superiour, and the young the aged, readily giving the Priority to whom it belongeth, the left hand as they go in the ſtreets preferred before the right, in that made Maſters thereby of the Sword of the other, and the chiefeſt place the fartheſt from the wall, who live together, as if all of a brother-hood. Yet give they no entertainment unto one another, nor come there any into their houſes but upon ſpecial occaſion, and thoſe but into the publick parts thereof; their Women being never ſeen but by the Nurſes and Eunuchs which attend on them. Yea ſo jealous they are, that their Sons, when they come to growth, are ſeparated from them. As their Houſes are mean, ſo are their Furnitures: having nothing on the inſide but bare white walls, unleſs it be ſome ſpecial Room in the houſe of ſome of high Quality. But the Roofs of many of them are curiouſly ſeeled with inlaid Wood, adorned with Gold and Azure of an exceſſive coſtlineſs; the greater part of the floor, and that a little advanced, being covered with *Turkie* Carpets, whereon when they tread, they do put off their ſlip-ſhooes. Many of their rooms have great out-windows, where they ſit on Cuſhions in the heat of the day. They lye upon Mattreſſes, ſome of ſilk, ſome ſtained-linen, with Bolſters of the ſame, and Quilts that are ſuitable, but much in their Cloaths, the cauſe perhaps that they are ſo louſie. Nor ſhame they thereat: many you ſhall ſee ſit publickly a louſing them in the Sun, and thoſe no mean perſons. They have neither Tables nor Stools in their Houſes, but ſit croſ-leg'd on the floor at their Victuals, all in a Ring. Inſtead of a Cloth, they have a skin ſpread before them, but the better ſort ſit about a round Board, ſtanding on a foot not paſt half a foot high, and brim'd like a Charger. The diſhes have feet like ſtanding Bowls, and are ſo ſet one upon another, that you may eat of each without removing of any. Their moſt ordinary food is *Pillaw*, that is, Rice which hath been ſod with the fat of Mutton. Pottage they uſe of ſundry kinds, Eggs fryed in Honey, Tanſies, (or ſomething like them) Paſties of ſundry ingredients: the little fleſh which they eat is cut into gobbets, and either ſod, or roaſted in a Furnace. But I think there is more in *London* ſpent in one day than in this City in twenty. Fiſh they have in indifferent quantity. But the commons do commonly feed on Herbs, Fruits, Roots, Onions, Garlick, a beaſtly kind of unpreſſed Cheeſe that lieth in a lump; hodg-podges made of flowre Milk and Honey, &c. ſo that they live for little or nothing, conſidering their fare, and the plenty of all things. They are waited upon by their Slaves, given them, or purchaſed with their Swords or Money: of theſe to have many it is accounted for great riches. When one hath fed ſufficiently he riſeth, and another taketh his room, and ſo continue to do until all be ſatisfied. They eat three times a day: but when they feaſt they ſit all the day long, unleſs they riſe to exonerate nature, and forthwith return again. They abſtain from Hogs-fleſh, from Blood, and from wha hath dyed of it ſelf, unleſs in caſes of neceſſity. Their uſual drink is pure water, yet have they ſundry Sherbets, (ſo they call the Confections which they infuſe into it) ſome made of Sugar and Lemmons, ſome of Violets, and the like, whereof ſome are mixed with Amber) which the richer ſort diſſolve thereinto. The Honey of *Sio* is excellent for that purpoſe: and they make another of the Juyce of Raiſins, of little coſt, and moſt uſually drunk off. Wine is prohibited them by their *Alcoran*: they plant none, they buy none: but now to that liberty they are grown (the natural *Turk* excepted) they that will quaff freely when they come to a houſe of a Chriſtian: inſomuch as I have ſeen but few go away unled from the Embaſſadours Table. Yet the feared diſorders that might enſue thereof, have been an occaſion that divers times all the Wine in the City hath been ſtayed (except in Embaſſadours houſes) and death hath been made the penalty unto ſuch as preſumed to bring any in. They prefer our Beer above all other Drinks. And conſidering that Wine is forbidden, that water is with the raweſt (eſpecially in this Clime) the dearneſs of Sherbets, and plenty of Barley (being here ſold not for above nine pence a Buſhel) no doubt but it would prove infinitely profitable to ſuch as ſhould bring in the uſe thereof amongſt them. Although they be deſtitute of Taverns, yet have they their Coffa-houſes, which ſomething reſemble them. There ſit they chatting moſt of the day; and ſip of a drink called Coffa (of the Berry that is made of) in little

Chins Diſhes, as hot as they can ſuffer it: black as ſoot, and taſting not much unlike it (why not that black broth which was in uſe amongſt the *Lacedemonians?*) which helpeth, as they ſay, digeſtion, and procureth alacrity: many of the Coffa-men, keeping beautiful Boys, who ſerve as Stales to procure them Cuſtomers. The *Turks* are alſo incredible takers of Opium, whereof the leſſer *Aſia* affordeth them plenty, carrying it about them both in Peace and War; which, they ſay, expelleth all fear, and makes them couragious: but I rather think giddy-headed, and turbulent dreamers, by them, as ſhould ſeem by what hath been ſaid, religiouſly affected. And perhaps for the ſelf ſame cauſe they alſo delight in Tobacco: which they take thorow Reeds that have joyned unto them great heads of wood to contain it. I doubt not but lately taught them, as brought them by the *Engliſh*: and were it not ſometimes lookt into (for *Morat Baſſa* not long ſince commanded a pipe to be thruſt thorow the noſe of a *Turk*, and ſo to be led in deriſion thorow the City) no queſtion but it would prove a principal Commodity. Nevertheleſs they will take it in corners, and are ſo ignorant therein, that that which in *England* is not ſalable, doth paſs here amongſt them for moſt excellent.

They are by their Law in general exhorted to marry, for the propagation of their Religion: and he ill-reputed of that forbeareth ſo to do, until the age of five and twenty. Every man is allowed four Wives, who are to be of his own Religion, and as many Concubine Slaves as he is able to keep of what Religion ſoever. For God (ſaith the Alcoran) that is good and gracious, exacteth not of us, what is harſh and burdenſom, but permits us the nightly company of Women, well knowing that abſtinency in that kind is both grievous and impoſſible. Yet are they to meddle with none but their own peculiars: the offending Women they drown, and the men they ganſh. They buy their Wives of their Parents, and record the Contract before the *Cadi*, which they afterward ſolemnize in this manner: Many Women are invited by the Mother of the Bride to accompany her the night before the Marriage-day, whereof they ſpend a great part in feaſting; then lead they her into a Bath, where they anoint and bathe her. So breaking company, they depart unto their ſeveral reſts, and in the morning return to her Chamber; where they trick her in her richeſt Ornaments, tying on her ſilken Buskins with knots not eaſily unknit. The Bridegroom having feaſted a number in like manner, in the morning they alſo repair to his houſe in their beſt Apparel, and gallantly mounted, from whence they ſet forward by two and two, to fetch home the Bride, accompanied with Muſick, and conducted by the *Sagdich*, who is the neareſt of his Kindred. Unto whom the Bride is delivered with her face cloſe covered: who ſet a-ſtride on Horſe-back, hath a Canopy carried over her; in ſuch ſort as no part of her is to be diſcerned. So the Troop returning in order as they came: after them are carried in Serpets (a kind of Baskets) their Preſents and Apparel: then followeth ſhe; and laſtly her Slaves, if any have been given her. The Bridegroom ſtandeth at his door to receive her, who is honoured by his Gueſts (yet go they not in) with ſundry Preſents before their departure. If ſhe be of Quality, ſhe is led to the Bride-chamber by an Eunuch, where Women ſtand prepared to undreſs her. But the Bridegroom himſelf muſt untye her Buskins. (as among the *Romans* they did their Girdles) to which he is fain to apply his teeth. Now he is to entertain his Wives with an equal reſpect: alike is their Diet, alike is their Apparel, alike is his Benevolence (for ſuch ſweet ſtuff is contained in the Precepts of their Doctors) unleſs they conſent to give or change turns, or elſe they may complain to the *Cadi*, and procure a Divorcement. But the Husband may put away his Wife at his pleaſure: who may marry unto another within four months after, provided ſhe prove not with Child, and then not until ſo long after her delivery. But if he will have her again, he muſt buy her: and if after the third Divorce, another is firſt to lie with her, as a puniſhment inflicted for his levity. They give him the reverence of a Maſter; they are at no time to deny him their embracements whom he toucheth not again, until they have been at the *Bannias*. They receive chaſtiſement from him, and that they hold to be an argument of his affection. They feed apart, and inter-meddle not with Houſhold-affairs. All that is required at their hands, is to content their Husbands, to nurſe their own Children, and to live peaceably together: which they do (and which is ſtrange) with no great jealouſie or envy. No male accompanies them above twelve years old, except they be Eunuchs; and ſo ſtrictly are they guarded, as ſeldom ſeen to look out at their doors. They be Women of elegant Beauties

for

ſor the moſt part ruddy, clear, and ſmooth, as the poliſhed Ivory; being never ruffled by the weather, and daily frequenting the *Bannias*; but withal by the ſelf-ſame means they ſuddenly wither. Great eyes they have in principal repute, affected both by the *Turks* and the *Grecians*, as it ſhould ſeem from the beginning. For *Mahomet* doth promiſe Women with ſuch, (nay as big as Eggs) in his imaginary Paradiſe: which *Homer* attributes, as an eſpecial excellency, unto *Juno*:

——*To whom replies*
Adoreth Juno with the Cows fair eyes.

Huic reſpondit poſtea bovinos oculos habens Veneranda Juno.
Hom. Iliad. 1.

And again,

The great ey'd Juno ſmil'd.

——Riſit autem magnis oculis veneranda Juno;
Iliad. 1.

And of thoſe the blacker they be, the more amiable: inſomuch that they put between the eye-lids and the eye a certain black powder with a fine long Pencil, made of a Mineral brought from the Kingdom of *Fez*, and called *Alcohole*; which by the not diſgraceful ſtaining of the lids, do better ſet forth the whiteneſs of the eye, and though it trouble for a time, yet it comforteth the ſight, and repelleth all humours. Into the ſame hue (but likely they naturally are ſo) do they die their eye-bries and eye-brows: (the latter by Art made high, half-circular, and to meet, if naturally they do not) ſo do they the hair of their head:

And led a more fair ſhowing
In black hair looſly flowing.

Leda fuit nigra conſpicienda coma.
Ovid. Am. l. 2. Eleg. 4.

as a foil that maketh the white ſeem whiter, and more becoming their other perfections. They part it before in the midſt, and plate it behind, yet ſometimes wearing it diſheveled. They paint their Nails with a yellowiſh red. They wear on the top of their heads a Cap not unlike the top of a Sugar-loaf, yet a little flat, of Paſte-board, and covered with Cloth of Silver or Tiſſue. Their Under-garments (which within doors are their upper-moſt) do little differ from thoſe that be worn by the men, which we have preſented to the eye to avoid repetition.

The better ſort about the upper part of their Arms and ſmalls of their Legs wear Bracelets, and are elſewhere adorned with Jewels. When they go abroad they wear over all long Gowns of Violet-cloth or Scarlet, tyed cloſe before, the large Sleeves hanging over their hands; having Buskins on their Legs, and their Heads and Faces ſo mabled in fine Linen, that no more is to be ſeen of them than their Eyes: nor that of ſome, who look as through the ſight of a Bever. For they are forbidden by the Alcoran to diſcloſe their beauties unto any but unto their Fathers and Husbands. They never ſtir forth, but (and then always in Troops) to pray at the Graves, and to the publick *Bannios*, which for excellency of buildings are next to their Moſques. But having in part already deſcribed ſome of their forms, I will a little treat of their uſes which have been in times paſt, and are at this preſent in ſuch requeſt with theſe Nations (as once with the *Romans*, as may appear by their regardable ruines) that few but frequent them twice in the week, as well for their health, as for delight and cleanlineſs. For the ſtomachs crudity proceeding from their uſual eating of fruits and drinking of water, is thereby concocted; which alſo after exerciſe and travel reſtoreth to the wearied body a wonderful alacrity.

Pœna tamen præſens, cum tu deponis amictus
Turgidus, & crudum pavonem in balnea portas.
Hinc ſubitæ mortes, atque inteſtata ſenectus.
Juv. Sat. 1.

Ye puniſht ſtraight, if you diſrob'd, and full
To the Bath do undigeſted viands bring.
Hence ſudden deaths, and age inteſtate ſpring.

The men take them up in the morning, and in the afternoon the Women. But both amongſt the *Romans* did ordinarily frequent them together: a cuſtom, as they ſay, continued in *Switzerland* at this day, and that among the moſt modeſt. The men are attended upon by men, and the Women by Women. In the outer-moſt room they put off their cloaths, then having Aprons of ſtained Linen tyed about their Waſtes, they enter the Baths to what degree of heat they pleaſe: for ſeveral rooms, and ſeveral parts of them are of ſeveral temperatures, as is the water let in by Cocks to waſh the ſweat and filth of the body. The Servitors waſh them, rub them, ſtretch out their joynts, and cleanſe their skins with a piece of rough Grogoram: which done, they ſhave the heads and bodies of men, or take away the hair with a compoſition of Ruſma (a Mineral of *Cyprus*) and unſleakt Lime: who returning to the place where they left their cloaths, are dryed with freſh linning, and for all this they pay not above three or four Aſpers, ſo little, in that endued with Revenues by their Founders. But the Women do anoint their bodies with an Oyntment made of the Earth of *Chios*, which maketh the skin ſoft, white, and ſhining, extending that on the face, and freeing it from wrinkles. Much unnatural and filthy luſt is ſaid to be committed daily in the remote Cloſets of theſe darkſom *Bannios*, yea Women with Women; a thing incredible, if former times had not given thereunto both detection and puniſhment. They have generally the ſweeteſt Children that ever I ſaw, partly proceeding from their frequent bathings and affected cleanlineſs. As we bear ours, in our arm, ſo they do theirs aſtride on their ſhoulders.

Now next to their Wives, we may ſpeak of their Slaves: for little difference is there made between them, who are Chriſtians taken in the Wars, or purchaſed with their money. Of theſe there are weekly Markets in the City, where they are to be ſold as Horſes in Fairs; the men being rated according to their faculties or perſonal abilities, as the Women for their youths and beauties, who are ſet out in beſt becoming attires, and with their aſpects of pity and affection endeavour to allure the Chriſtians to buy them, expecting from them a more eaſie ſervitude and continuance of Religion: when being thrall to the *Turk*, they are often inforced to renounce it for their better entertainment. Of them there be many of excellent outward perfection: and when the buyer hath agreed of the price (but yet conditionally) they are carried aſide into a Room. And as thoſe,

Who Horſes cheapen, ſearch them, and make proof,
Leſt a good ſhape, propt by a tender hoof,
Cheat him that ſhould un-circumſpectly buy
For that ſhort-headed, broad-ſpread, creſted high.

——Ubi equos mercantur aperros
Inſpiciunt, ne ſi facies, ut ſæpe, decora
Molli ſulta pede eſt, emptorem inducat hiantem
Quod pulchræ clunes, breve quod caput, ardua cervix.
Hor. Serm 1. Sat. 2.

So,

To aſſure you of deceitful wares they ſhew
All that they ſell; nor boaſt they of the beſt,
Nor hide the bad, but both give to the teſt.

——quod mercem fine furis geſtat aperte
Quod venale habet oſtendit, nec ſi quid honeſti eſt,
Jactat, habetque palam, quærit quo turpia celet.
Idem.

even to the ſearch of her mouth, and aſſurance (if ſo ſhe be ſaid to be) of her Virginity. Their Maſters may lie with them, chaſtiſe them, exchange and ſell them at their pleaſure. But a Chriſtian will not lightly ſell her whom he hath lyen with, but give her her liberty. If any of their Slaves will become *Mahometans*, they are diſcharged of their bondage; but if a Slave be a *Turk*, he only is the better intreated. The *Turks* do uſe their bond-men with little leſs reſpect than their Wives, and make no difference between the Children begotten of the one or the other: who live together without jealouſie, it being allowed by their irreligious Religion: notwithſtanding their Wives do only receive, as proper unto them, their Sabbaths benevolence. The old and the moſt deformed are put to the moſt drudgery. The men-ſlaves may compel their Maſters before the *Cadie*, to limit the time of their bondage, or ſet a price of their redemption, or elſe to ſell them unto another; but whether of the two, they lightly refer to the Slaves election. If they be only fit for labour, they will accept of the time; but if skilfull in any craft, of the price: which expired or paid, they may return into their Countries. But Gally-ſlaves are ſeldom releaſed, in regard of their ſmall number, and much imployment which they have for them: nor thoſe that are Slaves unto great ones, to whom the *Cadies* authority extends not. Many of the Children that the *Turks* do buy (for their Markets do afford of all ages) they caſtrate, making all ſmooth as the back of the hand, (whereof divers do dye in the cutting) who ſupply the uſes of nature with a ſilver Quill, which they wear in their Turbants. In times paſt, they only did but geld them; but being admitted to the free converſe of their Women, it was obſerved by ſome, that they more than befittingly delighted in their Societies: For according to the Satyre.

With feeble Eunuchs ſome delighted are:
Kiſſes ſtill ſoft, Chins that of beards deſpair:
Who need force no abortments.

Sunt quos Eunuchi imbelles & mollia ſemper
Oſcula delectant, & deſperatio barbæ,
Et quod abortivo non eſt opus.
Juv. Sat. 6.

But others ſay, that *Selymus* the Second, having ſeen a Gelding cover a Mare, brought in among them that inhumane cuſtom. The firſt that ever made Eunuch, was *Semiramis*. They are here in great repute with their Maſters, truſted with their ſtates, the government of their women and houſes in their abſence, having for the moſt part been approved faithful, wiſe, and couragious; inſomuch as not a few of them have come to ſit at the ſtern of State, (the ſecond *Vifier* of the Port being now an Eunuch) and others to the government of Armies.

But now ſpeak we of their Funerals. After their death, the men by the men, and the women by the women are laid out in the midſt of the room. When divers of their Prieſts do aſſemble, and having performed certain idle Ceremonies, (as in wrapping their Beads about it, and in the often turning it, invoking God to have mercy on the departed) they waſh it, ſhave it, and ſhrowd it in linen, which they have untied both at hand and feet. Then lay they the Corſe on a Bier, placing a Turbant at the upper end, and carry it to the Grave, with the head forward: ſome of the *Derviſes* going before with Tapers, the Prieſt ſinging after; and laſtly his friends and acquaintance. But perſons of principal quality have their horſes led before them, with Enſigns trailed on the earth, and other Rites of that nature, divers of the Santons going before, naming of God, and ſhaking of their heads, and turning about until they fall down giddy. The ſides and bottom of the grave are boarded, and a board laid over the Corſe to keep the earth from it, leaving a ſufficient compaſs to kneel in. For they are of opinion, that two terrible Angels called *Mongir* and *Gudequir*, do preſently repair unto the grave, and put the ſoul again into the body, as if (ſaith the Alcoran)

Alcoran) a man ſhould put on a ſhirt, and raiſing him on his knees, with his head uncovered, (the winding-ſheet being left unknit for that purpoſe) demand of him in particular how he hath behaved himſelf in this life: which if not well, the one ſtrikes him on the head with a hammer nine fathoms into the earth, the other tearing him with an Iron hook; and ſo continue to torment him until the day of Judgment. A Purgatory ſo feared, that in their Matins they petition God to deliver them from the examinations of the Black Angels, the tortures of the grave, and their evil journey. But if he have ſatisfied them in his reply, they vaniſh away, and two white Angels come in their places, the one laying his arm under his head, the other ſitting at his feet, and ſo protect him until Dooms-day. The Emperours, and ſome of the great *Baſſas* (whereof we have ſpoken ſufficiently before) have their particular *Mauſoleums*. Thoſe of a ſecond condition are buried in their Gardens in Sepulchres without covers, filled within above the cover with earth, and ſet with varieties of flowers, according to the cuſtom of the *Pythagoreans*, and univerſal wiſhes of the *Ethnicks*,

Dii majorum umbris tenuem & ſine pondere terram
Spirantesque crocos, & in urna perpetuum tui.
Perſius. *Apud Juvenal: Satyr: 9.*

Lie earth light on their bones, may their graves bear
Freſh fragrant flowers; let ſpring-tide ſtill live there.

they being (as they thought) ſenſible of burdens, and delighted with ſavours, or with the honour therein done them. But the common ſort are buried by the high-way ſides, and fields of moſt frequency, adjoyning to the City, having a ſtone of white Marble more than a foot broad, four feet high, ingraven with *Turkiſh* Characters, erected at the head, and another at the feet, the grave between lying like a Trough. To theſe the Women flock every *Thurſday* in multitudes, weeping over their Children, Husbands, Kinſfolks, and dead Progenitors; often kiſſing the ſtones, and praying for their delivery from the aforeſaid black tortures: many times leaving bread and meat on their graves (a cuſtom alſo of the *Pagans*) for Dogs and Birds to devour, as well as to relieve the poor, being held an available alms for the deceaſed. The better ſort do mourn in white (as for black, I never ſaw it worn by a *Turk*) and but for a little ſeaſon. And the Women are not to marry by their Law, until four months and ten days after the deaths of their Husbands.

To ſpeak a word or two of their Sciences and Trades: ſome of them have ſome little knowledge in Philoſophy. Neceſſity hath taught them Phyſick, rather had from experience than the grounds of Art. In Aſtronomy they have ſome inſight, and many there are that undertake to tell Fortunes. Theſe frequently ſit in the ſtreets of the City, reſorted unto by ſuch as are to take a journey, or go about any buſineſs of importance. They have a good gift in Poetry, wherein they chant their Amours in the *Perſian* Tongue to vile Muſick, yet are they forbidden ſo to do by their Law, Gitterns, Harps, and Recorders being their principal Inſtruments. But their loud Inſtruments do rather affright than delight the hearing. On a time the *Grand Signior* was perſwaded to hear ſome choice *Italian* Muſick; but the fooliſh Muſicians (whoſe wit lay only in the ends of their fingers) ſpent ſo much time in unſeaſonable tuning, that he commanded them to avoid, belike eſteeming the reſt to be anſwerable. They ſtudy not Rhetorick, as ſufficiently therein inſtructed by Nature; nor Logick, ſince it ſerves as well to delude as inform, and that wiſdom (according to the opinion of the *Epicures*) may be comprehended in plain and direct expreſſions. Some there be amongſt them that write Hiſtories, but few read them, thinking that none can write of times paſt truly, ſince none dare write the truth of the preſent. Printing they reject, perhaps for fear leſt the univerſality of learning ſhould ſubvert their falſe grounded Religion and Policy, which is better preſerved by an ignorant obedience: moreover, a number that live by writing, ſhould be undone, who are, for the moſt part, of the Prieſthood. The *Turkiſh* Tongue is lofty in ſound, but poor of it ſelf in ſubſtance: for being originally the *Tartarian*, who were needy ignorant Paſtors, they were conſtrained to borrow their terms of State and Office from the *Perſians*, (upon whoſe ruines they erected their greatneſs) of Religion (being formerly *Pagans*) from the *Arabians*, as they did of the Maritime names (together with their skill) from the *Greeks* and *Italians*. In *Natolia* it is moſt generally ſpoken. They uſe (as the *Perſians*) the *Arabick* Character. In writing they leave out the Vowels, unleſs it be in the end of a word, ſo that much is contrived in a little room. They curiouſly ſleek their Paper, which is thick, much of it being coloured and dappeled like Chamblets, done by a trick they have

have in dipping it in the water. They have Painters amongſt them, exquiſite in their kind, (for they are not to draw by their Law, nor to have the figure of any thing living) yet now many privately begin to infringe that Precept; and the *Grand Signior* himſelf hath a Fan, whereon the Battels of *Hungary* are painted. Colours alſo they have, no leſs fair than durable. Every one hath ſome Trade or other, not ſo much as the *Grand Signior* excepted. Their Trades are lightly ſuch as ſerve for their own uſes, neither much ſupplying foreign Marts, nor frequenting them. A lazy people that work but by fits, and more eſteem of their eaſe, than their profit, yet are they exceſſive covetous. And although they have not the wit to deceive (for they be groſs-headed) yet have they the will, breaking all compacts with the Chriſtians that they find diſcommodious: ſo that they ſeldom will deal with them. But with one another they buy and ſell only for ready money, wherein the moſt of their ſubſtance conſiſteth, the occaſion that few Suits do happen amongſt them. I have ſpoken ſufficiently, at leaſt what I can, of this Nation in general: now convert we to the Perſon and Court of this *Sultan*.

He is, in this year 1610. about the age of three and twenty, ſtrongly limb'd, and of a juſt ſtature, yet greatly inclined to be fat: inſomuch as ſometimes he is ready to choke as he feeds, and ſome do purpoſely attend to free him from danger. His face is full and duly proportioned: only his eyes are extraordinary great, by them eſteemed (as is ſaid before) an excellency in beauty. Flegm hath the predominancy in his complexion. He hath a little hair on his upper lip, but leſs on his chin, of a darkſom colour. His aſpect is as haughty as his Empire is large. He beginneth already to abſtain from exerciſe: yet are there Pillars with inſcriptions in his *Seraglio*, between which he threw a great Iron Mace, that memorizeth both his ſtrength and activity. Being on a time rebuked by his Father *Mahomet*, that he neglected ſo much his exerciſes and ſtudies, he made this reply: that, now he was too old to begin to learn; intimating thereby, that his life was to determine with his Fathers, whereat the *Sultan* wept bitterly. For he then had two Elder Brothers, of whom the Eldeſt was ſtrangled in the preſence of his Father upon a falſe ſuſpicion of Treaſon; and the other by a natural death did open his way to the Empire. Perhaps the conſideration thereof that made him keep his younger Brother alive, contrary to their cruel cuſtom, but ſtrongly guarded, and kept within his *Seraglio*. For he is of no bloody diſpoſition, nor otherwiſe notoriouſly vicious, conſidering the auſterity of that Government, and immunities of their Religion. Yet he is an unrelenting puniſher of offences, even in his own Houſhold: having cauſed eight of his Pages, at my being there, to be thrown into the Sea for Sodomy (an ordinary crime, if eſteemed a crime, in that Nation) in the night time; being let to know by the report of a Cannon, that his will was fulfilled. Amongſt whom it was given out, that the Viceroy's natural Son of *Sicilia* was one (a Youth lately taken Priſoner, and preſented unto him) yet but ſo ſaid to be, to diſhearten ſuch as ſhould practiſe his eſcape. His Valour reſts yet untryed, having made no War but by diſputation: nor is it thought that he greatly affects it, deſpairing of long life in regard of his corpulency. Whereupon he is now building a magnificent Moſque, for the health of his Soul, all of white Marble; at the Eaſt-end and South-ſide of the Hippodrom; where he firſt broke the earth, and wrought three hours in perſon. The like did the *Baſſas*: bringing with them Preſents of Money and Slaves to further the Building. His occupation (for they are all tyed to have one) is the making of Ivory Rings, which they wear on their Thumbs when they ſhoot, whereupon he works daily. His Turbant is like in ſhape to a Pompion, but thrice as great. His under and upper garments are lightly of white Sattin, or Cloth of Silver tiſſued with an eye of green, and wrought in great branches. He hath not ſo few as four thouſand perſons that feed and live within his *Seraglio*; beſides *Capagies*, of whom there are five hundred attired like *Janizaries*, but only that they want the Socket in the front of the Bonnets, who wait by fifties at every Gate. The chief Officers of the Court are the Maſter (as we may term him) of the Requeſts, the Treaſurer and Steward of his Houſhold, his Cup-bearer, the *Aga* of the Women, the Controuller of the *Jemoglans*: who alſo ſteereth his Barge, and is the principal Gardiner. Divers of theſe *Jemoglans* marching before the *Grand Signior* at ſolemn Shows, in a vain oſtentation of what they will undergo for their Lord, gathering up the skin of their Temples, do thruſt quills through, and ſtick therein feathers for a greater bravery: ſo wear they them to their no ſmall trouble, until the place putrifie; and ſome, when the old breaks out, make new holes cloſe

cloſe to the broken. Yea the Standard-bearers of this crue, thruſt the ſtaves ſometimes of their Standards thorow the skin and fat of their bellies, reſting the lower end on a Stirrup of Leather, and ſo bear them thorow the City. Fifty Mutes he hath born deaf and dumb, whereof ſome few be his daily Companions, the reſt are his Pages. It is a wonderful thing to ſee how readily they can apprehend and relate by ſigns, even matters of great difficulty. Not to ſpeak of the multitude of Eunuchs, the Foot-men of his Guard, Cooks, Sherbet-men (who make the foreſaid Beverage) Gardeners, and Horſe-keepers: we now will treat of his Women; wherein we will include thoſe as well without as within his *Seraglio*.

And firſt begin we with his Virgins, of whom there are ſeldom ſo few as five hundred, kept in a *Seraglio* by themſelves, and attended on only by Women, and Eunuchs. They all of them are his Slaves, either taken in the Wars, or from their Chriſtian Parents, and are indeed the choiceſt Beauties of the Empire. They are not to be preſented to the Emperour, until certain months be expired after their entrance; in which time they are purged and dieted, according to the cuſtom of the ancient *Perſians*. When it is his pleaſure to have one, they ſtand ranckt in a Gallery, and ſhe prepared for his Bed, to whom he giveth his Handkercher: who is delivered to the aforeſaid *Aga* of the Women (a Negro Eunuch) and conducted by him into the *Sultan's Seraglio*. She that beareth him the firſt Son, is honoured with the title of *Sultana*. But for all his multitude of Women, he hath yet begotten but two Sons and three Daughters, though he be that way unſatiably given, (perhaps the cauſe that he hath ſo few) and uſeth all ſorts of food that may enable performance. He cannot make a free Woman his Concubine, nor have to do with her whom he hath freed, unleſs he do marry her. This was well known to the wickedly witted *Roxolana*: who pretending devotion, and deſirous for the health, forſooth, of her Soul to erect a Temple, with an Hoſpital; imparting her mind to the *Muſti*, was told by him, that it would not be acceptable to God, if built by a Bond-woman. Whereupon ſhe put on a habit of a counterfeit ſorrow; which poſſeſt the doting *Solyman* with ſuch a compaſſion, that he forthwith gave her her freedom, that ſhe might purſue her intention. But having after a while ſent for her by an Eunuch, ſhe cunningly excuſed her not coming, as touched in conſcience with the unlawfulneſs of the fact, now being free, and therefore not to conſent unto his pleaſure. So he, whoſe ſoul did abide in her, and not able to live without her, was conſtrained to marry her. The only mark that ſhe aimed at, and whereon ſhe grounded her ſucceeding Tragedies. This alſo hath married his Concubine, the Mother of her younger Son, (ſhe being dead by whom he had the eldeſt) who with all the practices of a politick Step-dame, endeavours to ſettle the ſucceſſion on her own: adding, as it is thought, the power of Witchcraft to that of her beauty, ſhe being paſſionately beloved of the *Sultan*. Yet is ſhe called *Caſeck Cadoun*, which is, the Lady without hair: by Nature her ſelf, both graced and ſhamed. Now when the *Sultan* dyeth, all his Women are carried into another *Seraglio*; where thoſe remain that were his Predeceſſors, being there both ſtrictly lookt unto, and liberally provided for. The *Grand Signior* not ſeldom beſtowing ſome of them (as of his Virgins, and the Women of his own *Seraglio*) upon his great *Baſſas* and others, which is accounted a principal honour. But for his Daughters, Siſters, and Aunts, they have the *Baſſas* given them for their Husbands, the *Sultan* ſaying thus, *Here, Siſter, I give thee this man to thy ſlave, together with this Dagger, that if he pleaſe thee not thou mayſt kill him.* Their Husbands come not unto them until they be called: if but for ſpeech only, their ſhooes which they put off at the door, are there ſuffered to remain: but if to lye with them, they are laid over the Bed by an Eunuch, a ſign for them to approach; who creep in unto them at the Beds feet. *Muſtapha* and *Hadir* (two of the *Viſiers* of the Port) have married this *Sultans* Siſter and Niece, and *Mahomet Baſſa* of *Cairo*, his Daughter: a Child of ſix years old, and he about fifty, having had Preſents ſent him according to the *Turkiſh* Solemnities, who give two hundred thouſand *Sultanies* in Dowry. Not much in habit do the Women of the *Seraglio* differ from other, but that the Favourite wears the ornament of her head more high, and of a particular faſhion, of beaten gold, and inchaſed with Gems; from the top whereof there hangeth a Veil that reacheth to her Ankles: the reſt have their Bonnets more depreſſed, yet rich, with their hair diſheveled.

When the *Sultan* entertaineth Embaſſadours, he ſitteth in a Room of white Marble, gliſtring with Gold and Stones, upon a low Throne, ſpread with curious Carpets,

Carpets, and accommodated with Cushions of admirable workmanship; the *Bassa* of the Bench being by, who stand like so many Statues without speech or motion. It is now a custom that none do come into his presence without presents: first fastned upon his *Bassas*, as they say, by a *Persian* Embassadour; who thereupon sent word to the *Sophy* his Master, that had conquered *Turkie*. The stranger that approacheth him is led between two: a custom observed ever since the first *Amurath* was slain by the *Servian Cobelitz*, a common Souldier, who in the overthrow of *Cossova*, rising from amongst the dead bodies, and reeling with his wounds, made towards the *Sultan*, then taking a view of the slain, as if he had something to say: by whom admitted to speech, he forthwith stab'd him with a Dagger hid under his Cassock for that purpose. They go backward from him, and never pull off their hats, the shewing of the head being held by the *Turk* to be an opprobrious indecency. Now when he goeth abroad, which is lightly every other *Friday* (besides at other times, upon other occasions) unto the Mosque; and when in state, there is not in the World to be seen a greater spectacle of humane glory, and if (so I may speak) of sublimated manhood. For although, as hath been said, the Temple of *Sancta Sophia*, which he most usually frequenteth, is not above a stones cast from the out-most Gate of the *Seraglio*, yet hath he not so few as a thousand Horse (besides the Archers of his Guard and other Footmen) in that short procession: the way on each side inclosed as well within as without, with *Capagies* and *Janizaries*, in their Scarlet Gowns and particular Head-ornaments. The *Chiauses* ride foremost with their gilded Maces, then the Captains of the *Janizaries* with their *Aga*, next the Chieftains of the *Spathies*, after them the *Sanziaks*: those of the Souldiery wearing in the fronts of their Bonnets the feathers of the Bird of Paradise, brought out of *Arabia*, and by some esteemed the Phœnix. Then follow the *Bassas* and *Beglerbegs*, after them the Prætorian Footmen, called the *Solaechi*, whereof there be in number three hundred. These are attired in Calsouns and Smocks of Calico, wearing no more over them than half-sleeved Coats of Crimson Damask, their Skirts tuckt under their Girdles, having Plumes of Feathers in the top of their copped Bonnets, bearing Quivers at their backs, with Bows ready bent in their left hands, and Arrows in their right, gliding along with a marvellous celerity. After them seven or nine goodly Horses are led, having Caparisons and Trappings of inestimable value, followed by the idolized *Sultan* gallantly mounted. About whom they run forty *Peichi*, (so called, in that they are natural *Persians*) in high-crowned brimless Caps of beaten gold, with Coats of Cloth of gold girt to them with a Girdle called *Chochiah*: the Pages following in the Rear, and other Officers of the Houshold. But what most deserveth admiration amongst so great a concourse of people, is their general silence: insomuch as had you but only ears, you might suppose (except when they salute him with a short and soft murmur) that men were then folded in sleep, and the World in midnight. He that brings him good news (as unto others of inferiour condition) receiveth his reward, which they call *Mustalooke*. But this *Sultan*, to avoid abuses in that kind, doth forthwith commit them to Prison, until their reports be found true or false, and then rewards or punisheth accordingly. Although he spends most of his time with his Women, yet sometimes he recreates himself in Hawking: who for that purpose hath (I dare not name) how many thousand Faulkners in pension, dispersed thoroughout his Dominions, and many of them ever attendant. Their long-winged Hawks they whistle not off as we do; but putting a bridle about their necks, they make them couch to their fists, and so galloping to the Brook, fling them off at the Fowl, being reared suddenly by the noise of a Drum that hangs at their Pummels, by use made cunning in that kind of preying. They carry them on the right hand. A hardy Hawk is highly esteemed; and they have a kind of them called *Spahani*, much less than a Faulcon; yet so strangely couragious, that nothing flyeth in the Air that they will not bind with. They also hawk at the field, for I have seen them carry Spaniels with them, yet those in beauty not like unto ours, but of a bastard generation. They feed their Hawks with hard Eggs when flesh is wanting, and seldom bestow of them the mewing. The old World, as is thought, was ignorant of this sport: being rarely, if mentioned, by any ancient Author; so that said by some to have been invented by *Frederick Barbarossa*, during the time that he beleaguered *Rome* with his Army. But this Distich of *Martial* doth confute that opinion.

Prædo fuit volucrum, famulus nunc aucupis idem
Decipit, & captas non ſibi mœret aves.

The thief of fowl, the fowlers thief, now makes
Her mone, that ſhe fowl for another takes.

Although he affects not Hunting, yet he entertains a number of Huntſmen. Their Dogs they let go out of Ships in purſuit of the Wolf, the Stag, the Bore, the Leopard, &c. Thoſe that ſerve for that purpoſe are ſtickle haired, and not unlike the *Iriſh* Gray-hounds.

Now the yearly Revenue which he hath to defray his exceſſive diſburſements, ſuch a world of people depending upon him, amounts not to above fifteen millions of *Sultanies*, (beſides the entertainment for his *Timariots*) which is no great matter, conſidering the amplitude of his Dominions, being poſſeſt of two Empires, above twenty Kingdoms, beſides divers rich and populous Cities; together with the Red, moſt of the Mid-land, the *Ægean*, *Euxine*, and *Propontick* Seas. But it may be imputed to the barbarous waſts of the *Turkiſh* Conqueſts, who depopulate whole Countries, and never re-edifie what they ruine. So that a great part of his Empire is but thinly inhabited, (I except the Cities) and that for the moſt part by Chriſtians, whoſe poverty is their only ſafety and protectreſs. But his caſual incomes do give a main acceſſion to his Treaſury; as Taxes, Cuſtoms, Spoils, and Extortions. For as in the Sea the greater fiſhes do feed on the leſs, ſo do the Great ones here on their inferiours, and he on them all: being, as aforeſaid, the Commander of their lives, and general Heir of their ſubſtances. He hath divers Mines of Gold and Silver within his Dominion: that of *Silderocapſa* in *Macedon* having been as beneficial unto him as the largeſt City of his Empire, called anciently *Chryſites*: and not unknown to *Philip* the Father of *Alexander*, who had the gold from thence wherewith he coyned his *Philips*, as alſo from thoſe of *Cranider*, from whence he yearly extracted a thouſand Talents. He hath only two ſorts of Coyn, the *Sultanie* and *Aſper*. The *Sultanie* is equal in value to the *Venice Zeccene*, and ſixſcore *Aſpers* amount to a *Sultanie*, called rather *Aſpro*, of the whiteneſs thereof, in that conſiſting of ſilver.

Conſtantinople is ſaid to contain ſeven hundred thouſand perſons: half of them *Turks*, and the other half *Jews* and *Chriſtians*, and thoſe for the general, *Grecians*. But *Pera* hath three *Chriſtians* for one *Mahometan*: for no *Jew* dwells in *Pera*, though they have their ſhops there. We omit to ſpeak of the *Jews*, until we come into *Jewry*, and now will bend our diſcourſe to the *Grecians*: a Nation no leſs ſcattered than they, but infinitely more populous. For not only three parts of the Inhabitants of all *Greece* and *Romania* are *Grecians*, but almoſt all that dwell in the Iſlands of the Mid-land Sea, *Propontis* and *Ægeum*. Infinite numbers there are of them both in the Leſs and the Greater *Aſia*, and in *Africa* not a few. For (beſides divers *Colonies* by them formerly planted) when *Antipater*, *Perdicas*, *Seleucus*, *Lyſimachus*, *Antigonus*, *Ptolomy*, and the reſt of the Succeſſors of *Alexander* had ſhared his Empire among them, they endeavoured as much as they could to plant his new-got Kingdoms with their Countrymen, whoſe poſterity in that part remaineth to this day, (though vaſſaled to the often changes of foreign Governours:) ſupplied by the extention of the latter *Greek* Empire who yet retain whereſoever they live, their Name, their Religion, and particular Language. A Nation once ſo excellent, that their precepts and examples do ſtill remain as approved Canons to direct the mind that endeavoureth virtue. Admirable in Arts, and glorious in Arms; famous for Government, affectors of freedom, every way noble: and to whom the reſt of the World were reputed *Barbarians*. But now their knowledge is converted, as I may ſay, into affected ignorance, (for they have no Schools of Learning amongſt them) their liberty into contented ſlavery, having loſt their minds with their Empire. For ſo baſe they are, as thought it is, that they had rather remain as they be, than endure a temporary trouble by prevailing ſuccours, and would with the *Iſraelites* repine at their deliverers. Long after the loſs of their other virtues they retained their induſtry:

Ingenium velox, audacia perdita, ſermo
Promptus, & Iſæo torrentior: ede quid illum
Eſſe putes, quemvis hominum ſecum attulit ad nos:
Grammaticus, Rhetor, Geometres, Pictor, Aliptes,
Augur, Schœnobates, Medicus, Magus; omnia novit
Græculus eſuriens; in cœlum juſſeris, ibet.

Juv. Sat 3.

Quick-witted, wondrous bold, well ſpoken, than
Iſæus fluenter; tell, who all men
Brought with himſelf: Sooth-ſayer, a Phyſician,
Magician, Rhetorician, Geometrician,
Grammarian, Painter, Rope-walker. All knows
The needy Greek: bid go to heaven, he goes.

But

But now they delight in eaſe, in ſhades, in dancing and drinking; and no further for the moſt part endeavour their profit, than their bellies compell them. They are generally taxed by the ſtranger Chriſtians of perfidiouſneſs, inſomuch as it is grown into a Proverb, *Chi fida in Grego, ſara intrigo*, in them more antiently noted.

By others heads the Grecians were
Leſs prone themſelves than to forſwear.

—— Nondum Græcis jurare paratis
Per caput alterius. *Juv. Sat. 6.*

An Oath in uſe at this day, as it is with the *Turk* when he moſt deſireth to be believed. Nor will they themſelves truſt any; whereof comes that other Proverb,

To trade with Grecian truſt. Mercari Græca fide.

which is not to part with their wares without money. There be divers rich men of them in *Pera*, but thoſe I think were deſcended of the *Genoeſi*, who were, as hath been ſaid, the owners of that City. Many of them exerciſe merchandize in Veſſels called Carmaſals, and have of late gotten the uſe of the Compaſs, yet dare they not adventure into the Ocean. They are of divers Trades in Cities, and in the Country do till the earth (for the *European Turks* do little meddle with Husbandry) and dreſs their Vines, by them only planted. They have a ceremony of baptizing of their Wines, which is the reaſon that the *Jews* will not drink thereof; performed in the memory, and on that day wherein Chriſt converted Water into Wine: the Prieſt in the midſt of his oraiſons pouring thereinto a ſmall quantity of water. Their ancient habits may be conceived by that deſcription of *Homer*,

He putteth on a coat, fine, fair, and new,
When over that an ample Cloak be threw,
And ties to his feet gay ſhoes.

——— mollem autem induit tunicam,
Pulchram, novam, circa autem magnum jecit pallium.
Pedibus autem ſub teneris ligavit pulchra calceamenta,

Il. lib.

Wearing their hair long, being frequently called by him

The long hair'd Greeks. Achivi comati.

But now both in cut and attire they do in moſt things agree with the people whom they live under, like the *Venetians* in the *Venetian* territories, and like *Turks* in *Turkie*, as alſo in their manners. The half ſleeved Gown of Violet cloth, with Bonnets of the ſame, or divers coloured Slaſhes, is here moſt appropriate unto them: but the *Greek Genoeſes* in *Pera* wear their Gowns black, and of richer ſtuffs, with Velvet Caps, not unlike unto thoſe that were in faſhion amongſt us. The antique *Grecians* uſed to lie along at their meals, from whom the *Romans* received that cuſtom, as they from the effeminate *Aſians*, upon Beds that circled three parts of the Table, which was round and low, (the waters ſtanding in the vacant part and behind them) leaning on their elbows raiſed with Pillows, in their feaſtings crowned with chaplets of Flowers, and garlands of Lawrel: but the women did ſit when admitted, which was rarely amongſt them, for them to lie along, eſteemed too provokingly laſcivious. The number of the convivals at private entertainments exceeded not nine, nor were under three, proportionating themſelves unto the *Graces* and *Muſes*. And as it ſhould ſeem, they drank in that manner,

——— To three or nine
Fill bouls befitting full of Wine.
Let raviſht Poets drink thrice three,
Of whom the un-even Muſes be
Belov'd. The Grace miſ-doubting jarrs,
Link to her naked Siſters, barrs
Draughts that exceed their number.

——— tribus aut novem
Miſcentur cyathis pocula commodis.
Qui Muſas amat impares,
Ternos tres cyathos attonitus petit
Vates, tres prohibet ſupra
Rixarum metuens tangere Gratia.
Nudis juncta ſororibus.

Horat. l. 3. Od. 19.

To which add that *Greek* Proverb,

Drink three, or three thrice told,
A myſtick law of old.

Ter bibe, vel toties ternos, ſic myſtica lex eſt.

Together with their ſong,

Aut quinque bibe, aut tres, aut non quatuor.

Three drink, if more;
Five, but not four.

Of their firſt cups they ſhed a little on the Table, as an offering to ſome of the gods, whom they deſired to be propitious, as they did of the reſt in the honour of their friends particular named; drinking ſmall draughts at the beginning, until they arrived at the height of intemperancy; and ſometimes as many together, as there were letters contained in the names of their Miſtreſſes,

Nævia ſex cyathis, ſeptem Juſtina bibatur,
Quinque Lycas Lyde quatuor, Ida tribus.
Mart. Epig. l. 1. ep. 27.

Six healths to Nævia drink, ſeven to Juſtina,
To Lycas five, to Lyde four, and three to Ida.

inſomuch that thoſe were proverbially ſaid to Greek it, that quaft in that faſhion. At theſe, but more temperate drinkings, wherein they conſumed moſt of the night, the chiefeſt ſort conſulted of matters of State; as appeareth by *Neſtors* advice to *Agamemnon*,

Præbe convivium ſenibus, decet te, nec indicens eſt:
Plena tibi vino tentoria, quod naves Achivorum
Quotidianæ ex Thracia per latum pontum advehunt.
Omnis tibi eſt commoditas excipiendi multiſq; imperas.
Multis autem congregatis, illi obedies qui optimum
Conſilium conſuluerit.
Il. l.

Feaſt thou the Ancient, if it befits thy place:
With Wine by Greek Ships daily brought from
Thy Tents abound. Proviſion at hand (Thrace,
Of all ſorts haſt thou, and men at command
Many aſſembled ſo, amongſt the reſt,
His counſel follow that adviſeth beſt:

and the grave diſcourſed of Philoſophy; but of ſuch as was pleaſant as well as profitable and delightful unto the hearers, as may appear by *Plato's convivium*, and *Plutarch's Sympoſiacks:* the firſt named dying at ſuch a Banquet, in the four-ſcore and one year of his age, and on the ſeventh of *November*, which was alſo his birth day. And although the *Greeks* do now for the moſt part imitate the *Turks*, (I mean here in *Turkie*) in ſitting at their meat, yet retain they ſtill that vice of immoderate drinking. They pledge one another in order, and he that calls for Wine out of his turn, is reputed uncivil. Their Glaſſes are little, but at every draught emptied, and when they have once drunk hard, they obſerve no rule, but provoke one another to exceſs. Never ſilent, and ever and anon kiſſing thoſe that ſit next them on the cheek and fore-head; and ſo likewiſe they do in their ſalutations after a long abſence, and to thoſe to whom they would give an aſſurance of their good will. Uſed of long, as appeareth by the Scriptures amongſt theſe Eaſtern Nations. But to kiſs their women is an unſufferable wrong, unleſs it be between the Reſurrection and Aſcenſion; uſing alſo this greeting, that, *Our Saviour is riſen.* The women for the moſt part are brown of complexion, but exceedingly well-favoured and exceſſively amorous. Their garments differ little from theirs amongſt whom they live; yet have they in *Pera* this particular faſhion. * They cover not their faces (the Virgins excepted) unleſs it be with painting, uſing all the ſupplement of a ſophiſticate beauty, and not without cauſe; for when they grow old, they grow moſt contemptible, being put to do the drudgery of the houſe, and many times to wait on their Children. They are coſtly in their attire, and will complain to the Patriarch, if their husbands maintain them not according to their ſubſtances. The *Greeks*, as the *Turks*, do uſe little houſhold-ſtuff, and lye upon Mattreſſes.

* See the next page.

I need not to ſpeak of the excellency of their Primitive language, excellent in regard of the Philoſophy & liberal Sciences, together with the Divinity delivered therein, and excellent in it ſelf, for the lofty ſound, ſignificant expreſſions, and genuine ſuavity; for which it grew in ſo much requeſt amongſt the *Roman* Dames, that they generally uſed it in their Court-ſhips, made thereby (as they thought) more graceful and amiable; whereof the Satyre thus exclameth,

Nam quid rancidius, quam quod ſe non putet ulla
Formoſam, niſi quæ de Thuſca Græcula facta eſt:
Hoc ſermone pavent: hoc iram, gaudia, curas,
Hoc cuncta effundunt animi ſecreta, Quid ultra?

None be with their own beauties well apaid,
If of a Thuſcan not a Grecian made.
O groſs! in Greek they fear, fret, joy deplore.
In Greek all their ſouls ſecrets vent, What more?

In

In Greek they couple. This to girls allow.
Greek yet uſe you, whom eighty ſix years bow,
Even unto death? In th'old 'tis impudence,
As oft as that light ſpeech incites the ſenſe;
My life, my ſoul.

Concumbunt Græce. Donet tamen illa puellis
Tunc etiam, quam ſextus & octogeſimus annus
Pulſat adhuc Græce? Non eſt hic ſermo pudicus
In vetula, quoties laſcivum intervenit illud,
Ζωὴ καὶ ψυχή. *Juv. Sat. 6.*

This figure belongeth to the former page line 45. but could not be there placed.

But now the *Grecians* themſelves (except ſome few) are ignorant therein, it being called the *Latine Greek*, and is a language peculiar to the learned. Yet the vulgar *Greek* doth not differ ſo far from the ſame, as the *Italian* from the *Latine*; corrupted not ſo much by the mixture of other tongues, as through a ſupine retchleſneſs. In ſome places they ſpeak it more purely than in others. For the boys of *Pera* will laugh, when they hear the more barbarous dialect of other Maritime *Grecians*. And there be yet of the *Laconians* that ſpeak ſo good *Greek* (though not grammatically) that they underſtand the learned, and underſtand not the vulgar. Their Liturgy is read in the ancient *Greek*, with not much more profit perhaps to the rude people, than the *Latine* Service of the Romiſh Church to the illiterate Papiſts.

They have four Patriarchs, one of *Conſtantinople*, another of *Alexandria*, the third of *Jeruſalem*, and the fourth of *Antioch*. He of *Conſtantinople* hath under his juriſdiction all *Peloponneſus*, *Grecia*, *Thracia*, *Dacia*, *Meſia*, *Macedonia*, *Epirus*, *Albania*, *Dalmatia*, *Illyria*, a great part of *Polonia*, *Ruſſia*, the Iſlands of the *Adriatick* Sea, and of the *Archipelagus*, with *Candy*, *Rhodes*, *Coos*, almoſt all the leſſer *Aſia*, *Colchis*, not a few that inhabit about the Fenns of *Mæotis*, and Northern ſhore of *Euxinus*, as *Sicilia* and *Calabria* were, until they turned to the See of *Rome*. Under the Patriarch of *Alexandria* are thoſe of *Egypt* and *Arabia*. The *Greeks* of *Paleſtine*, and of the Countries thereabout, do obey the Patriarch of *Jeruſalem*. And he of *Antioch*, who hath his ſeat in *Damaſcus* (for *Antiochia* is now deſolate) hath ſubject unto him the *Grecians* of the leſſer *Armenia*, *Cilicia*, *Beritus*, *Tripoly*, *Aleppo*, and other places of the greater *Aſia*. In all theſe parts they have the free exerciſe of their Religion, with publick Temples, and numbers of ſtrong Monaſteries. If a Patriarch dye, another is elected by a Synod of Biſhops. But the Patriarch of *Conſtantinople* hath the ſupremacy of the reſt aſſigned him by the Council of *Chalcedon*, as Metropolitan of the Imperial City, whoſe Dioceſs exceedeth the other ſo much, in that moſt of thoſe Northern Nations were won to Chriſtianity by the induſtry of his predeceſſors, and reduced to their government. So if we do conſider it, the *Grecian* Religion both in extent and number exceedeth the *Roman*. And as the Papiſts attribute an extraordinary holineſs to *Rome*, ſo do the *Greeks* unto *Athos*, a Mountain of *Macedonia*; ſo named of *Athon* the ſon of *Neptune*,

deckt with ſtill flouriſhing Trees, and abounding with Fountains; called alſo, The Holy Mountain by the Chriſtians. A place from the beginning dedicated to Religion: lying directly Weſt from *Lemnos*, and ſo high, that though it be ſeven hundred furlongs diſtant, yet it is ſaid a little before the ſetting of the Sun to caſt a ſhadow on that Iſland. Whereupon the proverb:

Athos celat latera Lemniæ bovis. *Aſpiring Athos hides*
The Lemnian Heifers ſides.

This ſtretcheth out into the Sea, and joins unto the Continent by an *Iſthmos* about a mile and half broad: which was cut thorow by *Xerxes* (as hath been intimated before) and made circum-navigable. But time hath left now no impreſſions of his barbarous labour. It is well nigh three days journey in length, conſidering the difficulty of the way, and a half day over. The top thereof reſembleth the form of a man, ſtretched on his back from Weſt unto Eaſt; and formed (according to *Strabo*) to the ſimilitude of *Alexander*. This Mountain is only inhabited by *Grecian* Monks, whom they call *Coloieros*, un-intermixed with the Laity; of whom there are there reſiding not ſo few as ſix thouſand, that live in Monaſteries ſtrongly munited againſt the incurſions of Robbers and Pirats. Of theſe there be in number twenty four. The *Coloieros* wear Gowns of black, of a homely ſtuff, with Hoods of the ſame; and the hair at full length. They never marry, abſtain from fleſh, and often (eſpecially during their Lents) from Fiſh that hath blood in it. They live hardly, feeding on Bisket, Onions, Olives, Herbs, and ſuch Fiſh as they take in the adjoining Seas. For they all of them labour for their ſuſtenance, leaving their Monaſteries betimes in the morning; and imploying the day, ſome in Tillage, ſome in the Vineyards, ſome in making of Boats, ſome in fiſhing; others at home, Spin, Weave, Sew, and do all the offices that belong unto women; ſo that none but are buſied about one thing or another, to the behoof of their particular Covents. And men they be that are only meet for ſuch drudgeries. For amongſt ſo many, not paſt three or four can write or read throughout a whole Monaſtery: inſomuch that at their Liturgies, that is read to them firſt, which they are to ſing after. In theſe Monaſteries many excellent manuſcripts have been preſerved; but thoſe that now are, be only of Divinity, all other learning (as amongſt the *Turks*) is at this day deteſted by the Religious. The *Coloieros* of this place have a repute above all others; and for their ſtrictneſs of life, and obſervancy of ceremonies, are in their ſeveral Monaſteries relieved from ſeveral Nations. The Patriarch of *Conſtantinople* is ſaid to pay yearly to the *Grand Signior*, for the Prieſts and *Coloieros* that are under his juriſdiction, within the *Turkiſh* dominions, twelve thouſand *Sultanies*.

The Patriarchs of *Conſtantinople* were heretofore men of ſingular gravity and learning, but now nothing leſs; rather choſen for temporal reſpects, than either for their knowledge or devotion: admitted not ſeldom to the place at the age of forty, though prohibited if under threeſcore, by an ancient Canon. Although elected by their own Biſhops, yet are they often appointed, and ever to be allowed by the *Grand Signior*; frequently diſplanted, and baniſhed unto *Rhodes* by the bribery of their ſucceſſors. Some few of their Prieſts are learned. For them it is lawful to marry: but bigamy is forbidden them, and trigamy deteſted in the Laity. There are no other Orders amongſt them, beſides the aforeſaid *Coloieros*, and certain Nunns, whom they call *Coloieros*. Yet of the laſt, but a few, who are for the moſt part poor old Widows, that exerciſe themſelves in ſweeping of the Churches, attending on the ſick, and actions of like nature: Their Churches are many of them well ſet forth and painted with the repreſents of Saints; but they have no carved nor imboſſed Images. Lamps they have continually burning. Their ordinary Liturgy is Saint *Chryſoſtom*'s, but on feſtival days they do read Saint *Baſil*'s, and then are attired in their Pontificals. Their behaviour therein expreſſeth, to my underſtanding, no great either decency or devotion. They adminiſter the Euchariſt in both kinds: if the bread be not leavened, they think it not available, and they drink of the Cup very liberally. One Article they hold againſt the Catholick Creed; which is, that the Holy Ghoſt proceedeth only from the Father. Four Lents they have in the year, and then a damnable ſin it is to eat fleſh, or fiſh that hath blood in it (except in the Lent before Eaſter, when all ſorts of fiſh may be eaten by the Laity;) but ſhell-fiſh they eat, and the Cuttle, whoſe blood, if I may ſo term it, is like Ink; a delicate food, and in great requeſt. They faſt on Wed-

neſdays,

neſdays, Fridays, and on holy eves; but on Saturdays they feaſt, in regard that it was the old Sabbath. They compute the year as we do. They yield no ſupremacy to the *Roman* Papacy, but hold that Church for ſchiſmatical. And although many times out of the neceſſity of their affairs, and to purchaſe relief, they have treated of a reconciliation: and ſometimes it hath been by their Agents concluded: yet what they have done, hath been generally rejected upon their return, both by the *Greeks*, and thoſe other Nations that profeſs their Religion. Of their marriages I have elſewhere ſpoken, and now conclude we will with their Funerals; wherein they retain not a few of their ancient and heathen ceremonies. Of old the neareſt in love or kindred laid their mouths unto theirs, to receive their laſt breath, and cloſed the eyes of the dying.

His body (hers) ſhe imbrac'd: and diſmaid,
Between his lips, her cleaving ſoul convaid
And with her dear hand clos'd his ſightleſs eyes.

——— ſocioſque amplectplectitur artus,
Hærentemque animam non triſtis in ora mariti
Tranſtulit, & chara preſſit ſua lumina dextra.
Stati. Silv. l. 5.

Being dead, they waſhed their bodies with ſweet Oyls, crowned them with garlands of Flowers, and clothed them (as they now do) in their richeſt apparel; for fear, ſaith the ſcoffer *Lucian*, that they ſhould take cold by the way, or be ſeen naked by *Cerberus*; decking their houſes with branches of Cypreſs; a Tree deſtinated to the dead; in that once being cut, it never reflouriſheth. So laying them upon their backs on beds, they conveyed them unto the funeral pile (as now unto the Grave) on Biers: but their lamentations are the ſame that they were, and beyond all civillity. The women betimes in the morning do meet at appointed places, and then cry out mainly; beating of their breſts, tearing their hair, their faces and garments: And that the clamour may be the greater, they hire certain *Jewiſh* women

Who Grecian woes wail with faín'd piety,
And at (not their own) funerals do cry.

——— fictâ pietate dolores
Mygdonioſque colunt, & non ſua funera plorant.
Statius.

that have lowdeſt voices, joining therewith the praiſes of the dead, from the hour of his Nativity, unto the hour of his diſſolution; and keeping time with the melancholick muſick. The manner of their lamentings of old may appear by this ironical perſonating of the Father following the exequies of his Son, introducted by *Lucian*: *O my ſweet Son! thou art loſt, thou art dead; dead before thy day, and haſt left me behind, of men the moſt miſerable. Not experienced in the pleaſures of a Wife, the comfort of Children, Warfare, Husbandry; not attained to maturity. Henceforth, O my Son, thou ſhalt not eat, nor love, nor be drunk amongſt thy equals.* And although theſe Ethnick lamentations reproved in the Scripture were prohibited by the *Athenian* Law-giver, the Civil Law, and laſtly by the *Venetians* within their *Greek* juriſdiction; yet ſtill the *Grecians* do uſe them. Nor want they ſtore of ſpectators; partly drawn hither to delight their eyes, and partly by jealouſie. For then the choice and prime women of the City (if the deceaſed were of note) do aſſiſt their obſequies, with boſoms diſplaid, and their hair diſheveled; glad that they have the occaſion to manifeſt their beauties, which at other times is ſecluded from admirers. The ancient *Greeks* wont to cut their locks, and cover the coarſe therewith before they committed it to the fire: as in the Funeral of *Patroclus*.

His corps with curls they covered,
Shorn from each mourning Princes head.

Capillis autem totum mortuum tegebant quos injiciebant
Tondentes.——— *Hom. Il.* 23.

When *Achilles*,

Apart the pile cuts his long yellow hair,
To Spergius vowed upon his home repair.
Quoth he for that I never ſhall return
To my lov'd ſoil, I give theſe to be born
By dear Patroclus to the dead. This ſaid,
In his friends hand he his fair treſſes laid.

Stans ſeorſum a pyra flavam abſcidit comam,
Quam Sperchio fluvio nutriebat floreſcentem.
Dixit, quoniam non redibo amplius dilectam in patriam
Patroclo heroi præbeo aſportandum.
Sic fatus comam in manibus dilecti ſocii
Poſuit.———
Idem.

And *Lycurgus* in that of his ſons,

His locks cropt he, and therewith did beſpread
There as he lay, the pale face of the dead.

Cæſariem ferro minuit, ſectiſque jacente
Obnubuit tenuis ora comis.
Statius Theb. l. 6.

They burnt with the body, if of principal regard, rich odours, Apparel, herds of Cattel, flocks of Sheep, Horſes, Hounds, and ſometimes the Concubines and Slaves whom they moſt reſpected, to ſupply their wants, to ſerve their delights, and attend upon them in the lower ſhades. And *Achilles*;

Duodecim etiam Trojanorũ magnanimorũ filios fortes
Ferro mactavit; mala autem mente meditabatur opera;
Ii que ignis robur projecit ferreum, ut depaſcantur.
Hom. Il. l. 23.

Twelve Trojan youths of hopeful fortitude;
All high-born, ſlue; with ſavage thought endu'd:
And gave for food to the Iron force of Fire.

But to end with *Papinius* his deſcription of that funeral fire, wherein the body of *Archemorus* was conſumed, and appertaining ſolemnities.

——Non unquam opulentior illo
Ante cinis; crepitant gemmæ atque immane liqueſcit
Argentum & pictis exudat veſtibus aurum.
Nec non Aſſyriis pingueſcunt robora ſuccis,
Pallentique croco ſtrident ardentia mella,
Spumanteſque mero pateræ verguntur, & atri
Sanguinis & rapti gratiſſima cymbia lactis.
Tunc ſeptem numero turmas (centenus ubique
Surgit eques) verſis ducunt inſignibus ipſi
Grajugenæ Reges, luſtrantque ex more ſiniſtro.
Orbe rogum, & ſtantes inclinant pulvere flammas;
Ter curvos egere ſinus, illiſaque telis
Tela ſonant, quater horrendum pepulere fragorẽ
Arma, quater mollem famularũ brachia planctum;
Semianimis alter pecudes, ſpirantia & ignis
Accipit armenta, &c.
Stat. Theb. l. 6.

Never were aſhes with more wealth repleat;
Gems crackle, Silver melts, Gold drops with heat,
Embroidered Robes conſume. Okes fatned by
The juice of ſweet Aſſyrian Gums, flame high.
Fir'd Honey and pale Saffron hiſs, full bowls
Of Wine pour'd on; and goblets (gladding ſouls)
Of black blood, and ſnatcht milk. The Greek Kings then
With guidons trail'd on earth, led forth their men
In ſeven Bands; an hundred in each Band,
Who girt the pile, and move to the left hand;
Choking the flame with duſt. Thrice it they round,
Their weapons claſh: four times a horrid ſound
Struck armours rais'd; as oft the Servants beat
Their bare breaſts with out-cries. Herds of Neat,
And Beaſts half ſlain, another waſtful fire
Devours, &c.

The reaſon why the *Grecians* did burn their dead, was becauſe that part which was divine in them, ſhould as it were in a fiery Chariot, again re-aſcend to the celeſtial habitations; as unto earth the earthly returned. They uſed to quench the fire with red Wine, and gathering the bones together to include them in Urns, as the Urns in Sepulchres, (which had no title, unleſs they were ſlain in fighting for their Country) exhibiting Games, and prizes for the Victors in honour of the deceaſed. Notwithſtanding all were not burnt, but ſome buried in their apparel, as now being Chriſtians they are; who uſe extreme unction, as inducted by Saint *James*, yet not only deny the Roman opinion of purgatory; but furthermore, many amongſt them erroneouſly maintain, that neither the ſouls of the bleſſed nor damned do ſuffer either joy or torment, or ſhall till the general Judgment. But enough of the *Grecians*.

The *German* Emperour, the Kings of *England*, and of *France*, have here their Leiger Ambaſſadours; as the *Venetians* their Baily, and divers tributary Princes their Agents. Some meerly employed about State-affairs; others together therewith, about the traffick of their Nations. But the *Engliſh* only negotiates for the Merchants; having two in the hundred upon every Ship, beſides a large penſion, with the name of a great proportion of proviſion from the *Grand Signior*. The *Engliſh* Conſulſhip of *Chios* is in his diſpoſing, and accountable to him; and out of that of *Alexandria* he hath no ſmall ſhare, though ſerved by a *French* man. There hath been ſome contention between him and the *French*, about the protection of the *Dutch* Merchants; but now they do divide the profits. The *Engliſh* Conſul of *Aleppo* is abſolute of himſelf, yet hath from hence his redreſſes of injuries, whoſe chief employment is to protect the perſons and goods of our Nation, to labour a revenge of wrongs, and a reſtitution of loſſes. And to give This no more than his due, for his place no man can be more ſufficient; expert in their language, and by a long experience in their natures and practices, being moreover of ſuch a ſpirit, as not to be daunted. And ſurely his chiefeſt fault hath been his mis-fortune; in the too violent, chargeable, and ſucceſsleſs ſoliciting of the reſtitution of the Prince of *Moldavia*, (whom adverſity hath rather made crafty than honeſt;) whoſe houſe doth harbour both him and his dependants, being open alſo to all of our Nation. A Sanctuary for poor Chriſtian ſlaves that ſecretly fly hither; whom he cauſeth to be conveyed into their Countries, and redeemeth not a few with his money. The

Weſtern

Weſtern Chriſtians are called *Franks*, that are admitted to trade here; either of the name which ſignifieth free, or for that the *French* men were the firſt that had amity and traffick with the Infidels. They live freely, and plentifully, and many of them will not lie alone where women are ſo eaſily come by. For beſides the aforeſaid markets, it is a uſe, not prohibited but only by our Religion, to purchaſe for their Concubines the beautiful daughters of the *Greciant*, wherewith the adjoining Iſlands are plentifully ſtored; ſold by their parents at a rate; whereof they have half in hand, and the reſt when they put them away, recording the contract in the *Cadies* book. Theſe are to their Lovers exceeding obſequious; well knowing that at the ſecond hand they ſhall be prized but as a worn garment. But death it is for a Chriſtian to meddle with a *Mahometan* woman. And many times the treacherous *Turks* will practiſe to bring them into ſuſpition, that they may with their purſes redeem the calumny. Practiſed of late between the *Subaſſee* of *Galata* an *Italian* Frier; whom the Lord Ambaſſadour had received into his houſe upon the Conſuls of *Chios* commendation, where I before had ſeen him. A man ignorant in learning, yet learned in the art of villany and diſſimulation. Expulſed, as they ſay, at *Conſtantinople* from amongſt their fraternity; coming down into *Chios*, he had inſinuated himſelf into the knowledge of the Conſul; profeſſing how God in his mercy had opened his eyes, to behold the vanity and deceit of their Religion; and that now he would endeavour both with tongue and pen, as much as in him lay, to reduce the ſeduced from their errors. Who eaſily perſwaded to believe, (a fault incident to the beſt natures) ſent him up unto *Conſtantinople*, unto the Ambaſſadors, by (whom caſting off the weeds of his Order) he was clothed anew, ſet at his Table, and ſupplied with mony by a general contribution; where he preached every *Sunday*, at the leaſt wittily: and ſo conteſted with the *Franciſcans* that came to reconcile him, that the Ambaſſador, much contented therewith, ſent intelligence of the ſame into *England*, with purpoſe to have ſent him hither ſhortly after. But he whoſe only religion (as himſelf after confeſſed) was eating, drinking, and whoring; who thought he had exchanged for the greater liberty, finding the contrary, and that he was to go into a Country where his impoſture would not only be diſcovered, but ſeverely chaſtiſed, caſt about for himſelf, and conſpired with the *Subaſſee*, to bring certain Gentlemen that lay in the Ambaſſadors houſe, into a Garden, where divers women ſhould have been placed of purpoſe; and ſo to have been taken amongſt them. But failing in that project, he failed not in another. For in the houſe there was a *Spaniard*, of whom he informed the *Subaſſee* that he was a Spy, and ſecretly practiſed the eſcape of the *Vice-roys* natural ſon of *Silicia*, agreeing for a certain reward to betray him. So having inticed him to walk amongſt the Graves, upon a ſign given, the *Turks* ruſht in, and apprehended him, clogging him with chains, and intended to torture out of him a confeſſion; whereof the Ambaſſador hearing, and expoſtulating the matter, the *Subaſſee* told him that he was a Spy, and diſcovered the Intelligencer: wherein being ſatisfied, and perhaps not unbribed, he granted his releaſe. But a heavy reckoning befel the Frier, that ſuſpected no ſuch matter; being thrown into priſon, and after brought to a publick hearing before our whole nations; who ſhewed how much a man could ſay for himſelf in ſo bad a cauſe. In the end he was ſent unto the *Venetians* Baylies, and that in the night, (leſt he ſhould have cryed out that he would have turned Muſſel-man, and have been taken from them) who made ſure to have him, and ſent him (as they ſay) to row in the Gallies at *Candy*. The principal commodities that our Merchants fetch from hence, are *Turkie* Carpets, Chamolets, and Grogerams. They take in here alſo ſome quantity of raw Silk, and Carpets of *Perſia*, brought over-land from thence by the *Armenian* Merchants. But the *Sultanies*, and eſpecially the Royals of eight, wherewith this City is well ſtored, and which in no place loſe of their value, is that they moſt ſeek for by the ſale of their Ware they bring hither. For although they loſe by their broad Cloths and Kerſies, yet amends is made by the plentiful returns of the Silks that are ſent from *Aleppo* to *Tripoly*, and othe other commodities of the *Levant* purchaſed with that money. The main of our commodities brought hither, is Cloth and Kerſies, but Tin is the moſt profitable: here exceedingly uſed, and exceedingly waſted; for they tin the in-ſides of their Veſſels, and monthly renew it. The Moſſes teeth, all kind of Furrs, and wrought Iron, do here ſell to much profit, with other Wares, which I forbear to mention, ſince it is no part of my skill or profeſſion.

FINIS LIBRI PRIMI

THE

THE SECOND BOOK.

JAnuary being now well ſpent, we departed from *Conſtantinople* in the Trinity of *London*, a Ship of better defence than Sail. By the way we made ſome ſtay before *Callipoly*, ſending a ſhore for the Conſul, (an old Frier, and a boon companion) who ſick of his laſt nights ſurfeits, ſent his Drogerman with a *Janizary* along with us, to clear our Ship below at the Caſtles. For theſe two Forts comand this paſſage of the *Helleſpont*; permitting no Chriſtians Ships to paſs out, untill there they have remained for three days, (whereas the *Turkiſh* Ships are diſcharged in one) that if ſo be any thing hath been done above un-juſtifiable, intelligence may be given: and there are alſo ſearched for concealed Slaves, and goods contrabanded; which found, import no leſs than loſs both of Ship and liberty.

A. *Abydos.* B. *Seſtos.* C. *Tenedos*
D. *Cape Janizary appearing afar off like two Iſlands.*

Like theſe are thoſe on the Straights of *Boſphorus*, by which the *Turk*, as it were chaineth up the *Propontick* Sea, ſo that none paſs in or out, without his allowance, and diſcharge of duties. A little ſhort of theſe we came to an anchor.

Right againſt where we lay, and on *Europes* ſide, ſtands *Mayto*, called formerly *Macidos*, and *Maditos*, a large Town, almoſt altogether inhabited by *Grecians*. On the top of a round hill there are the remains of an edifice, whoſe ruine would perſwade

ſwade that it flouriſhed in the old worlds child-hood. The Inhabitants call it the Virgin Tower, and that is all they can ſay thereof. A Wedding here in the fore-noon, entertained our time in the after-noon. They dance in rings about the Muſician; a man, and then a woman, taking hands a-croſs, and uſing variety of not uncomly action; the Country wenches cloathed in Damask and Sattin, their hair and boſoms ſet forth with Pearl and Stones; rich, if not counterfeit. Of theſe the day following we met with divers carrying Pitchers on their heads, and ſtuck with Rags, below the condition of poverty. The marriage day they conſume in dancing, and the night in feaſting; the Bride not breaking company until the break of day, and (as they ſay) not known by her husband until the third night following. The night out-watched, made us make a night of the morning, until rowz'd from our ground-beds by the report of the Canon. When from the ſhore, between the Caſtles, you might behold a Gally paſſing, and that ſo leiſurely, as if empty, and purpoſely ſuffered to drive with the current, rather to exerciſe the Artillery, than manned by men, endeavouring ſafety, and ſo beſet with deſtruction. At length the Sea entred at her many breaches; and by little and little devoured the ſpectacle. The men, ſome ſlain, ſome drown'd, others by Boats from each ſide cruelly ſaved, out-lived to envy their dead companions. Theſe were Chriſtian-ſlaves, that hewed ſtones in the Quarries at *Marmora*; who, to compaſs their liberty, had ſlain their Guardians, and ſtoln away with the Gally. Hither they came too late, nor durſt they linger unto the evening; to proceed or return was now grown equally deſperate. Approaching near, a warning-piece was given them to come to an anchor; when they, leaving their Oars, lay down, all ſaving he that ſteered, and committed themſelves to the wind, that then blew freſh and favourably; but like an hollow friend, ſhrunk from their ſails in their greateſt neceſſity. More happy ſucceſs not long before had a Gally for the moſt part manned by *Engliſh*, who paſſed by, and that by day, in deſpite of them. Cheaper wines than here are hardly elſewhere to be had, or in greater plenty; inſomuch as moſt Chriſtian ſhips returning from *Conſtantinople*, do at this place take in their proviſion. Diſpatched at length, not without ſome gifts and much ſufferance, we hoiſed ſails, and the night enſuing we toſſed to and fro, on the Weſt of *Mitylen*. The next day we laboured to get in between *Chios* and the Continent, but failed; when ſailing on the other ſide of the Iſland, the wind came about, whereof we took the benefit for *Alexandria*.

Hard by, and on the left hand, leſt we *Samos*, now *Samo*, in which it was ſaid that *Juno* was born under a white Willow, cloſe by the River *Imbraſius*: and for that ſhe was there brought up, whilſt yet a Virgin, it was called *Parthenia*. Allegorically ſhe is taken for the element of the Air; and fained for that cauſe to have been born in *Samos*; for that the Air is here ſo pure, and ſo excellent. *Samos* doth alſo challenge one of the *Sibyls*, whoſe name was *Pytho*, and *Heripbile*, and flouriſhed in the days of *Numa Pompilius*, of Chriſt thus prophecying. *Of the River Parthenius.*

Thy God, thou ſooliſh Juda knew'ſt not; known
Not unto earthly minds: but crowned haſt
His brows with Thorns, and given him Gall to taſte.

Tu enim ſtulta Judæa Deum tuum non cognoviſti
Ludentem mortalium mentibus.
Sed ſpinâ coronaſti, horridumque fel miſcuiſti.

But in nothing more famous than in the birth of *Pythagoras*.

From Heaven though far remov'd, he with his mind
Drew near the Gods: what natures power denies
To humane ſights, he ſaw with his ſouls eyes.

——iiſque licet cœli regione remotus
Mente Deos adiit: & quæ natura negabat
Viſibus humanis, oculis ea pectoris hauſit.
Ovid. Met. l. 15.

The firſt that brought Philoſophy into *Greece*, and from thence into *Italy*. This Iſland is not above a quarter of a mile diſtant from the Continent of *Aſia*; fruitful in all things but Vines, which is the rather to be noted, in that the Countries round about produce ſuch ſtore, and ſo excellent. At the South end ſtood the City of *Samia*, with a goodly harbour adjoining; now (as the reſt) by reaſon of the Pirats that infeſt their Seas, almoſt altogether deſolate. Of the earth thereof were thoſe Veſſels made of ſuch great eſteem; ſovereign alſo for divers uſes both in Phyſick and Chirurgery. The North-weſt of the Iſle is high land, environed with unacceſſible cliffs, full of tall wood within, and moſt commodious for building of Ships.

On the right hand, and near, lyeth *Nicevia*, heretofore *Icaria*, taking that name, as doth the adjacent Sea, as the Poets fain, from the fall of *Icarus*.

When

Oraque cærulea patrium clamantia nomen
Excipiuntur aqua, quæ nomen traxit ab illo.
Ovid. Met. l. 8.

When crying, Help, O Father! his exclame
The blue Seas ſtopt, which took from him their name.

And in this Iſland he

Devovitque ſuas artes, corpuſque ſepulchro
Condidit, & tellus a nomine dicta ſepulti eſt
Ibid.

Curſing his arts, interr'd the corps, that gave
The land a name, which had given it a grave.

called *Pergamum* before. Who were ſaid to flie in regard of their ſails, by *Dædalus* then firſt invented to out-ſtrip the purſuit of *Minos*; when *Icarus* in another veſſel, by bearing too great a ſail, ſuffered ſhip-wrack hereabout. It is now rarely inhabited, yet abounding with good paſturage: Corn it alſo produceth plentifully. It hath no Haven, but divers Roads, ſufficiently commodious. Between theſe two Iſlands lye thoſe ſharp Rocks, in times paſt called *Melanthii*, and now the *Fornoli*; well known, and in the night much feared by Mariners.

South of theſe we ſailed by *Palmoſa* formerly *Patmos*; a little Iſland conſiſting only of three or four rocky Mountains. On one of them ſtands a Town, and on the very top thereof a Monaſtery of *Greek Coloieros*, having large exhibitions from ſundry places of Chriſtendom. Men ignorant in letters, ſtudious for their bellies, and ignominiouſly lazy, unleſs ſome few that give themſelves to Navigation, and become indifferent good Pilots. About this Iſle there are variety of excellent Harbours, and not ſo few as forty ſail of Ships belonging to the Town, by the trading whereof they bring in that ſuſtenance which the ſoil affordeth not, being ſo barren that nothing grows, as I have heard, eſpecially near unto the Town, except on ſuch earth as is brought thither from other places. And therefore inflicted as a puniſhment unto St. *John*, hither baniſhed by the Emperor *Trajan*, or as ſome write, by *Domitian*; for ſo the *Romans* accuſtomed to confine offenders.

Auda aliquid brevibus Gyaris aut carcere dignum,
Si vis eſſe aliquid; probitas laudatur & alget.
Juv. Sat. 1.

If thou intend'ſt to thrive, do what deſerves
Short Gyaros, or Gyves; prais'd Vertue ſterves.

On the North-ſide of this hill, we ſaw the houſe wherein (they ſay) he writ his Revelation; and a little above, the Cave in which it was revealed: both held in great devotion by thoſe Chriſtians. After the death of the Emperor, he removed unto *Epheſus*, and being a hundred and twenty years old, cauſing a Grave to be made, is ſaid to have entred it alive, in the preſence of divers, to whom ſeeming dead, they covered him with earth, which, if we may believe St. *Auguſtine*, * bubleth like water, to teſtifie his breathing, and that he is not dead, but ſleepeth. In that Monaſtery is reſerved a dead mans hand, which they affirm to be his, and that the nails thereof being cut, do grow again.

Aug. in Joh. Tract. 124.

Amongſt divers other Iſlands we paſſed by *Coos*, now called *Longo*, a delicate Country to behold, lying for the moſt part level, only towards the Eaſt not un-profitably mountainous; from whence fall many Springs, which water the Plains below, and make them extraordinary fruitful, where grow thoſe Wines ſo celebrated: Cypreſs-trees, and Turpentine, with divers others, as well delightful as profitable. In this was *Hippocrates* born, who revived Phyſick then almoſt loſt, and the ancient practice of *Æſculapius*, unto whom this Iſland was conſecrated. In the Suburbs he had his Temple, famous, and rich with offerings. Thoſe that had been ſick, upon recovery there regiſtred their cures, and the experiments whereby they were effected: of theſe *Hippocrates* made an abridgement, and committed them to poſterity. In this Temple ſtood that rare picture of *Venus*, naked, as if newly riſing from the Sea, made by *Apelles*, who was alſo this Country-man; after removed unto *Rome* by *Octavius Cæſar*, and dedicated unto *Julius*, ſhe being reputed the mother of their family. It is ſaid, that at the drawing thereof, he aſſembled together the moſt beautiful women in the Iſland, comprehending in that his own work their divided perfections. For this picture the *Coans* had a hundred Talents remitted of their tribute. The Town and Citadel are now only inhabited by *Turks*; the Villages by *Grecians*; whereof in all are but two.

Next unto this ſtands *Rhodes*, of all the reſt the moſt famous and beautiful; once covered with the Sea, or at leaſt an unhabitable Mariſh, as they feign, beloved of the Sun, and erected above the Waves by his powerful influence. For no day paſſeth

paſſeth wherein the Sun here ſhines not clearly: perhaps the occaſion of that Fable,

Others will praiſe bright Rhodes. Laudabunt alii claram Rhodon. *Hor. l. od. 7.*

obtaining thereby that title as a peculiar Epithite. Some write that it took this name of *Rhoda* a Nymph of the Sea; and there compreſſed by *Apollo*: others that there he lay with *Venus*, and of her begat *Rhoda*.

Rhodes was begot by Solon Cyprides
*Of whoſe three ſons deſcended are * three Cities.*
Then when the God approacht the Goddeſs, ſhowers
Of Gold pour'd down, with Roſes, and white Flowers.

Inſula dicta Rhodos de Sole & Cypride nata eſt
De tribus & natis horum tres ſunt ſimul urbes.
Cumque Deam Deus acceſſit guttis pluit auri.
Purpureæque roſæ ludre, ac lillia flores.
* *Lindus, Camirus, Jaliſus.*

For *Rhodes* in the *Greek* tongue ſignifieth a Roſe; and by likelihood ſo called of the abundance of Roſes, which this ſoil produceth. This Iſland therefore was to the Sun held ſacred, to whom they erected that huge *Coloſſus* of Braſs, worthily reputed amongſt the Worlds ſeven wonders; made by *Charetes* of *Lindus*, the Servant of *Lyſippus*; and whereof, as ſome affirm, they were called *Coloſſians*. In height it was three-ſcore and ten cubits, every finger as great as an ordinary Statue, and the thumb too great to be fathomed. Twelve years it was a making, and about three-ſcore and ſix years after thrown down by an Earth-quahe, which terribly ſhook the whole Iſland, propheſied of by *Sibyl*. The pieces thereof made wonderful ruptures in the earth; and another wonder it was to ſee the maſs of ſtones contained therein, whereby the work-men had confirmed it againſt the violence of weather. With the Braſs thereof nine hundred Camels were laden. No place in times paſt was held ſuperiour unto this for conveniency of harbour, magnificent buildings, and other excellencies. Famous it was for government, and men ſo expert in Navigation, that they became Lords, and for many years held the ſovereignty of the Seas. The air is here moſt temperate, producing fruits abundantly; rich paſtures ſprinkled with Flowers, and Trees ſtill flouriſhing. The felicity of the place affording an argument to that Fable of the golden ſhowers that fell thereon. Their Wines thus *Virgil* celebrateth,

Receiv'd by gods, and laſt crown'd cups, will I
Thee Rhodia, nor thy long big Grapes, go buy

Non ego te Diis & menſis accepta ſecundis,
Tranſierim Rhodia, & tumidis bumaſta racemis:
Georg. l. 2.

where alſo it is ſaid, that the Vine was firſt found out and planted. After that the Knights of Saint *John de Acre* had loſt the City of *Acre*, the laſt that they held in the Holy Land; they had this place conſigned them by *Emanuel* the *Greek* Emperour, in the year 1308. which they took from the *Turk*, and maintained to his terror. Having then one City only, but that well fortified, ſeated towards the morning Sun, on the aſcending hill, a part on the level ſhore, embracing, as it were, a moſt ſafe and admirable Haven; treble walled, adorned with Towers, and fortified with five ſtrong Fortreſſes; often invaded, and to little purpoſe: at length it was taken by *Solyman* the Magnificent (*Villerius* being the Great Maſter) with ſix months ſiege, a world of people, and the loſs of moſt of them, in the year 1522. after it had been by them defended againſt the Infidels two hundred and fourteen years; and then honourably ſurrendred, although to the general diſhonour of the Chriſtian Princes in their tardy ſuccours.

Bright Rhodes, bright in times paſt, now black with clouds:
Thy ſhining fore-head a dire tempeſt ſhrouds.
O grief! O death! O what than grief is worſe,
And death! than that! if there be ſuch a curſe,
Sleep? and the fell wolf ſeizeth the ſpoil?
O ſhame to have ta'n a voluntary foil!

Clara Rhodos, ſed clara olim, nunc horrida nimbis:
Obnubuit nitidum dira procella caput.
Ah dolor, ah mors, ah aliquid morte atrox do-
Durius aut etiam tertius eſſe poteſt? (lore!
Srertitis? & ferus armenti lupus optima capit?
O jam ſit jam aliquis velle perire pudor.

Unto this lamentable ſubverſion (though meant perhaps by a former) may that prophecy of *Sibyl* be unwreſtedly applyed.

Daughter of Phœbus. Rhodes, long ſhalt thou reign:
Abound in wealth, and rule of Seas obtain.

Tuque diu nulli Rhode ſubdita, filia Solis:
Durabis, multaque olim pollebis opum vi,
Imperioque matris primas eris—

Yet

Præda tamen ſtudio tandem rapieris amantum
Cervicemque jugo, dives formoſaque ſubdes.
Orac. Sib. 3.

Yet forc'd by thoſe that covet thee, at laſt
Tok'd ſhalt thou be, rich, fair, for glory paſt.

Such as would, according to compoſition were ſuffered to depart, who from hence removed unto *Malta*; ſo that now it is inhabited by *Turks* & *Jews*; thoſe Chriſtians that be, being *Greeks*, and not ſuffered after Sun-ſet to abide in the City, the Suburbs whereof are utterly razed. I have heard that all the Monuments, Statues, and Inſcriptions belonging to the Knights of the Order, are by the *Turks* preſerved entire, excepting ſuch as the Wars had demoliſhed. Here the *Grand Signior* maintaineth five Gallies; about this Iſland we expected to have met with Pirats, but were happily deceived.

Now having loſt the ſight of *Rhodes*, we ſaw no land until the third day after; in the evening doubtfully diſcovering the Coaſt of *Egypt*; fearing the Lee-ſhore, all night we bore out to Sea, the Lightning miniſtring uncomfortable light, intermixed with Thunder and Tempeſt. The next day we entred the Haven of *Alexandria* newly defamed with a number of wracks, which ſcattered here and there, did miſerably teſtifie the unſafe protection of that Harbour. For not paſt two nights before, the Northern winds beating full upon the mouth of the Haven, with violent Seas drove the foremoſt Ships from their Anchors, who falling foul on the reſt, ſunk all for company, even two and twenty in number; amongſt the reſt, that great and warlike Ship called the Red Lion, taken but the year before from the Knights of *Malta*.

But before we proceed any farther in particulars, meet it is that ſomething be ſaid of *Egypt* in general. *Egyptus* the ſon of *Belus*, for his greater glory ſo named this * kingdom, called *Miſraim* by the *Hebrews*, of *Miſraim* the ſon of *Chus*, *Meſre* by the *Arabians*, and *Chibith* by the Inhabitants, of *Chibith* the firſt Lord of this Land, and who firſt began to build houſes. On the Eaſt it is confined with the *Arabian* Deſarts; thoſe of *Barca*, *Libia*, and *Numidia* lying on the Weſt; on the South divided from *Æthiopia* by the great Cataract, and bounded Northward by the *Egyptian* Sea, being a part of the *Mediterranian*. A Coaſt dangerous and unhoſpitable, full of Flats, and having no Haven ſave that of *Alexandria*, which is by a Deſart divided from the reſt of the habitable Country, ſo that it is neither by Sea nor Land to be invaded, but with much difficulty. It is ſaid to extend from North to South, five hundred and threeſcore miles, for a long tract contracted between barren Mountains, in many places ſcarce four, in few above eight miles broad, until not far above *Cairo*, it beginneth by degrees to inlarge, and ſo continueth to do, even to the Sea: being between *Roſetta* and *Damiata*, which ſtand upon the Weſt and Eaſt confines of that which is overflowed by the natural courſe of the River an hundred and forty miles; and from *Roſetta* to *Alexandria* thirty, all low ground, and lying in a Champion level.

* *Or of Nilus, called formerly Egypt.*

Terra ſuis contenta bonis, non indiga mercis,
Aut Jovis; in ſolo tanta eſt fiducia Nilo.
Lucan. l. 8.

That needs nor merchandize, nor Jove; a ſoil
Pleas'd with it ſelf, ſo confident in Nile.

By means whereof, ſaith *Iſocrates*, they have both drought and moiſture in their own diſpoſition, which is elſewhere beſtowed by *Jupiter*. The wonderful fertility of the ſoil is rather to be admired than expreſſed: in times paſt reputed the Granary of the World, inſomuch that it was not thought poſſible for the *Roman* Empire to ſubſiſt, if not aſſiſted by the affluence of *Egypt*. The occaſion of that ſaying of *Selimus*, when he had conquered the Country, that, Now he had taken a Farm that would feed his *Jemoglans*. Amongſt other commodities which this earth doth yield, and are fetcht from hence by Foreigners, Sugar, Flax, Rice, all manner of Grain, Linen-Cloth, Hides, Salt, Butargo, and Caſſia, being now the principal.

* *Seſoſtris, Cambyſes. Alexander, Philadelphus, Nero, &c.*

Whatſoever here is eſtimable, proceedeth from the munificency of this River; for progreſs and property of all other the moſt excellent: unto former ages, though often attempted, (and that of great * Potentates) of an un-diſcovered original.

Cum videant primi, quærunt tamen hi quoq; Seres,
Æthiopumque ſeris alieno gurgite campos:
Et te terrarum neſcit cui debeat orbis.
Arcanum natura caput non prodidit ulli:
Nec licuit populis parvum te, Nile, videre,
Amovitque ſinus, & gentes maluit ortus
Mirari quam noſſe tuos——

Lucan. l. 10.

When firſt thye Seres ſee, yet ſeek, who bears
Through Æthiopian fields ſtreams none of theirs.
Nor knows the wondring world, in what world bred:
So Nature, Nile, conceals thy ſacred head;
None ſeeing thee not great. The Fountains ſhe
Hath ſet apart, and would that they ſhould be
Rather admir'd than known.

Yet

Yet *Nero* with his beſt ſucceſs ſent two Centurions, who aſſiſted by the King of *Ethiopia*, and by him commended to the neighbouring Princes, after a long and troubleſom journey, came at length unto certain great Mariſhes, of whoſe extents the Inhabitants themſelves were ignorant, nor poſſible to be diſcovered by them; ſo were the Weeds infolded with the water, not to be waded, nor by Boat to be paſt thorow. There ſaw they two Rocks, from whence a Current guſht with exceſſive violence. But whether this was the Fountain, or only an augmentation; whether then beginning, or before received into the earth, and there re-aſcending, was uncertain. But our more preſuming Geographers do raiſe his concealed head from the Lake of *Zembre*, (in which, they ſay, are Syrens and Tritons) eleven degrees beyond the *Æquator*, ſeated amongſt high and unacceſſible Mountains, and ſo great, as deſerving rather the title of a Sea. From whence he paſſeth, wandring thorow ſpacious Deſarts, and multitudes of Kingdoms, not ſeldom ſeeming to affect his forſaken Fountains, now diſperſed into ample Lakes, and again recollecting his extravagant Waters, which often divide to make fortunate Iſlands, (amongſt which *Meroes* the faireſt and moſt famous) appearing ever more great than violent.

But when rough crags and head-long Cataracts
Receive his falls, mad that each rock diſtracts
His former un-impeached ſource, he laves
The ſtars with ſpume, all tremble with his waves:
The mountain roars, and foming with high ſpite,
Inmantleth his unvanquiſht waves in white.

——Sed cum lapſus abrupta viarum
Excepere ſuos, & præcipites cataractæ,
Ac nuſquam vetitis ullas obſiſtere cautes
Indignarit aquis; ſpuma nunc aſtra laceſſit;
Cuncta tremunt undis & multo murmure montis
Spumeus invictis albeſcit fluctibus amnis.
Lucan. l. 10.

For unlike himſelf, like a raving Torrent, ſtruggling amongſt the broken Rocks, and leſs free paſſages, at length he ſpouts down from a wonderful height into the Valley below; and that with ſuch a roaring of waters, that a Colony there planted by the *Perſians*, made almoſt deaf with the noiſe, were glad to abandon their habitations: otherwiſe for all uſes of life ſufficiently commodious. Amongſt the reſt, the incredible boldneſs of theſe people was not the leaſt to be wondred at, daring to commit themſelves in little Boats, but capable of two only (the one ſteering, and the other rowing) unto the raging Current and impetuous Eddies, paſſing the Straights of the Rocks by little Chanels, and at length ruſh down with the ſtream to the amazement of the beholders, who giving them loſt, behold them after a while, as if ſhot out of an Engine, far from the place of their fall, and rowing ſafely in the aſſwaged waters. Not far below, and a little above, where once ſtood the City *Elephantis*, *Schrophi* and *Mophi*, two piked Rocks, lift up their eminent heads, which do make the leſſer Cataract, and are called, The Vines of *Nilus*: where, as *Herodotus* reports from an *Egyptian* Prieſt, are Fountains of an unſearchable profundity, into which rich gifts were thrown in their annual Solemnities. Increaſed, as is ſuppoſed, by this acceſſion in deeper ſtreams and ſtricter limits, kept in on both ſides with not far diſtant Mountains, after a long proceſſion: *Seneca l. 4. Nat. quæſt.*

Firſt, Memphis gives thee ſcope, and free releaſe
From bounders that might limit thy increaſe.

Prima tibi campos permittit, apertaque Memphis
Rura, modumque vetat creſcendi ponere ripas.
Lucan. l. 10.

Four miles below *Cairo* it divideth into two main and navigable branches: that next the Eaſt running into the Mid-land Sea by *Damiata* (heretofore *Peluſium*:) the other inclining unto the Weſt, and formerly called *Canopus*, falleth into the ſelf ſame Sea, a little below *Roſetta*, making of the richeſt portion of the Land a triangular Iſland named *Delta*, in that it beareth the form of that Letter: the freſh water keeping together, and changing the colour of the ſalt, far further into the Sea, than the ſhore from thence can be diſcerned. Two other branches there be that run between theſe, but poor in waters; beſides divers Chanels cut by the labour of man, for conveyances in the time of inundation; which alſo are no ſmall ſtrengthening to the Country. Of theſe ſeven mentioned by *Herodotus*, and thoſe nine by *Ptolomy*, theſe are all that I either ſaw or could hear of. Nor is it a thing extraordinary for Rivers to loſe their Chanels, either choaked by themſelves, or by the adverſe Seas, with beds of Sand, and turned-up Gravel reſiſting their paſſages. But amongſt the hidden Myſteries of Nature, there is none more

wonderful, than is the overflowing of this River, making of a meer Desart (for such is *Egypt* unwatered by *Nilus*) the most fruitful part of the habitable World; little when others are great, and in their decrease, increasing.

Not ty'd to Laws of other ſtreams; the Sun
When fartheſt off, thy ſtreams then pooreſt run.
Intemperate heaven to temper, midſt of heat,
Under the burning Zone, bid to grow great.
Then Nile aſſiſts the world; leſt fire ſhould quell
The earth, and make his high-born waters ſwell
Againſt the Lions flaming jaws———

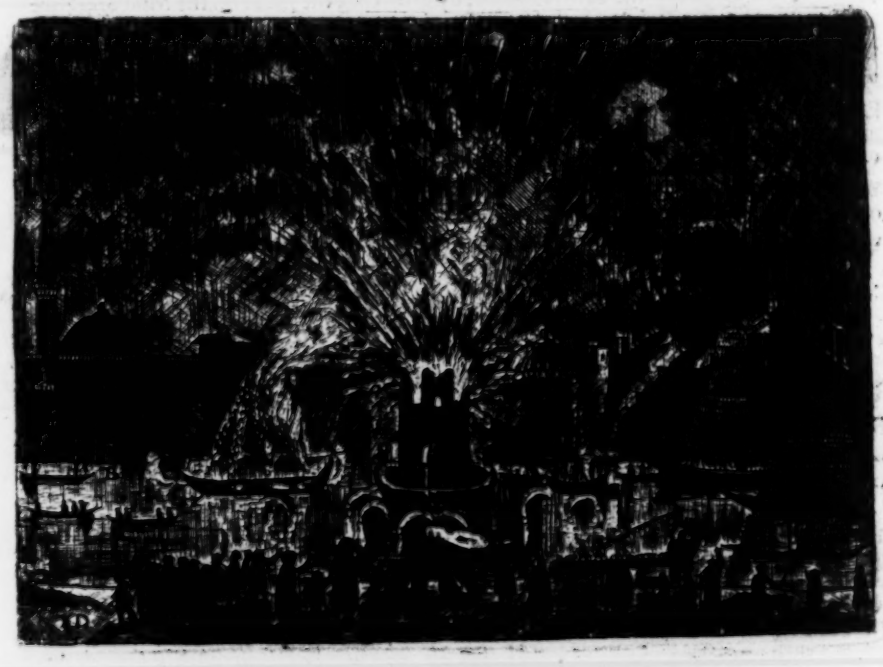
Inde etiam leges aliarum neſcit aquarum,
Necunet Hybernus, quum longe ſole remoto
Officiis caret unda ſuis, dare juſſus iniquo
Temperiem cœlo, mediis æſtatibus exit
Sub torrente plaga, ne terras diſſipet ignis,
Nilus adeſt mundo, contraque accenſa Leonis
Ora tumet ——

Lucan. l. 10.

The earth then burnt with the violent fervour, never refreſhed with Rain, (which here falls rarely, and then only in the Winter) hath help from *Nilus*, moſt conſtantly obſerving his accuſtomed ſeaſons, beginning to ariſe with the riſing Sun on the ſeventeenth of *June*: ſwelling by degrees, until it mount ſometimes four and twenty cubits, but that the uttermoſt. Heretofore ſixteen was the moſt that it attained to; preſented by that Image of *Nilus*, having ſixteen Children playing about it; brought from thence, and dedicated by *Veſpaſian* in his Temple of Peace: now in this form to be ſeen in *Rome* in the *Vatican*.

This year at *Cairo* it roſe three and twenty. About two miles above the City, at the end of old *Cairo*, in the beginning of *Auguſt* they cut the banks, then when aſcended unto his principal height: before kept in, leſt that the too timely Deluge ſhould deſtroy the fruits of the earth, ere fit to be reaped. At which the *Baſſa* is himſelf in perſon (who giveth the firſt ſtroke) accompanied with a world of people, rowed in Gallies and Barges of Triumph, and for divers days feaſting: the *Baſſa* in the Caſtle of *Michias*, an Iſland ſurrounded with *Nile* (ſo called, in that there the Pillar doth ſtand, by which they obſerve the increaſe of the River) others under Pavillions pitched by the ſhore, with barbarous Solemnities and general Rejoycings. Of their night-triumphs this following Picture repreſenteth the form

They cut it again in the half way between Cairo and Roſetta.



A, *The Caſtle in the Iſland where the Baſſa at the cutting of the Banks of the Caliz (for ſo is that Trench called that watereth the Eaſt of Egypt) keeps his three days and three nights feaſt with his Women, (yet ſeparated from men) accompanied with the principal Perſons of the Land.*

B. *The Pillar, ſtanding in a Vault within the Caſtle, entred by the Nile, by which they meaſure his increaſe, whereof Boys with yellow Banners in their hands, inform the Citizens daily, and for their news receive gifts of divers.*

C. *Two great Ferbies, whereon buildings are raiſed an huge height, with Maſts and Rafters for thoſe three nights, ſtuck all with burning lamps, which afford a glorious ſpectacle. They report here, that in the time of Paganiſm, the Egyptians accuſtomed to ſacrifice a maid and a young man to Iſis and Oſiris, at the yearly ſolemnity. But that inhumane cuſtom aboliſhed, that theſe lights were offered to thoſe Idols in their room: being obſerved ſince both by Chriſtians and Mahometans, though not as a Sacrifice.*

D. *The Plain lying betwixt old Cairo and Nile, where (the admirable Fire-works ending with the night) they play at Giocho di cani: ſhewing other Exerciſes on Horſe-back, and entertaining the time with ſundry devices. Mean while the Fire-works are for the next nights triumphs a renewing. Every Sanjack and Turk of great account hath a gallant Boat, furniſhed with Chambers and leſſer ſhot, adorned with all variety of Streamers and Pendants, each Boat aſſuming a ſeveral colour. So making Sea-fights by day, in the night they ſet them forth with lamps of all colours, which giveth a brave addition to the other; the light being ſo ingeniouſly placed, that they preſent the forms of Gallies, Ships, Ferbies, Houſes, Caſtles, and the like.*

At their return they are met by thoſe of the City, who beſtrew their heads with Flowers, as the welcome fore-runners of that they long wiſhed. The turned in water followeth them at the heels; Boats now rowed, where but now they trampled; filling the duſty Trenches and long emptied Ciſterns: and a while after covering in many places the ſuperficies of the Land, which there then appeareth as a troubled lake. Anſwerable to the increaſe of the River, is the plenty or ſcarcity of the year ſucceeding; bringing with it both earth and water into a ſandy and thirſty ſoil, of it ſelf unprofitable: ſo that it as well manures as moiſtens with the fat and pregnant ſlime which it leaveth behind it. Unto which they own not their riches only, but themſelves. For the Plague, which here oft miſerably rageth, upon the firſt of the flood doth inſtantly ceaſe: inſomuch as when five hundred dye at *Cairo* the day before, which is nothing rare, (for the ſound keep company with the ſick, holding death fatal, and to avoid them irreligion) not one doth dye the day following. Wherefore no marvel though ignorant and ſuperſtitious Antiquity under the name of *Oſiris* adored this River, which afforded them ſo many benefits, and ſuch as not apprehended, were thought ſupernatural. Thus where covered with water, it is no unpleaſant ſight to behold the Towns appearing like little lands; The people paſſing and re-paſſing by Boat, and not ſeldom ſwimming: who, the leſs they ſee of their Country, the more is their comfort. About the midſt of *September* it ceaſeth to augment; and retiring a month after within his proper bounds, giveth way unto Husbandry, (the earth untilled, by throwing the grain on the Mud and Rice into the water, affording her firſt increaſe) until *May* decreaſing, and then in a marvellous penury of water. Of the cauſe of this Inundation divers have conjectured diverſly. The *Egyptians* by three Pitchers deciphered the ſame in their Hieroglypicks, proceeding (as they thought) from a threefold cauſe. Firſt, from the earth, by nature apt to breed of it ſelf, and bring forth water abundantly. Next, from the South Ocean, from whence they imagined that it had his Original: and laſtly, from the rain which fell in the upper *Æthiopia* about the time of the overflow. The moſt ancient opinion was, that it proceeded from the Snow diſſolving in thoſe Mountains: of which *Anaxagoras* and *Æſchylus*: thus alſo expreſſed by *Euripedes*.

Aquam pulchram deſcernes
Fluminis Nili, quæ ex terra defluit
Nigrorum hominum, & tunc tumefacit undas
Quum Æthiopicæ nives liquuntur.

The goodly ſtreams of Nilus leaving,
Which from the land of Negroes flow:
Their inundations receiving
From thaws of Æthiopian ſnow.

But the exceſſive heat of thoſe Climates, the ſtones there burning hot, and earth not by day to be trod upon, confute ſufficiently that errour. But to anſwer him by one of his own profeſſion;

Vana fides veterum, Nilo quod creſcat in arva
Æthiopum prodeſſe nives, Non arctos in illis
Montibus, aut Boreas, teſtis ubi ſole peruſti
Ipſe color populi, calidiſque vaporibus Auſtri.
Adde quod omne caput fluvii quodcunque ſoluta
Præcipitat glacies, ingreſſo vere tumeſcit
Prima tabe nivis——

Lucan. l. 10.

Vain th' old belief, that Æthiopian ſnow
Availeth Nile's increaſe; No weak winds blow,
Nor froſts benum thoſe mountains. This aver
The ſultry South-winds and black Climates.
Add, that all ſtreams which from diſſolv'd ſnow draw
Their heady torrents, ſwell with the firſt thaw
In flow'ry Spring-tide——

Nor ſnoweth it ever in *Egypt*, a Country more temperate by many degrees:

Memphin carentem Scythonia nive.
Hor. lib. 3. *Od.* 26.

Scorcht Memphis knows
No Scythian ſnows.

being here in the depth of Winter as hot as with us in *July*. *Thales* attributes it unto the Northern Winds, which then blowing up the River, reſiſts the Current, and

and force the reverberated Streams to retire: ſo that not increaſed, but prohibited, at length it deſcendeth with ſuch a multitude of waters. Which opinion is rather alledged, than confirmed, by *Lucretius*.

Or that the North winds do his mouths oppoſe,
Then yearly when the Eteſia firmly blows,
Whoſe long encountring blaſts reſiſt his way,
Beat back his ſtreams, enforcing him to ſtay.

Aut quia ſunt æſtate Aquilones oſtia contra
Anni tempore eo, quo Eteſia flabra feruntur,
Et contra fluvium flantes memorantur, & undas
Cogentes ſurſus replent, coguntque manere.
Lucr. l. 6.

For if ſo, all other Rivers whatſoever, running the ſame way, would have the ſame property. Beſides, how could it then increaſe and decreaſe ſo leiſurely? or how becometh it ſo troubled and ſlimy?

Or rolling ſands, which adverſe floods provoke
To raiſe in ſhelves, his yawning mouths up-choke,
When ſeas throng in among, enrag'd by winds,
So that the ſtream a leſs free paſſage finds,
His force curb'd with their waves.

Et quoque uti poſſit magnus congeſtus arenæ
Fluctibus adverſis oppilare oſtia contra,
Cum mare permotum ventis ruit inter arenam,
Quo fit uti pacto liber minus exitus amni,
Et proclivis idem fiat minus impetus undis.
Ibid.

But the *Eteſie* blows mildly, and the increaſe well known to begin far above the *Cataractis*. *Herodotus* in diſlike of theſe, preferreth his own. How that the Sun performing his courſe in the Winter Tropick, and exhaling much moiſture from *Nilus*, diminiſheth him contrary to his nature; when again inclining to the North, the River recovers his greatneſs: ſeeming in the Summer to increaſe, when it ſo but ſeems to do by his decreaſing in the Winter. But this is alſo reproved by *Diodorus Siculus*, who imputes the cauſe thereof unto abundance of rain falling on the *Æthiopian* Mountains for forty days together, at ſuch time as the Sun approacheth to the ſign of *Cancer*: which by the Inhabitants is likewiſe affirmed to be true; as being received from ſtrangers frequenting *Cairo* from ſundry parts of *Æthiopia* and *Lybia*, who come down with the flood, and bring with them Slaves, Monkies, Parrots, and ſuch like Commodities. And not unlikely; thoſe Mountains being of an uncredible height, where the air removed ſo far from the reflecting heat, muſt be much more cool, the Sun then being in the contrary Tropick. Moreover, ſome months before, for divers days you ſhall here ſee the troubled air full of black and ponderous Clouds, and hear a continual rumbling, threatning, as it were, to drown the whole Country, yet ſeldom ſo much as dropping, but are carried South-ward by the Northern winds which conſtantly blow at that ſeaſon. Some have written, that by certain Kings inhabiting above, the *Nilus* ſhould there be ſtopped; and at a time prefixt, let looſe upon a certain Tribute paid them by the *Ægytians*. The errour ſpringing perhaps from a truth (as all wandring reports for the moſt part do) in that the *Sultan* doth pay a certain annual ſum to the *Abiſſin* Emperour for not diverting the courſe of the River, which they ſay he may, or impoveriſh it at the leaſt. Otherwiſe what Dam can contain ſuch a confluence of waters? how continueth it ſo long? or where doth it gather that ſlime that ſo inricheth the Country? To prove that it proceedeth from a natural cauſe; this one, though ſtrange, yet true experiment will ſuffice. Take of the earth of *Egypt*, adjoyning to the River, and preſerve it carefully, that it neither come to be wet nor waſted: weigh it daily, and you ſhall find it neither more nor leſs heavy until the ſeventeenth of *June*; at which day it beginneth to grow more ponderous, and augmenteth with the augmentation of the River: whereby they have an infallible knowledge of the ſtate of the Deluge, proceeding without doubt from the humidity of the Air, which having a recourſe through all paſſable places, and mixing therewith, increaſeth the ſame as it increaſeth in moiſture. In the tenth and eleventh year of *Cleopatra*, it is by Writers of thoſe times for a certainty affirmed, that the *Nilus* increaſed not; which two years defect, prognoſticated the fall of two great Potentates, *Cleopatra* and *Anthony*. Many Ages before *Callimachus* reports, that it did the like for nine years together. For the ſame cauſe, no queſtion, but that ſeven years dearth proceeded in the time of *Pharaoh*.

A vulgar experiment generally affirmed, as by Alpinus in Med. Ægypt. l. 4. c. 8. *who long lived here upon the teſtimonies of* Paulus Marcius *the* French Conſul, Baptiſta Elianus *a Jeſuit, and* John Varot *an* Engliſh man.

Slow Nile with low-ſunk ſtreams ſhall keep his brays,
Nor hung-down head, nor fruitful ſlime up-raiſe;
Dry fields, dry Solſtice, all dryed up, nor ſhall
Fat floods from high skie-kiſſing mountains fall.

Ipſe inter ripas demiſſo flumine Nilus
Curret iners, ſupraque caput limumque terracem
Non tollit: ſicca arebunt arva, omnia ſicca
Solſtitia, nulli deſcendent montibus amnes.

From this River there aſcend no vapours, the humour being rarified by ſo long a progreſs; ſo that although exhaled, it aſſumed no viſible body, but undiſtinguiſhably mixed with the purer Air, agreeing with the ſame in tenuity. Than the waters whereof there is none more ſweet, being not unpleaſantly cold, and of all others the moſt wholeſom. Confirmed by that anſwer of *Piſcentius Niger* unto his murmuring Souldiers; *What? crave you wine, and have Nilus to drink of?* Such is it in being ſo concocted by the Sun, at all times in ſome part directly over it, and by length of courſe, running from South to North (beſides in ambages) above one and forty degrees. So much it nouriſheth, as that the Inhabitants think that it forthwith converteth into blood, retaining that property ever ſince thereinto metamorphoſed by *Moſes*. For which cauſe the Prieſts of *Iſis* would not permit their *Apis* to drink of the ſame; becauſe they would neither have him nor themſelves too fat and corpulent, that the ſoul might the better exerciſe her faculties, being cloathed in a light and delicate body. Beſides, it procureth liberal urine, cureth the dolour of the reins, and is moſt ſoveraign againſt that windy melancholy ariſing from the ſhorter ribs, which ſo ſaddeth the mind of the diſeaſed. Out of the River, they put the water into large Jars of ſtone, ſtirring it about with a few ſtampt Almonds, wherewith alſo they beſmear the mouth of the veſſel, and for three or four hours do ſuffer it to clarifie.

Alpinus de Med. Ægypt. l. 1. cap. 12.

It alſo produceth abundance of fiſh, in ſhape and quality much differing from ours; but by reaſon of the muddy Chanel, not altogether ſavoury nor wholeſom. Moreover, divers ſtrange and monſtrous Creatures; as Bulls, of the River, (ſo they write) not much unlike to thoſe of the Land, but no bigger than a Calf of half a year old, and which will live for a long time out of the water. River-horſes, called *Hippotami*, having great heads, wide jaws, being armed with tuſks as white as the Ivory, of body as big as a Cow, and proportioned like a Swine, of a browniſh bay, ſmooth-skinned, and ſo hard, as hardly to be pierced by a Weapon: yet (otherwiſe and contrary to each other, deſcribed by *Herodotus*, *Diodorus*, and *Pliny*, though the firſt had ſeen of them here, and the laſt at *Rome* in a Triumph:) luſtful they be, ravenous, and revengeful. It is reported in the *Spaniſh* Navigations, how that two of them being found aſhore by a few *Portugals*, and having gotten from them into the water, aſſailed the Boat with great fury, into which they ſaw them aſcend, undaunted with their ſhot, biting the ſides of the Veſſel, and departing rather out of deſpair of hurting, than otherwiſe terrified. In another Voyage, others endeavoured to overturn a Boat, that they might have devoured the men that were in her.

But theſe (if of theſe there be now any) are rare to the Crocodile, in ſhape not unlike a Lizard, and ſome of them of an uncredible greatneſs. So great from ſo ſmall a beginning is more than wonderful, ſome of them being above thirty foot long, hatcheth of Eggs no bigger than thoſe that are laid by a Turkie. His tail is equal to his body in length, wherewith he infoldeth his prey, and draws it into the River. His feet are armed with claws, and his back and ſides with ſcales ſcarce penetrable; his belly tender, ſoft, and is eaſily pierced; his teeth indented within one another; having no tongue, and moving of his upper jaw only; his mouth ſo wide, when extended, as ſome of them are able to ſwallow an entire Heifer. Four months of the year he eateth nothing, and thoſe be during the Winter: on the Land thick-ſighted, not ſo in the Water, to whom both Elements are equally uſeful. The Female lays an hundred Eggs, as many days they are in hatching; and as many years they live that do live the longeſt, continually growing. Where ſhe layeth, there is (as they write) the uttermoſt limit of the ſucceeding overflow: Nature having endued them with that wonderful preſcience, to avoid the inconveniencies, and yet to enjoy the benefit of the River. By the figure therefore of a Crocodile, Providence was by the *Egytians* Hieroglyphically expreſſed. Between the Dolphins and theſe there is a deadly Antipathy. *Babillus*, a man highly commended by *Seneca*, obtaining the Government of *Egypt*, reported that he ſaw at the mouth of *Nilus*, then called *Heraclioticum*, a ſhole of Dolphins ruſhing up the River, and encountred by a ſort of Crocodiles, fighting as it were for Soveraignty; vanquiſhed at length by thoſe mild and harmleſs Creatures, who ſwimming under, did cut their bellies with their ſpiny fins; and deſtroying many, made the reſt to flye, as overthrown in battel. A Creature fearful of the bold, and bold upon the fearful. Neither did the *Tenterites* maſter them in regard of their blood or favour, (as ſome have conjectured) but being fierce and couragious. A people dwelling far above, in an Iſland environed by *Nilus*, only

The Dolphin and our Porpoiſe all one called Sus marina, *of his ſimilitude to a Swine.*

only hardy againſt thoſe, and the only men that durſt aſſail them before, out of an innate hatred greedily purſuing the encounter. But now few keep ſo low as *Cairo* by three days journey. They will devour whom they catch in the River; which makes the Country-people to fence in thoſe places where they fetch their water: By day for the moſt part he liveth on the land; when between ſleeping and waking, they write, that a little bird called *Trochilus*, doth feed her ſelf by the picking of his teeth, wherewith delighted, and gaping wider, the *Ichneumon* his mortal enemy ſpying his advantage, whips into his mouth, and gliding down his throat, like an arrow, gnaweth a way through his belly, and deſtroys him. This, though now little ſpoken of, in times paſt was delivered for a truth, even by the *Egyptians* themſelves, who gave Divine honour unto the *Ichneumon* for the benefit he did them in the deſtroying of that Serpent. And true, perhaps it is, though not obſerved by the barbarous. The bird is at this day known; deſcribed to be about the bigneſs of a Thruſh, of colour white, the points of his feathers ſharp, which he ſets up on end like briſtles, when he liſts, and ſo pricketh the mouth of the Crocodile, if he but offer to cloſe it. As for the *Ichneumon*, he hath but only changed his named, now called the Rat of *Nilus*. A beaſt particular to *Egypt*, about the bigneſs of a Cat, and as cleanly, ſnouted like a Ferret, but that black, and without long hair, tharp tooth'd, round ear'd, ſhort leg'd, long tail'd (being thick where it joynts to the body, and ſpiny at the end) his hair ſharp, hard, and branded, briſtling it up when angry, and then will flye upon a Maſtiff. They are thought (for they have an appearance of both) to be of both genders. Their young ones are brought to Markets by the Country-people, and greedily bought by the Towns-men for the deſtroying of Mice and Rats, which they will notably hunt after, ſtrong, nimble, and ſubtil withal. They will reſt themſelves upon their hinder feet, and riſing from the earth, jump upon their prey with a violent celerity. They prey alſo upon Frogs, Lizards, Chamelions, and all ſorts of leſſer Serpents: being a deadly enemy to the Aſp, and do deſtroy the Eggs of the Crocodile whereſoever they can find them. They will ſtrangle all the Cats they meet with; for their mouths are ſo little, that they can bite nothing that is thick. They love nothing better than Poultry, and hate nothing more than the wind. But to return to the Crocodiles, the Country-people do often take them in Pit-falls, and grapling their chaps together with an Iron, bring them alive unto *Cairo*. They take them alſo with Hooks, baited with Sheep or Goats, and tyed with a rope to the trunk of a tree. The fleſh of them they eat, all ſaving the head and tail, and ſell their skins unto Merchants, who convey them into Chriſtendom for the rarity. It is written in the *Arabian* Records, how *Humeth Aben Thaulon* (being Governour of *Egypt* for *Giſar Mataniehi Caliph* of *Babylon*) in the 270 year of their *Hegir*, cauſed the leaden Image of a Crocodile, found amongſt the ruines of an ancient Temple, to be molten; ſince when the Inhabitants have complained, that thoſe Serpents have been more noyſom unto them than before; affirming that it was made, and there buried by the ancient Magicians to reſtrain their endamagings.

Throughout this Country there are no Wines, yet want they none, in that they deſire them not. Neither are here any Trees to ſpeak of, but ſuch as are planted, and thoſe in Orchards only, excepting Palms, which delight in Deſarts; and being naturally theirs, do grow without limits. Of theſe they have plenty, pleaſing the eye with their goodly forms, and with diverſity of benefits enriching their owners. Of body ſtreight, high, round, and ſlender, (yet unfit for buildings) creſted about, and by means thereof with facility aſcended. The branches like Sedges, ſlit on the neather ſide, and ever green; growing only on the uppermoſt height, reſemble fair Plumes of Feathers, which they yearly prune, by lopping off the loweſt, and at the top of all by baring a little of the bole. Of theſe there be male and female: both thruſt forth Cods (which are full of ſeeds like knotted ſtrings) at the root of their branches; but the female is only fruitful: and not ſo, unleſs growing by the male, (towards whoſe upright growth ſhe inclines her crown) and have of his ſeeds commixed with hers, which in the beginning of *March* they no more fail to do, and to ſow the earth at accuſtomed ſeaſons. Their Dates do grow like fingers, and are thereof named: not ripe until the fine of *December*: which begin to cod about the beginning of *February*. They open the tops of ſuch as are fruitleſs, or otherwiſe periſht; and take from thence the white pith, of old called the brain, which they ſell up and down: an excellent Sallad, not much unlike in taſte, but far better than an Artichoke. Of the branches they make Bed-ſteads,

Lattices,

Lattices, &c. of the Web of the Leaves, Baskets, Mats, Fans, &c. of the outward Husk of the Cod, good Cordage, of the inward, Bruſhes, &c. ſuch and ſuch like afford they yearly without impair to themſelves. This Tree they held to be the perfect image of a man, and by the ſame repreſented him. Firſt, for that it doth not fructifie, but by coiture: next, as having a brain, as it were, in the uppermoſt part, which once corrupted, as man, even ſo it periſheth: and laſtly, in regard that on the top thereof grow certain ſtrings which reſemble the hair; the great end of the branches appearing like hands ſtretcht forth, and the Dates as fingers. And becauſe the Palm is never to be ſuppreſſed, but ſhooteth up againſt all oppoſition, the boughs thereof have been propoſed as rewards for ſuch as were either victorious in Arms or Exerciſes,

——Palmaque nobilis
Terrarum dominos evehit ad Deos.
Hor. l. 1. Od. 1.

——*And noble Palms advance*
Earths Potentates to Gods——

which they bare in their hands at their return from Victory. A cuſtom firſt inſtituted by *Theſeus* in the Iſland of *Delos*. Wood then is here but ſcarce, in regard of the quantity; and yet enough, if their uſes for the ſame be conſidered. For they eat but little fleſh, (freſh Cheeſe, ſowre Milk made ſolid, Roots, Fruits, and Herbs, eſpecially *Colocaſia*, anciently called the *Ægyptian* Bean, though bearing no Bean, but like the leaf of a Colewort, being their principal ſuſtenance, baking their bread in Cakes on the Hearth, and mingling therewith the ſeeds of Coriander.) As for cold, they know it not, having ſufficient of the refuſe of Palms, Sugar-canes, and the like, to furniſh them with fuel anſwerable to their neceſſities. But Foreigners that feed as in colder Countries, do buy their wood by weight, which is brought in hither by ſhipping. The Gallions alſo of *Conſtantinople* always go into the Black Sea for Timber, before they take their Voyage for *Cairo*. Omit I muſt not the ſedgie Reeds that grow in the Mariſhes of *Egypt*, called formerly *Papyri*, of which they make Paper, and whereof ours made of Rags, aſſumeth that name. They divided it into thin flakes, whereinto it naturally parteth: then laying them on a Table, and moiſtning them with the glutinous water of the River, they preſt them together, and ſo dried them in the Sun. By this means *Philadelphus* erected his Library. But *Eumenes* King of *Pergamus* ſtriving to exceed him in that kind, *Philadelphus* commanded that no Paper ſhould be tranſported out of his Kingdom; whereupon *Eumenes* invented the making and writing upon Parchment, ſo called of *Pergamus*.

The *Ægyptians* were ſaid to have eſteemed themſeves the prime Nation of the World, in regard of their unknown beginning, the nature of the ſoil, and excellent faculties attained unto through a long continuance. But certain it is, that moſt of, or all *Egypt* was a See when other parts of the World were inhabited, made manifeſt by the ſhells and bones of fiſhes found in the intrails of the earth, and Wells which yield but ſalt and bitter waters: amongſt ſo many, one only (and that reported to have ſprung by a Miracle) to be drunk of. So that by the operation of the River, this Country hath this (being properly called, *(The gift of Nilus)* bringing down earth with his Deluges, and extruding the Sea by little and little. Inſomuch as the Iſle of *Pharos* thus deſcribed by *Homer*,

Inſula deinde quondam eſt valde undoſo in ponto
Ægyptum ante (Pharum vero ipſam vocant)
Tantum ſumota quantum tota die cava navis
Conficit, cui ſtridulus ventus ſpirat à puppi.
Odyſ. l. 4.

An Iſle there is by ſurging ſeas embrac't
Which men call Pharus, before Egypt plac't,
So far removed, as a ſwift ſhip may
Before the whiſtling winds ſail in a day.

doth now adjoyn to the Haven of *Alexandria*.

Buſiris, as the faireſt ſeat of the earth, made choice of this Country to reign in: ſelecting the people unto ſeveral callings, and cauſed them to intend thoſe only, whereby they became moſt excellent in their particular faculties. He poſſeſſed them firſt with the adoration of the Gods, emboldening and awing their minds with a being after death happy or unhappy, according to the good or bad committed in the preſent: and inſtituted the honouring of contemptible things; or for ſome benefit they did, or to appeaſe them for ſuch hurt as they had the power to inflict. Of theſe thus *Juvenal*, who then lived amongſt them.

What honour brain-ſick Ægypt to things vile
Affordeth, who not knows? a Crocodile
This part adores, that I his ſerpent fed.
Monkie of gold they there divinely dred,
Where Memnons half form yields a magick ſound;
And old Thebes ſtood, for hundred gates renown'd,
Here fiſhes of the Sea, there of the River:
Whole Towns a dog; none her that bears the Quiver.
Onions and Leeks to eat, height of impieties.
O ſacred Nation ſure, wh. have theſe Deities
Grow in your gardens! all from ſheep abſtain:
'Tis ſin to kill a Kid: yet humanes ſlain,
Inhumanely they feed on———

Quis neſcit Voluſi Bithynicę, qualia demens
Ægyptus portenta colat? Crocodilon adorat
Pars hæc: illa pavet ſaturam ſerpentibus Ibin.
Effigies ſacri nitet aurea Cercopitheci,
Dimidio magicæ reſonant ubi Memnone chordæ.
Atque vetus Thebe centum jacet obruta portis.
Illic cæruleos, hic piſcem fluminis: Illic
Oppida tota canem venerantur: nemo Dianam
Porrum & cœpe nefas violare ac frangere morſu.
O ſanctas gentes quibus hæc naſcuntur in hortis
Numina lanatis animalibus abſtinet omnis
Menſa: nefas illic fœtum jugulare capellæ,
Carnibus humanis veſci licet.

Juven. Sat. 15.

For the *Tenterites* bearing an inveterate hatred to the *Combos* their Neighbours, for adoring the Crocodile, which they hated, fell upon them unawares in their civil janglings at the Celebration of their Feſtival; and putting them to flight, cut the hindermoſt in pieces, whom reeking hot, with heart yet panting, they greedily devoured: The Poet himſelf an eye-witneſs of the fact. Such Jars proceeded from their fertility of Gods, differing in each ſeveral Juriſdiction, and inſtituted by their politick crafty Kings, that buſied with particular malice, they ſhould not concut in a general Inſurrection. Above all they honoured *Iſis* and *Oſiris*: which Fable (too tedious for our profeſſed brevity) contained ſundry Allegories. Amongſt others, by *Oſiris* they prefigured *Nilus*, by *Iſis* the Earth made pregnant by the River, and by *Typhon* the Sea. They ſaid, that *Typhon* was vanquiſhed by *Oſiris*, in that the River had ſo repulſed the Sea; and by *Typhon* afterward murdered, becauſe at length the Sea doth as it were devour it. Their Prieſts were next in dignity to the King, and of his Council in all buſineſſes of importance. From amongſt them he was choſen; or if of the Souldiery, he forthwith was inveſted in the High-Prieſthood, and inſtructed by them in the Myſteries of their Philoſophy; delivered under Fables and Ænigmatical expreſſions. They drank no Wine, until the time of *Pſametichus* the laſt of the *Pharaohs*, eſteeming it to have ſprung from the blood of the Giants, in that it provoked the mind to luſt, impatience, cruelty, and all the diſordered affections that thoſe contemners of the gods were endued with. Of all the Heathen they were the firſt that taught the Immortality of the Soul, and the Tranſmigration thereof into another body, either of man or beaſt, clean or unclean, as it had behaved it ſelf in the former. From whom *Pythagoras* received that opinion, and divulged it to the *Grecians*; who, the better to perſwade, affirmed himſelf to have been once *Æthalides* the Son of *Mercury*, and commanded by his Father to ask what he would, immortality excepted, did deſire after death to know what had paſſed in his life, and to have his memory entirely preſerved, which by not drinking of *Lethe* befell him accordingly. After the death of *Æthalides*, he became *Euphorbus*:

I (remember) at the Wars of Troy,
Euphorbus was, Panthous ſon, and fell
By Menelaus lance. I knew right well
The ſhield which our left arm us'd to ſuſtain,
At Argos lately ſeen in Juno's Fane.

Ipſe ego (nam memini) Trojani tempore belli,
Panthoides Euphorbus eram, cui pectore quondam.
Hæſit in adverſo gravis haſta minoris Atridæ.
Cognovit clypeum lævæ geſtamina noſtræ.
Nuper Abantæis templo Junonis in Argis.
Ovid. Met. 15.

and then *Hermotymus*, then *Delius*, then *Pyrrhus* a Fiſherman, and laſt of all *Pythagoras*. By means whereof he withdrew the *Grecians* from luxury, and poſſeſt their minds with the terrour of ill-doing.

The *Egyptians* firſt invented Arithmetick, Muſick, and Geometry; and by reaſon of the perpetual ſerenity of the air, found out the courſe of the Sun and the Stars, their Conſtellations, Riſings, Aſpects, and Influences; dividing by the ſame the year into months, and grounding their divinations upon their hidden properties. Moreover, from the *Egyptians*, *Orpheus*, *Muſæus*, and *Homer*, have fetcht their Hymns and Fables of the Gods: *Pythagoras*, *Eudoxus*, and *Democritus*, their Philoſophy, *Lycurgus*, *Solon*, and *Plato*, the form of their Governments, by which they all in their ſeveral kinds have eternized their memories. Their Letters were invented by *Mercury*, who writ from the

the right hand to the left, as do all the *Africans*. But in holy things eſpecially they expreſſed their conceits by Hieroglyphicks, which conſiſt of ſignificant figures: whereof there are yet many to be ſeen, though hardly to be interpreted. One I will produce for example, ſaid to be pourtraicted within the Porch of *Minerva*'s Temple in the City of *Sai*:

In this Hippotam the Cutter choſe rather to follow, than reform an errour.

The Infant ſignifieth thoſe that enter into the World, and the Old man thoſe that go out of it; the Falcon, God; the Fiſh, hatred, becauſe they hated fiſh that bred in the Sea, which ſymbolized *Typhon*; and by the River-horſe, murder, impudence, and injuſtice: for they ſay that he killeth his Sire, and raviſheth his own Dam, which put together importeth, *O you that enter the World, and go out of it; God hateth injuſtice.*

The word ſignifies a King.

At the firſt they were governed by *Pharaohs* of their own; of whom *Seſoſtris* was the moſt famous and puiſſant, who entred the Red Sea in Gallies, which he firſt invented: ſubdued *Arabia*, and the greater part of *Æthiophia* and *Lybia*. Elated with theſe beginnings, he affected the Empire of the World: over-running not only thoſe Countries of the greater *Aſia*, long after overcome by *Alexander*; but to the uttermoſt Confines of the South and Eaſt Continent, extending his Conqueſts. Then inclining Weſt-ward, he vanquiſhed the *Scythians*, and thoſe Nations that border on the *Exxine* Sea: paſſing over into *Europe*, he ſubdued the *Thracians*. When oppreſſed by famine, by reaſon of thoſe more barren Countries, and the multitude of his people, he was conſtrained to give over his enterpriſe; and returning by the River *Phaſis* overcame the *Getes*, where he left his moſt tired Souldiers, and ſupplied his Army with the people of that Country. Whereof *Flaccus*, deſcribing the doors of the Temple of *Colchis*, figured with the Original of the *Colchians*.

Nec minus hic varia dux lætus imagine Templi,
Ad geminas ſert ora fores; cunabula gentis
Colchidos hic, ortuſque tuens: ut prima Seſoſtris
Intulerit Rex bella Getis; ut clade ſuorum
Territus; hos Thebas, patriumq; reducat ad amnem:
Phaſidis hos imponat agris, Colchoſque vocari
Imperet: Arſinoen illi, trepidæque requirunt
Otia læta Phari, pinguemque ſine imbribus annum,

Val. Flac. Argon. l. 5.

Delighted with the various imagery,
Upon the two-leav'd doors he throws his eye,
And views the Colchians ſtem: how firſt on Getes
Seſoſtris warr'd; how frighted with defeats,
Thoſe he tranſports to Thebes, and famed Nile,
Theſe plants in fields of Phaſis, and doth ſtile
It Cholchos: they led to Arſinoes towers,
Pharis delights, and earth rich without ſhowers.

In the vanquiſhed Countries he erected Pillars, whereon were engraven (beſides the acts that he had done) the figures of men, and on divers the privities of a Woman, to teſtifie

testifie the valour of cowardize of the conquered. At his return into *Egypt* on solemn days, he was drawn by tributary Kings unto the Temples of the gods, which he had adorned with their spoils. He caused many Trenches to be cut thorow the land, and some of them navigable. Whereby unprofitable Marishes were drained, the Country strengthned, Trasfick made easie, and such places relieved as laboured with the penury of waters. He attempted to have made a navigable Chanel between the Red Sea and the River, afterwards seconded by *Darius*; but both desisted upon the like suspicions. For that Sea was found to lie higher than *Egypt*: which made them misdoubt, that it would either drown the Country, or else by mixing with the *Nilus*, disseason his waters. The marks of their proud endeavours are at this day extant: nevertheless, in some sort long after effected by *Philadelphus*. *Cambyses* was the first that made them stoop to a foreign yoke, who overthrew their Temples, and massacred their Priests, after that with his own hands he had wounded their *Apis*, deriding their subverted and bleeding gods, of them and of themselves such infirm protectors. For which they reported, that he became from thenceforth mad, and had such ill success in his succeeding expedition.

* *The Ethiopians, who are said ordinarily to live unto 120 years.*

*Furious Cambyses to the * long liv'd went:*
Fed with the slaughter of his own half-spent,
Returned into the East———

———Versanus in ortus
Cambyses longi populos pervenit ad ævi:
Defectusque epulis, & pastus cæde suorum
——redit——
Lucan. l. 10.

In the time of *Darius* that was called *Nothus*, they expulsed the *Persians*, and again were governed by Kings of their own. But *Ochus* reduced them unto their former obedience: continuing so, until *Alexander* the Great with the rest of the world subdued that Country. After whose death, in the division of his Empire, *Egypt* fell to *Ptolomeus* the Son of *Lagus*, and continued in his Family for the space of two hundred and four years, ten Kings, and all of that surname, succeeding each other. *Philadelphus* being the second in descent, but first in glory; then *Evergetes*, *Philopater*, *Epiphanes*, *Philometer*, *Physcon*, (so called for his deformity) *Lathures* and *Auletes*: who left his Son *Dionysius*, together with *Cleopatra*, the Co-heirs of his Scepter. But her, her Brother banished.

Last of the Lagi, worst: now to leave State
To thy incestuous sister, life to Fate.

Ultima Lageæ stirpis, perituraque prole
Degener incestæ sceptris cessure sororis.
Lucan. l. 8.

Who trust up in a Mattress, and conveyed by night into a little Boat, unto the Lodging of *Cæsar* lately pursuing *Pompey*, and then his Murtherers, with her bewitching blandishments prevailed so well, that she conquered the Conqueror. A fatal Monster unto *Rome*, and like *Sejanus* his Horse unto her wretched Lovers: yet made she an end unto her life so unanswerable.

Who seeking nobly how to dye
Not like a woman, timorously
Avoids the sword: nor with swift oars
Sought Niles abstruse and untrac'd shores,
That with a clear brow durst behold
Her down-cast state: and uncontrol'd
By horror, offer her firm brest
To touch of Asps, and deaths arrest.
More brave in her deliberate end,
Great soul, disdaining to descend
To thraldom, and a vassal go
To grace the triumph of her foe.

——, Quæ generosius
Perire quærens, non muliebriter
Expavit ensem, nec latentes
Classe cita reparavit oras.
Ausa & jacentem visere regiam
Vultu sereno frontis, & asperas
Tractare serpentes: ut atrum
Corpori combiberit venenum.
Deliberata morte ferocior.
Sævis Liburnis scilicet invidens
Privata deduci superbo
Non humilis mulier triumpho.
Hor. l. 1. *Od.* 37.

Her Tragedy acted, *Octavius Cæsar* reduced *Egypt* into the form of a Province. Under the *Roman* bondage they received the Christian liberty, by the Ministry of St. *Mark* the Evangelist. In the division of that Empire they became subject to the *Constantinopolitan* Emperours. But the *Egyptians* soon weary of their oppressions, (not long after the imposture of *Mahomet*) as some say, called in the *Saracens* to assist them in the expulsion of the *Greeks*: But howsoever they were expulsed by *Hamro* General to *Omar* the second *Mahometan* high Priest, in the year 635. Who only imposing a Tribute, afforded unto all the liberty of Religion. So *Egypt* became subject unto the

Caliphs

Caliphs of *Babylon*, until they ſet up a *Caliph* of their own: yet reputed for Schiſmatical. Three hundred and two years the *Egyptian Caliphs* continued, until the time of *Almericus* the ſixth King of *Jeruſalem*. By him invaded, the *Caliph* intreated aid of the *Sultan* of *Syria*, who ſent him *Saracco*, that repelled the Chriſtians, and by murdering the aſſiſted, uſurped his Soveraignty. To him ſucceeded *Saladine*, the utter ſubverter of the Holy-land. Who dying, forbade all Funeral pomp, ſave only a ſhirt to be carried about on the point of a Spear, with this Proclamation:

Great Saladine the Conquerour of the Eaſt,
Of all the ſtate and glory he poſſeſt,
(O frail and tranſitory good!) no more
Hath born away, but that poor ſhirt he wore.

Seventy and ſix years that Kingdom continued with the *Turks*, until the Reign of *Melec-ſala*, who often foiled by the Chriſtians, having loſt moſt of his men, and diſtruſting the *Egyptians*, bought a multitude of *Circaſſian* Slaves (a people bordering on the *Euxine* Sea, heretofore called *Getes*) of the *Tartars* which then had overrun that Nation. Theſe he armed, and by their valour not only freed his Country, but gave the *French*-men a fearful overthrow, taking King *Lewis* Priſoner hard by *Damiata*. But theſe Slaves a while after murdered *Melec-ſala*, and elected a *Sultan* of their own, tyrannizing over the natural Inhabitants, and ſtill maintaining their power by the yearly purchaſe of *Circaſſian* Children, brought unto *Alexander* by Rovers and Merchants. Theſe they inſtructed in the *Mahometan* Law and exerciſe of Arms, the Son not ſucceeding the Father neither in Empire nor Military profeſſion, no not ſo much as in the name of a *Mammaluke*. Dreadful in power, and abounding in riches, for two hundred and ſeventy years they upheld that Government. Overthrown at length by *Selymus*, the firſt *Turkiſh* Emperour, and after ſundry doubtful and mortal conflicts, utterly extinguiſhed; together with their lives, they loſt their Dominion to the Conquerour. In whoſe poſterity it remaineth at this day, and is now governed by a *Baſſa*, who hath his reſidence in *Cairo*, and commandeth as an abſolute Soveraign. Under whom are ſixteen *Sanziacks*, and an hundred thouſand *Spachies*. The Revenues of this little Country amounting to three millions of *Shariffs*. The Great *Turk* having one (*viz.* four hundred thouſand diſburſed yearly in Sugar and Rice, and ſent to *Conſtantinople*, the reſidue ſent over-land with a Guard of ſix hundred Souldiers for fear of the *Florentine*) another million is ſpent in pays, and in ſetting forth the *Caravan* unto *Mecha*: the third hath the *Baſſa* for the ſupportance of his own eſtate, and entertainment of his dependants. But this is little in regard of that which was raiſed thereof in the Reign of *Auletes*, who received ſeven millions and a half of Crowns, much more ſuppoſed to have yielded to the more provident *Romans*.

Having the ſame ſtamp with the Sultanie, the name of Cairo added where it is coyned, of better value, in that of finer gold by two or three Aſpers.

The *Baſſa* now being, and called *Mahomet*, is a man well ſtricken in years, of a ſowre and inflexible nature. At his firſt entrance he cut off the heads of four thouſand *Spachies*, that had born themſelves too inſolently, and committed many outrages and extortions. He ſent the great men that bore over-much ſway, unto *Conſtantinople*; thoſe that refuſed to go, he cauſed to be ſtrangled, uſing the aid of the *Arabians* (who juſtly hated the other) in all his executions. If a robbery be committed, and the Thieves eſcape, ſuch as are appointed to guard thoſe Quarters, do ſuffer in their ſtead; inſomuch as often as they attach poor innocents, when they cannot apprehend the guilty, to deliver themſelves from puniſhment. They bore holes thorow the condemned's arms, ſtretcht wide on Staves, in which are Candles ſtuck, that burn down into the fleſh, and are led in that manner thorow the City, unto the place of execution. Others are ſtript of their skins, yet live in horrible torment ſo long as the executioners ſteel offends not the navel. Drunkenneſs is puniſhed with death, and all diſorders ſo ſeverely lookt into, that I think in no other place you ſhall ſee ſo few among ſuch a multitude of people. The malice his rigour procured, had cauſed himſelf to confine himſelf to the Caſtle for a twelve month before our coming to *Cairo*: but his Government is ſo well approved of by the *Grand Signior*, that to do him the more honour, he hath given him his Daughter in Marriage, a Child of four years old, which hath been ſolemnized with all poſſible Ceremonies. One thing more is in him praiſe-worthy, that he will hardly ſuffer a Chriſtian to turn *Mahometan*, either out of the diſlike of his own Religion, or knowing well that they do it only for commodity and preferment.

Egypt

Egypt is now divided into three Provinces; that which lies South of *Cairo*, is called *Sabid*: that between *Cairo*, *Roſetta*, and *Alexandria*; *Erriſia*; and that between *Cairo*, *Damiata*, and *Teneſe*, *Maremma*. *Sabid* exceedeth the reſt in line, all ſorts of Pulſes, Poultry, and Cattel; *Erriſia* in Fruits and Rice; and *Maremma* in Cottons, and Sugar. The Inhabitants of *Erriſia* and *Maremma* are more civil than thoſe of *Sabid*, as more converſing with Foreigners; *Sabid* being only reſorted unto by a few *Ethiopians*. The *Pharaohs* and ancient *Egyptian* Nobility did reſide in *Sabid*, the *Ptolomies* in *Erriſia*; the *Romans* and *Greeks*, along the Sea-coaſts. But the *Mahometans* made the midſt of the Land the Seat of their Empire, both the better to keep the whole in ſubjection, and for fear of the Chriſtians invading the maritime places. The *Egyptians* of the middle times, were a people degenerating from the worth of their Anceſtors; prone to invocations, devoted to luxury, cowardly, cruel; naturally addicted to ſcoff and to cavil, detracting from whatſoever was gracious and eminent. Thoſe that now inhabit the Country, are for the moſt part *Moors*. *Turks* there are many, and *Jews*, which reſide only in Cities, ſtore of *Arabians*, and not a few *Negroes*. Of Chriſtians the native *Copties* are the moſt in number: ſome *Greeks* there be, and a few *Armenians*.

The *Egyptian Moors* (deſcended of the *Arabians*, and underſtanding each other) are men of a mean ſtature, tawny of complexion, and ſpare of body, ſhrill-tongued, and nimble footed; naturally induſtrious, affecting more their profit than their eaſe, yet know they how to live of a little, as in nothing riotous. Rather crafty are they than wiſe, more obſervant than faithful; and by much more devout than the *Turks* in the *Mahometan* Religion. In Learning they are utterly ignorant. Amongſt them none are Noble: few admitted to the Souldiery, (nor ſuffered in Towns to wear Weapons) not any to Magiſtracy. In Cities the beſt of them exerciſe Merchandiſe: rich by means of their traffick with the *Indians*; yet that decayed ſince our *Eaſt-Indian* Voyages; inſomuch as Spices brought out of the *Levant* heretofore, are now with profit brought thither by our Merchants. In habit they differ little from the *Turks*, excepting ſome of the younger ſort, who wear ſide Coats of Linen (the ancient Habit of that Country) girt to their waſtes, and Towels thrown about the necks of the ſame. (Divers of the *Negroes* wear Veſts like Surplices.) The poorer people wear long Garments of hair, ſtreak'd black and white; in the Winter, ſide Coats of Cotton. The Beggars by ſinging, both get relief, and comfort their poverty; playing withall upon Drums which are faſhioned like Sieves. A number here be afflicted with ſore eyes, either by the reflecting heat, the ſalt duſt of the ſoil, or exceſſive venery: for the Pox is uncredibly frequent amongſt them. The Women, when out of their Houſes, are wrapt from the crown of the head to the foot in ample Robes of Linen, ſpreading their arms underneath to appear more corpulent. For they think it a ſpecial excellency to be fat; and moſt of them are ſo: ſo in frequenting the *Bannias*, for certain days together; wherein they uſe ſuch diet and fricions, as daily uſe confirmeth for effectual. They cover their faces with black Cypreſs beſpotted with red. Their under Garments are of lighter Stuffs than the *Turkiſh*, but not differing in faſhion. The better ſort wear hoops of Gold and Silver about their Arms, and above their Ancles: others of Copper; with pieces of Coin half covering their foreheads; and Plates hung about their necks, *&c.* Both men and Women do brand their arms for the love of each other. Divers of the women I have ſeen with their Chins diſtained into knots and flowers of blue, made by pricking of the skin with Needles, and rubbing it over with Ink and the juice of an Herb, which will never wear out again. They have quick and eaſie labour, bearing heretofore often two, and ſometimes three at a burthen; though alſo born in the eighth Month living; rarely, if elſewhere heard of. In the adjoining Deſarts of Saint *Macario*, a Plant there is, low, leaf-leſs, brown of colour, branched like Coral, and cloſed at the top: this, in the time of the labour of women, they ſet in water, in ſome corner of the room, which ſtrangely diſplayeth; procuring (as they generally conjecture) eaſie deliveries. The Country people do follow Husbandry. They are not long in dreſſing themſelves, being only wrapt in a Ruſſet Mantle: nor have the women any better coverture: hiding their faces with beaſtly Clouts, having holes for their eyes; which litttle is too much to ſee, and abſtain from loathing. Over their Shaſhes the men wear rounds of ſtiffened Ruſſet: to defend their brains from the piercing fervour. A people breathes not more ſavage and naſty; cruſted with dirt, and ſtinking of ſmoke, by reaſon of the * fuel, and their Houſes which have no Chimnies. Some of them dwell under beggarly Tents, and thoſe eſteemed of the old Inhabitants.

* Stercus hominum.

Called commonly and corruptly Coſties.

But the *Copties* are the true *Egyptians*, retaining the name of *Captus* that ancient City and Territory, a little below, and on that ſide of the River where once ſtood *Thebes*, againſt the Iſland of the *Tenterites*. The name ſignifieth Privation; ſo called, for that there *Iſis* cut off a lock of her hair, and put on Funeral Garments for the death of *Oſiris*. Others will have them ſo called in regard of their Circumciſion. Theſe, as I ſaid, are Chriſtians, notwithſtanding they are circumciſed: whereof they now begin to be aſhamed; ſaying, That in the Country they are thereunto compelled by the *Moors*, and in the Cities, where ſecure from violence, they uſe it not: howbeit, doing it rather, in that an ancient Cuſtom of their Nation (mentioned by *Herodotus*) than out of Religion. They were infected with that Hereſie of one Nature in Chriſt, long before *Jacobus* (of whom now named, and of whom we ſhall ſpeak hereafter) divulged it in *Syria*. At this day they profeſs him to be perfect God and perfect man; yet dare not diſtinguiſh his Natures, for fear of dividing his perſon. They baptize not their Children until forty days old. On Saturday preſently after midnight, they repair to their Churches, where they remain well-nigh until Sunday at Noon; during which time, they neither ſit nor kneel, but ſupport themſelves upon Crutches. The Prieſt is veiled, and veſted in Linen, having two or three Boys apparelled alike, and ſequeſtred from the reſt of the people, to aſſiſt him; for they conſer inferiour Orders upon Children. They ſing over moſt part of the Pſalms of *David* at every meeting, with divers parcels of the Old and New Teſtaments; the latter as written by *Nicomedes*: ſome in the *Coptick* Language, underſtood but by few, moſt in the *Moreſco*. Often both Prieſt and People conjoin in ſavage noiſes, to our judgments not articulate. The Prieſt not ſeldom elevateth a red Cloth (under which, I ſuppoſe, is the Sacrament) which they adminiſter in both kinds, and give it to Infants preſently after Baptiſm. In the Churches they have the Picture of our Saviour, and the bleſſed Virgin, but not over their Altars; nor for any thing I could perceive do they reverence them. In certain Cheſts they preſerve the bones and aſhes of ſuch as have turned *Mahometans*, and afterwards recanted, for which they have ſuffered Martyrdom. At their entrance they kiſs their hands, and lay them upon one another; the Women in grated Galleries ſeparated from the men. Extreme Unction, Prayer for the dead, and Purgatory, they admit not of. The *Roman* Church they hold for heretical, and reject all general Councils after that of *Epheſus*. Yet a multitude of late have been drawn to receive the Popiſh Religion (eſpecially in *Cairo*) by the induſtry of Fryars: having had the Roman Liturgy ſent them from *Rome*, together with the Bible in the *Arabick* Language. Of *Alexandria* hath the Patriarch his name; but his aboad is in *Cairo*. Six days journey above *Cairo*, up the River, they have a great City called *Saict*; where Chriſt and his Mother, was ſaid to have made their aboad until the death of *Herod*: unto which, growing old and ſickly, they repair, as deſirous to dye there: where there is a goodly Church, though ſomething ruinous: built by *Hellen* the Mother of *Conſtantine*, and conſecrated to the bleſſed Virgin. They never eat in the day time during the Lent, but on Saturdays and Sundays. They wear round Caps, Towels about their necks, and Gowns with wide Sleeves, of Cloth, and Stuffs leſs ponderous. Theſe live in more ſubjection than the *Moors*, by reaſon of their Religion: and pay yearly a certain ſum for their heads to to the *Baſſa*; ignorant they are in the excellencies of their Anceſtors, but retaining their vices. Some of them profeſs ſome knowledge in Magick; being but juglers, compared with the former, by whom ſuch miracles were effected.

20000 *according to* Pliny *l.*5. *c.*6.

An incredible number of Cities are reported by Authors to have been in this Country: of whom the moſt famous were *Syene*, (now *Aſna*) ſeated under the Tropick of Cancer (in which was a well of marvellous depth, enlightned throughout by the Sun, in the Summer Solſtice:) the Regal *Thebes* deſtroyed by *Cambyſes*; eighty furlongs long, and built all upon Vaults:

Qua centum portarum ſunt: ducenti autem per unamquamque.
Viri egrediantur cum equis & curribus.
—Ubi multæ in domibus opes reconditæ jacent.
Hom. Il. l. 9.

With hundred Gates: through each two hundred may
On Chariots mounted paſs in fair array;
Whoſe houſes much hid treaſure hold——

Called by the Turks Scandaria.

(called after, the City of *Jupiter*, now ſhewing ſome few foundations and reliques of old glories:) *Memphis*, *Babylon*, and *Alexandria*: whither it is high time that we return.

After *Alexander* had ſubdued *Egypt*, determining to build a City, that might preſerve his memory, and to plant it with *Grecians*, he made election of his Promontory; adviſed

adviſed (as is ſaid) thereunto by *Homer* in a dream, who ſeemed to pronounce theſe Verſes.

An Iſle there is by ſurging Seas embrac'd
Which men call Pharus, before Egypt plac'd.

Inſula deinde quædam eſt valde undoſo in Ponto
Ægyptam ante (Pharum vero ipſam vocant.)
Odyſſ. l. 4.

The Platform for want of Chalk, was laid out with Meal; prognoſticating thereby her enſuing felicity: drawn in the figure of a *Macedonian* Cloak; and afterward walled by *Ptolomy*. The ſides ſtretching out in length, contained in diameter three thouſand ſeven hundred paces; thoſe in the latitude, a thouſand contracted at the ends by narrow Iſthmuſes; here bounded with the Lake, and there with the Sea. The Contriver and Overſeer of the work was *Dinocrates*. From the Gate of the Sun, unto that of the Moon, on each ſide of the way ſtood ranks of Pillars; in the midſt a ſpacious Court, let into by a number of Streets; inſomuch as the people that paſſed throughout, in ſome ſort did ſeem to have undertaken a Journey. On the left hand of this ſtood that part of the City which was named of *Alexander*; being as it were a City of it ſelf, whoſe beauty did herein differ: for look how far thoſe Columns directly extended in the former, ſo did they here, but obliquely placed. So that the ſight diſperſed through multitudes of ways, and raviſhed with the magnificency thereof, could hardly be ſatisfied. A wonderful adorning thereunto were the Fans and regal Palaces poſſeſſing well nigh a fourth part of the City; for every one did ſtrive to add ſome Ornament as well to the Houſes of their Kings, as to the Temples of their Gods; which ſtood on the Eaſt ſide of the City, adjoining and participating one with another. Amongſt the which was that famous *Muſæum*, founded by *Philadelphus*, and endowed with ample Revenues: planted with ſuch as were eminent in liberal Sciences, drawn thither by rewards, and cheriſhed with favours. He cauſed the Philoſophy of the *Egyptians* (before all one peculiar to the Prieſts) to be divulged in Greek for the benefit of Students. He procured ſeventy of the principal learned amongſt the Jews to tranſlate the Bible, called at this day the *Septuagint*: And erected that renowned Library furniſhed with ſeven hundred thouſand Volumes, burnt long after by miſhap, that time when *Cæſar* was driven into a narrow exigent by the unlookt for aſſault of *Achilles*. Renewed and augmented by the *Roman* Emperours, it flouriſhed until the *Mahometans* ſubdued *Egypt*, and ſubverted all excellencies with their barbariſm. Within a *Seraglio* called *Somia*, belonging to the Palaces, the *Ptolomies* had their Sepultures, together with *Alexander* the Great,

Of Macedon, in ſacred Vault poſſeſt,
And under high Piles Royal Aſhes reſt.

Cum tibi ſacrato Macedon ſervatur in antro,
Et regum cineres extructo monte quieſcunt.
Lucan. l. 8.

For *Ptolomy* the Son of *Sadus* took his Corps from *Perdiccas*: who bringing it from *Babylon*, and making for *Egypt*, with intention to have ſeized on that Kingdom, upon his approach was glad to betake himſelf into a deſart Iſland, where he fell (thruſt through with Javelins) by the hands of his Souldiers: who brought the body unto *Alexandria*, and buried it in the place aforeſaid; then incloſed in a Sepulchre of Gold. But *Cybioſactes* the *Cyprian*, eſpouſing the eldeſt Daughter of *Auletes*, and in her right poſſeſt of the Kingdom, (ſhe being elected Queen) deſpoiled the body of that precious Coverture: when forthwith ſtrangled by *Cleopatra*, he lived not to enjoy the fruits of his covetouſneſs. After that it was covered with Glaſs; and ſo remained until the time of the *Saracens*. There is yet here to be ſeen a little Chappel; within, a Tomb, much honoured and viſited by the *Mahometans*, where they beſtow their Alms; ſuppoſing his body to lye in that place: Himſelf reputed a great Prophet, they being ſo informed by their *Alcoran*.

Againſt the City ſtands the Iſle of *Pharus*, which was joined to the Continent by a Bridge (that alſo ſerved to ſupport an Aquaduct) through which Boats paſſed from one Haven into another, both made by the benefit of the Iſland. In a Promontory thereof, on a Rock environed by the Sea, *Philadelphus* cauſed a Tower to be built of a wonderful height, aſcending by degrees, and having many Lanthorns at the top, wherein Lights burned nightly for a direction to ſuch as ſailed by Sea. For the Coaſts upon both ſides being rocky, low, and harbourleſs, could not otherwiſe be approached without eminent danger. Yet divers times the multitude of Lights appearing afar off as one, and miſtaken for a Star, procured contrary effects,

Now called *Magrab*.

Acrolachiar Prom.

to the promiſed ſafety. This had the repute of the Worlds ſeventh Wonder, named after the name of the Iſland. At this day a general name for ſuch as ſerve to that purpoſe. *Soſtratus* of *Gnydos*, the ambitious Architect, ingraved thereupon this Inſcription: *SOSTRATVS OF GNIDOS THE SON OF DEXIPHANES, TO THE GODS PROTECTORS FOR THE SAFEGVARD OF SAILERS*; which he covereth with Plaiſter, inſcribing the ſame with the Name and Title of the King: that that ſoon waſting, his own written in Marble might be celebrated to eternity. This Promontory ſtretching near unto that of the oppoſed Continent, doth make a narrow entrance into a dangerous Haven, called the Port of the Tower; before and within there being many Rocks, ſome covered, and others eminent, which continually trouble the repulſed waters. That on the other ſide, called the chained up Port, more ſecure than convenient, is now only reſerved for the *Turkiſh* Gallies.

On the South-ſide of the City, and not far removed, is the Lake *Mareotis*, in time paſt reſembling a Sea both in greatneſs and profundity. Made by the labour of man, as *Herodotus* conjectures by the two Pyramides in the middle: being as far under the water as above: that above ſurmounting it fifty paces. On each there ſtood a Coloſſus of ſtone, adding as much more to the height of the viſible building. Theſe were the Sepulchres of King *Mœris* and his Wife, who is ſaid to have digged that Lake, which naturally produces no water; having a dry and ſandy bottom, but repleniſhed yearly by the inundations of *Nilus*, let in by ſundry Chanels, at whoſe mouths were flood-gates, to moderate the exceſs of ebbs and over-flows: increaſing for ſix Months together, and for as long diminiſhing. A work of exceſſive charge, and incredible performance. To this not much interiour, adjoineth a Labyrinth; in the midſt whereof were thirty ſeven Palaces, belonging to the thirty ſeven Juriſdictions of *Egypt*, (whereof ten were in *Thebais*, ten in *Delta*, and ſeventeen in the middle *Region*) unto which reſorted the ſeveral Preſidents to celebrate the Feſtivals of their gods (who had therein their particular Temples; moreover fifteen Chappels, containing in each a *Nemiſis*) and alſo to adviſe of matters of importance concerning the general welfare. The paſſages thereunto were thorow Caves of a marvellous length; full of winding paths, as dark as Hell, and Rooms within one another; having many doors to confound the memory, and diſtract the intention; leading into inexplicable errour: now mounting aloft, and again re-deſcending, not ſeldom turning about walls infolded within one another, in the form of intricate mazes, not poſſible to thread, or ever to get out without a Conductor. The Building more under the earth than above, being all of maſſie ſtone, and laid with that art, that neither Cement nor Wood was employed throughout the univerſal Fabrick. The end at length attained to, a pair of ſtairs of ninety ſteps conducted into a ſtately Portico ſupported with Pillars of *Theban* ſtone: the entrance into a ſpacious Hall (a place for their general Conventions) all of poliſhed Marble, adorned with the Statues of gods and men; with others of mouſtrous reſemblances. The Chambers were ſo diſpoſed, that upon their opening, the doors did give reports no leſs terrible than Thunder. The firſt entrance was of white Marble, within throughout adorned with Marble Columns, and diverſity of Figures. By this defigured they the perplexed life of man, combred and intangled with manifold miſchiefs, one ſucceeding another: through which impoſſible to paſs without the conduct of wiſdom, and exerciſe of unfainting fortitude. *Dedalus* was ſaid to have imitated this, in that which he built in *Crete*: yet expreſſing hereof ſcarce the hundredth part. Whoſo mounted the top, ſhould ſee as it were a large plain of ſtone: and withall thoſe ſeven and thirty Palaces, environed with ſolid Pillars, and Walls conſiſting of ſtone of a mighty proportion. At the end of this Labyrinth there ſtood a ſquare Pyramis of a marvellous breadth, and anſwerable altitude: the Sepulchre of King *Iſmandes*, that built it. About this Lake grew excellent Wines, and long laſting.

——Gemmæque capaces
Excepere merum ſed non Mareotidos uvæ
Nobile, ſed paucis ſenium cui contulit annis.
Lucan. l. 8.

——*And ample goblets ſwell,*
Not with the generous juice of Grapes that grow
By Mareotis, nor that laſteth ſo.

This Lake affordeth another Haven unto the City, than that of the Sea more profitable by reaſon of the Commodities of *India*, the *Arabian* Gulph, and up-land parts of *Egypt*, brought down by the conveniency of that paſſage by Chanels now utterly

utterly ruined. And the ſame by a narrow cut was joined unto another Lake, far leſs and nearer the Sea: which at this day too plentifully furniſheth all *Turkie* with Salt-Petre. Between the leſs Lake and the City, there paſſeth an artificial Chanel, which ſerveth them with water (for they have no wells) in the time of the deluge: conveyed by Conduits into ample Ciſterns (now moſt of them Fenny for want of uſe: and occaſion of much ſickneſs in the Summer) and ſo preſerved until the ſucceeding overflow. For *Alexandria* was all built upon Vaults, ſupported with carved Pillars one above another, and lined with ſtone; inſomuch as no ſmall proportion thereof lay concealed in earth, conſider we either the coſt or quantity.

Such was this Queen of Cities and *Metropolis* of *Africa*: but

Ah how much different is
That Niobe from this

Heu quantum Niobe, Niobe diſtabat ab illâ:
Ovid. Met. l. 6.

who now hath nothing left her but ruines, and thoſe ill witneſſes of her periſhed beauties: declaring rather that Towns as well as men, have their ages and deſtinies. Only thoſe Walls remain which were founded (as ſome ſay) by *Ptolomy*, one within another, embattelled and garniſhed with threeſcore and eight Turrets; rather ſtately than ſtrong, if compared with the modern. Yet theſe, by the former deſcriptions, and ruines without, appear to have immured but a part of the City. After that deſtroyed by the *Saracens*, it lay for a long time waſte; until a *Mahometan* Prieſt, pronouncing (as he ſaid, out of *Mahomets* Prophecies) indulgences to ſuch as ſhould re-edifie, inhabit, or contribute money thereunto within certain days, did in a ſhort ſeaſon re-people it. But a latter deſtruction it received by the *Cypriots*, *French*, and *Venetians*, about the time that *Lewis* the Fourth was enlarged by the *Sultan*, who ſurpriſed the City with a marvellous ſlaughter. But hearing of the approach of the *Sultan*, (who had raiſed a great Army for their relief) deſpairing to maintain it, they ſet it on fire, and departed. The *Sultan* repairing the Walls as well as he could, built this Caſtle that now ſtands on the *Pharus*, for the defence of the Haven; and brought it to that ſtate wherein it remaineth. Sundry Mountains are raiſed of the ruines, by Chriſtians not to be mounted; leſt they ſhould take too exact a ſurvey of the City: in which are often found (eſpecially after a ſhower) rich Stones, and medals engraven with the Figures of their Gods, and men, with ſuch perfection of art, as theſe now cut, ſeem lame to thoſe, and unlively counterfeits. On the top of one of them ſtands a Watch-Tower, where continual ſentinel is kept, to give notice of approaching ſails. Of Antiquities there are few remainders: only an Hieroglyphical Obelisk of *Theban* Marble, as hard well-nigh as *Porphyrie*, but of a deeper red, and ſpeckled alike, called *Pharaohs Needle*, ſtanding where once ſtood the Palace of *Alexander*: and another lying by, and like it, half buried in Rubbiſh. Without the Walls, on the South-weſt ſide of the City, on a little Hill ſtands a Column of the ſame, all of Stone: eighty ſix Palms high, and thirty ſix in compaſs, the Palm conſiſting of nine Inches and a quarter, according to the meaſure *Genoa*, as meaſured for *Zigal Baſſa* by a *Genoeſe*: ſet upon a ſquare Cube (and which is to be wondred at) not half ſo large as the foot of the Pillar: called by the *Arabians Hemadſlacor*, which is, the Column of the *Arabians*. They tell a Fable, how that one of the *Ptolomies* erected the ſame in the fartheſt extent of the Haven, to defend the City from Naval incurſions, having placed a Magical Glaſs of Steel on the top; of virtue (if uncovered) to ſet on fire ſuch Ships as ſailed by. But ſubverted by Enemies, the Glaſs loſt that power, who in this place re-erected the Column. But by the Weſtern Chriſtians it is called, The Pillar of *Pompey*: and it is ſaid to have been reared by *Cæſar*, as a memorial of his *Pompeian* Victory. The Patriarch of *Alexandria* hath here a houſe adjoining to a Church; which ſtands (as they ſay) in the place where Saint *Mark* was buried, their firſt Biſhop and Martyr: who in the days of *Trajan*, haled with a Rope tyed about his neck, unto the place called *Augeles*, was there burned for the teſtimony of Chriſt, by the Idolatrous Pagans. Afterward his bones were removed to *Venice* by the *Venetians*, he being the Saint and Patron of that City. There be at this day two Patriarchs, one of the *Greeks*, another of the *Circumciſed*, the univerſal Patriarch of the *Coftes* and *Abyſſines*. The name of the *Greek* Patriarch now being, is *Cyril*; a man of approved virtue and learning, a friend to the Reformed Religion; and oppoſing the contrary: ſaying, That the differences between us and the *Greeks*, be but ſhells; but that thoſe are kernels between them and the other. Of him ſomething more ſhall be ſpoken hereafter. The buildings now being,

ing, are mean and few, erected on the ruines of the former: that part that lieth along the ſhore inhabited only, the reſt deſolate: the walls almoſt quadrangular; on each ſide a Gate; one opening towards *Nilus*, another regards *Mariotis*, the third the Deſart of *Barcha*, and the fourth the Haven. Inhabited by *Moors*, *Turks*, *Jews*, *Coſtiet*, and *Grecians*, more in regard of Merchandize (for *Alexandria* is a free Port, both for friend and enemy) than for the conveniency of the place: ſeated in a Deſart, where they have neither tillage nor paſturage, except what borders on the Lake; that little, and unhusbanded; yet kept they good ſtore of Goats, that have ears hanging down to the ground, which feed amongſt the ruines. On the Iſle of *Pharus*, now a part of the Continent, there ſtands a Caſtle, defending the entrance of the Haven; which hath no water but what is brought upon Camels from the Ciſterns of the City: this, at our cōming in, as is the uſe, we ſaluted with our Ordnance. As many of us as came aſhore were brought to the Cuſtom-houſe, to have our ſelves and our Valeiſas ſearched: where ten in the hundred is to be paid for whatſoever we have, and that in kind, only money pays but one and a half; whereof they take an exact account, that thereby they may aim at the value of returned Commodities; then paying eleven in the hundred more, even for ſuch goods as are in property unaltered; at ſo high a rate is this free Traffick purchaſed: the *Mahometan* here paying as much as the Chriſtian. The Cuſtoms are farmed by the *Jews*, paying for the ſame unto the *Baſſa* twenty thouſand Madeins a day, thirty of them amounting to a Royal of eight. We lodged in the houſe of the *French* Conſul, unto whoſe protection all Strangers commit themſelves. The Cane lockt up by the *Turks* at noons and nights, for fear that the *Franks* ſhould ſuffer or offer any outrage. The Vice-Conſul keeps a Table for Merchants: the Conſul himſelf a *Magnifico*, leſs liberal of his Preſence, than induſtrious to pleaſure; yet rather ſtately than proud; expecting reſpect, and meriting good will: that was a Prieſt, and would be a Cardinal; with the hopes whereof, they ſay, that he feaſteth his ambition. By him we were provided of a *Janizary* for our guard unto *Cairo*; his hire five pieces of Gold, beſide his own diet and his mans; with proviſion of Powder. For our Aſſes (not inferiour in this Country unto Horſes for travel) half a ſhariff a piece, for our Camels a whole one. At the Gate they took a Madein a head, for our ſelves and our Aſſes, ſo indifferently do they prize us; through which we could not paſs without a *Teſcaria* from the *Cadee*, the principal Officer of this City.

On the ſecond of *February* in the Afternoon we undertook our journey; paſſing throw a deſart producing here and there a few unhusbanded Palms, Capers, and a weed called *Kall* by the *Arabs*. This they uſe for fuel, and then collect the aſhes, which cruſht together like a Stone, they ſell in great quantity to the *Venetians*; who equally mixing the ſame with the Stones that are brought them from *Pavia*, by the River of *Ticinum*, make thereof their cryſtalline Glaſſes. On the left hand we left divers ruinous Buildings, once ſaid to have been the Royal Manſion of *Cleopatra*. Beyond which ſtands *Bucharis*; once a little, but ancient City; now only ſhewing her Foundations: where grow many Palms which ſuſtain the wretched people that live thereabouts in beggarly Cottages. There on a Rock a Tower affordeth light by night to the Sailer, the place being full of danger. Anon we paſſed by a Guard of Souldiers, there placed for the ſecuring of that paſſage, paying a Madein for every head. Seven or eight miles beyond we ferried over a Creek of the Sea. On the other ſide ſtands a handſome Cane, not long ſince built by a *Moor* of *Cairo*, for the relief of Travellers, containing a quadrangle within, and arched underneath. Under one of theſe Arches we repoſed; the Stones our Beds, our Fardels the Bolſters. In ſuch like places they unload their Merchandize, refreſhing themſelves and their Camels with proviſion brought with them, ſecured from Thieves and violence. Giving a trifle for Oil, about midnight we departed, having here met with good ſtore of company; ſuch as were allowed travelling with their Matches light, and prepared to receive all on-ſets. The *Moors* to keep themſelves awake, would tell one tale an hundred times over. By the way again we ſhould have paid *Caphar*, but the benefit of the night excuſed us. Travelling along the Sea-ſhore, and at length inclining a little on the right hand, before day we entred *Roſetta*, repairing to a Cane belonging to the *Franks*. Our beſt entertainment an under-room, muſty, without light, and the unwholſome floor to lie upon.

This City ſtands upon the principal branch of the *Nile*, (called heretofore *Canopus*,) which about ſome three miles beneath diſchargeth it ſelf into the Sea. Having here (as at *Damiata*) his entrance croſſed with a bar of Sand, changing according

to

to the changes of the Winds,and beating of the Surges; inſomuch that the Jerbies that paſs over,are made without Keels,having flat and round bottoms: a Pilot of the Town there ſounding all the day long, by whoſe directions they enter, and that ſo cloſe unto him, that one leaps out of that Boat into the other to receive Pilotage, and returneth ſwimming. The Jerbies that can paſs over this Bar, may, if well directed, proceed unto *Cairo*. *Roſetta* (called *Raſid* by the *Egyptians*) perhaps derived of *Ros*: which ſignifieth *Rice*, and ſo named for the abundance that it uttereth; (they here ſhealing Monthly three hundred quarters) was built by the Slave of an *Egyptian Caliph*. The Houſes are all of Brick, not old, yet ſeeming ancient: flat-rooft, as generally all be in theſe hotter Countries, (for the *Moors* uſe much to lie on the tops of their Houſes) jetting over aloft like the Poops of Ships, to ſhadow the Streets that are but narrow, from the Suns reflections. Not ſmall, yet of ſmall defence; being deſtitute of Walls, and other Fortifications. I think no place under Heaven is better furniſhed with Grain, Fleſh, Fiſh, Sugar, Fruits, Roots,&c. Raw Hides are here a principal commodity, from hence tranſported into *Italy*.

In this place, or not much below it, ſtood that infamous City of *Canopus*: ſo called of *Canobus Menelaus* his Pilot, there buried by his Maſter, who on theſe Coaſts had ſuffered ſhip-wrack. For of all the Princes of *Greece* that ſurvived the *Trojan* Wars, not one but miſ-carried: either by inceníed Seas, or domeſtical Treaſons. As they feign through the rage of *Minerva* their late Protectreſs, for the Rape of *Caſſandra*, committed in her Temple; and angry gods, the bootleſs favourers of ſubverted *Ilium*;

——This know
Eubœan Rocks, Minerva's adverſe Star
And vengeful Caphareus. From Troys War
Toſs'd unto ſundry ſhores, to that far land
Stray'd Menelou, where Proteus Columns ſtand.

——Sic triſte Minervæ
Sidus & Eboicæ cautes, ultorque Caphareus
Militia ex illa diverſum ad litus abacti.
Atrides Protei Menelaus ad uſque columnas,
Exulat, &c.
Virg. Æn. l. 11.

For *Proteus* then was King of *Egypt*: by whom friendly entertained, after eight years wandring, he returned into his Country. Of this place thus ſpeaketh that Prince of Poets;

Happy Inhabiters of Greek Canopus
Where Nile all over ſpreads with his high flow,
Who e're their fields in painted frigots row.

Nam qua Pellæi gens fortunata Canopi
Accolit effuſo, ſtagnantem flumine Nilum
Et circum pictus vehitur ſua rura phaſelis.
Virg. Georg. l. 4.

Throughout the world notorious for luxury, and practiſed variety of effeminacy,and beaſtlineſs. Whereof the Satyre then,dwelling in the Province of *Thebais*.

The barbarous crew of defam'd Canopus
Mate not the luxury here ſeen by us.

——Luxuria quantum ipſe notavi
Barbara famoſo non cedit turba Canopo.
Juv. Sat. 25.

For within *Canopus* ſtood the Temple of *Serapis*: to whoſe often Feſtivals reſorted a world of people from *Alexandria* down the artificial Chanels. Which day and night were well-nigh covered with painted Boats,fraught with men and women: chanting amours,and dedicating their behaviours to the exceſs of liberty. Of which *Pampinius* excuſing himſelf that he

Nor,trading did in loud delights delight
Of Pharian Barges, nor Boys exquiſite
In infamies of Nile, whoſe tongues conſent
Unto their geſtures; both like impudent.

Non ego mercatus Pharia de puppe loquaces
Delicias, doctumve ſui convitia Nili
Infantem, linguaque ſimul ſalibuſque protervum
Dilexi.
Statius. l. 5.

The City it ſelf containing divers Lakes in which were Bowers and places of ſolace, agreeable to their vanities. Amongſt whom (ſaith *Seneca*) who ſo avoided vice avoided not infamy: the very place adminiſtring a ſuſpicion.

The next day but one that followed, we imbarqued for *Cairo*, in a Jerbie unto which ſeven water-men belonged; which we hired for twelve Dollars. This arm of the *Nile* is as broad at *Roſetta*, as *Thames* at *Tilbury*; ſtraitning by little and little, and then in many places ſo ſhallow, that oft we had much ado to free our ſelves from the flats that had ingaged us: the water being ever thick, as if lately troubled

troubled; and paſſing along with a mute and unſpeedy current. Ten miles above *Roſetta* is that cut of the River which runs to *Alexandria*. By the way we often bought as much Fiſh for ſix pence, as would have ſatisfied twenty. On each ſide of the River ſtand many Towns, but of no great eſteem, for the moſt part oppoſite: but partly of Brick and partly of Mud; many of the poorer houſes appearing like Bee-Hives: ſeated on little Hills thrown up by the labour of man: to preſerve them and their Cattel in the time of the Overflow. Upon the Banks all along are infinite numbers of deep and ſpacious Vaults, into which they do let the River; drawing up the Water into higher Ciſterns, with Wheels ſet round with Pitchers, and turned about by *Buffoloes*. From whence it runs along in little trenches made upon the ridges of Banks, and ſo is conveyed into their ſeveral grounds, the Country lying all in a level. The winds blew ſeldom favourable: inſomuch as the poor *Moors* for moſt part of the way were enforced to hale up the Boat; often wading above their middles to deliver it from the ſhallows. At every enforcing of themſelves (as in all their labours) crying *Elough*: perſwaded that God is near them when they name him, the Devil far off, and all impediments leſſened. Of theſe it is ſtrange to ſee ſuch a number of broken perſons; ſo being by reaſon of their ſtrong labour and weak food. The pleaſant Walks which we had on the ſhore, made our lingring paſſage leſs tedious. The fruitful ſoil poſſeſſing us with wonder; and early maturity of things, there then as forward as with us in *June*; who begin to reap in the ending of *March*. The Sugar Canes ſerved our hands for ſtaves, and feaſted our taſtes with their Liquor. By the way we met with Troops of Horſemen: appointed to clear thoſe paſſages from Thieves, whereof there are many, who alſo rob by Water in little Frigots. Which made our careful *Janizary* (for ſo are moſt in their undertaken charges) aſſiſted by two other (to whom we gave their paſſage, who otherwiſe would have taken it) nightly to keep watch by turns: diſcharging their Harquebuſhes in the evening, and hanging out kindled Matches to terrifie the Thieves, and teſtifie their vigilancy. Five days now almoſt ſpent ſince we firſt embarqued, an hour before Sunſet we ſailed by the Southern angle of *Delta*, where the River divideth into another Branch, not much inferiour unto this, the Eaſt bounds of that Iſland (which whether of *Aſia* or *Africa*, is yet to be decided) entring the Sea, (as hath been ſaid) before below *Damiata*. Proceeding up the River, about twilight we arrived at *Bolac*, the Port Town to *Cairo*, and not two miles diſtant: where every Frank at his landing is to pay a Dollar. Leaving our Carriages in the Boat, within night we hired ſix Aſſes, with their Drivers, for the value of ſix pence to conduct us unto *Cairo*; where by an Engliſh Merchant we were kindly entertained, who fed and houſed us *gratis*.

Hucha Hibnu Naſiſh the *Arabian*, invading a part of *Africa*, and making himſelf Lord of the ſame, built a City in the Deſarts, as fearing the treachery of the *Africans*, ſome hundred and twenty miles from the ruines of *Carthage*, which he called *Cairo*: the name ſignifieth in the *Arabick* tongue, a place of Convention: or rather *Elchabira*, which ſignifieth a Compeller. From that time the *Arabians* began to mix with the *Moors*, from whence this affinity in their ſpeech doth proceed; yet accuſtomed they in their Songs to mention their Genealogies, and to join with their own names the name of their Nation. This Kingdom for certain years continued in his Family, and grew ſo great in the days of *Elcan Caliph*, who entred on that Principality and Prieſthood in the year of our Lord 996. that he ſent out *Gebor*, by birth a *Dalmatian* (whom of a Slave he had made of his Council) with a mighty Army; who ſubdued all *Numidia* and *Barbary*; and in a ſecond expedition conquered both *Egypt* and *Syria*. But miſtruſting the Forces of *Eluir Caliph* of *Babylon*, (to whom the *Vice-Caliph* of *Egypt* was fled) he built for a refuge this great, and then ſtrong City, which he named *Elchairo* in memorial of the other. *Scaliger* the elder writes, that *Gebor* built it to fortifie himſelf againſt his Maſter, having rebelled: but *Leo* the *African*, that he ſent for the *Caliph* into *Barbary*, and inveſted him in his Conqueſts. This City is ſeated on the Eaſt-ſide of the River, at the foot of the Rocky Mountain *Muccat*: winding therewith, and repreſenting the form of a Creſcent: ſtretching South and North with the adjoining Suburbs, five *Italian* miles; in breadth ſcarce one and a half where it is at the broadeſt. The Walls (if it be walled) rather ſeem to belong unto private houſes than otherwiſe: yet is the City of a marvellous ſtrength: as appeared by that three days Battel carried through it by *Selymus*, and maintained by a poor

poor remainder of the *Mamalucks*. For the Streets are narrow, and the Houſes high-built, all of Stone, well-nigh to the top: at the end almoſt of each a Gate; which ſhut (as nightly they are) make every Street as defenſive as a Caſtle. The Houſes more beautiful without, than commodious within: being ill contrived with comberſom paſſages. Yet are the roofs high pitcht: and the uppermoſt lightly open in the midſt, to let in the comfortable air: flat and plaiſtered above; the Walls ſurmounting their Roofs, commonly of ſingle Bricks, (as are many of the Walls of the uppermoſt Stories) which ruined on the top, to ſuch as ſtand aloft afford a confuſed ſpectacle: and may be compared to a Grove of flouriſhing Trees, that have only ſeer and periſhed Crowns. Their Locks and Keys be of Wood, even unto Doors that are plated with Iron. But the private Buildings are not worth the mentioning, if compared to the publick: Of which the Moſques exceed in magnificency: the Stones of many being curiouſly carved without, ſupported with Pillars of Marble, adorned with what Art can deviſe, and their Religion tolerate. Yet differ they in form from thoſe of *Conſtantinople*; ſome being ſquare with open Roofs in the middle of a huge proportion, the covered circle tarraſt above: others ſtretching out in length; and many fitted unto the place where they ſtand. One built (and that the greateſt) by *Gebor* called *Gemith ſhare*: He being named *Haſhare* by the *Caliph*, which ſignifieth Noble. Of theſe in this City there is reported to be ſuch a number as paſſes belief; ſo that I liſt not name it. Adjoining unto them are Lodgings for *Santons* (which are Fools and mad men) of whom we have ſpoken already. When one of them dye, they carry his body about in Proceſſion, with great rejoycings: whoſe ſoul they ſuppoſe to be wrapt into Paradiſe. Here be alſo divers goodly Hoſpitals, both for Building, Revenue, and Attendance: amongſt which, that built by *Piſtor* the firſt *Sultan* of the *Mamalucks*, is moſt remarkable; endowed by him with the yearly Revenue of two hundred thouſand *Shariffs*. Next to theſe in beauty are the great mens *Seraglio*'s: by which if a Chriſtian ride, they will pull him from his Aſs (for they prohibite us Horſes, as not worthy to beſtride them) with indignation and contumely. The Streets are unpaved, and exceeding dirty after a ſhower (for here it raineth ſometimes in the Winter, contrary to the received opinion, and then moſt ſubject to Plagues) over which many beams are laid athwart on the tops of Houſes, and covered with Mats, to ſhelter them from the Sun. The like coverture there is between two high Moſques in the principal Street of the City: under which, when the *Baſſa* paſſeth, or others of Quality, they ſhoot up Arrows, which ſtick above in abundance. The occaſion of that Cuſtom I know not. During our abode in the City, fell out the Feaſt of their little *Byram*, when in their private Houſes they ſlaughter a number of Sheep; which cut in gobbets, they diſtribute unto their Slaves and to the poorer ſort of people, beſmearing the doors with their blood: perhaps in imitation of the Paſſover. The *Nyle* (a mile diſtant) in the time of the inundation, by ſundry Chanels flows into the City. When theſe Chanels grow empty, or the water corrupted, they have it brought them thenceforth from the River, by Camels. For although they have many Wells, yet is the water bad, and good for no other uſe than to cool the Streets, or to cleanſe their Houſes. In the heart of the Town ſtands a ſpacious Cane, which they call the *Beſeſtan*, in which (as in thoſe at *Conſtantinople*) are ſold all kind of Wares of the finer ſort: ſelling old things by the call of, *Who gives more*? imitating therein the *Venetians*, or imitated by them. Three principal Gates thereby to this City: *Beb. Nauſree*, or the Gate of Victory, opening towards the Red Sea; *Beb. Zuelia*, leading to *Nilus* and the old Town (between theſe the chief Street of the City doth extend) and *Bebel Futuli*, or the Port of Triumph, on the North of the City, and opening to the Lake called *Erbikie*. Three ſides thereof are incloſed with goodly Buildings, having Galleries of pleaſure which jet over ſuſtained upon Pillars. On the other ſide (now a heap of ruines) ſtood the ſtately Palace of *Dultibie*, Wife to the *Sultan Caitbeus*: in which were doors and jaums of Ivory; the Walls and Pavements checquered with diſcoloured Marble: Columns of Porphyry, Alabaſter, and Serpentine: the Cielings flouriſhed with Gold and Azure, and in-laid with Indian Ebony, a Wood affirmed to be only proper to that Country.

India only doth enjoy
The growing ſable Ebony.

—Sola India nigrum
Fert Ebenum——
Virg. Geor. l. 2.

Yet manifeſt it is, that there grew thereof by the Lake *Mareotis*,

Nor

—Hebenus Mareotica vaſtos
Non operit poſtes.
*Lucan.*10.

—Nor are the mighty Pillars wrought,
With Ebony from Mareotis brought.

And in the Iſland of *Meroes*,

—nigris Meroen fecunda colonis,
Læta comis hebeni.—
Ibid.

Black peopl'd Meroes (hemm'd with Rocks,)
Exulting in her Ebon locks.

a Tree, which being cut down, almoſt equals a Stone in hardneſs. In a word, the magnificency was ſuch as could be deviſed or effected by a Womans curioſity, and the Purſe of a Monarch. Levelled with the ground by *Solymus*, the Stones and Ornaments thereof were conveyed unto *Conſtantinople*. The Lake both ſquare and large, is but only a Lake when the River over-floweth; being joined thereunto by a Chanel: where the *Moors*, (rowed up and down in Barges, ſhaded with Damasks and Stuffs of *India*) accuſtom to ſolace themſelves in the Evening. The water fallen, yet the place rather changeth than loſeth its delightfulneſs: affording the profit of five Harveſts in a year, together with the pleaſure; frequented much in the cool of the day. I cannot forget the injury received in this place, and withall the Juſtice. Abuſed by a beggarly *Moor* (for ſuch only will) who then but ſeemed to begin his Knavery, we were glad to fly unto another for ſuccour, ſeeming a man of good ſort; and by kiſſing of his Garment, inſinuated into his favour; who rebuked him for the wrong he did us. When croſſing us again, e're we had gone far, he uſed us far worſe than before. We offered to return to the other, which he hearing, interpoſed: doing us much villany, to the merriment of the beholders, eſteeming of Chriſtians as of Dogs and Infidels. At length we got by, and again complained; He in a marvellous rage made his Slaves to purſue him; who caught him, ſtript him, and beat him with rods all along the level; calling us to be lookers on, and ſo conveyed him to the place of correction; where, by all likelihood, he had an hundred blows on the feet to ſeaſon his paſtimes. Beyond this, are a number of ſtraggling Houſes extending well-nigh to *Bolac*, which is the Key unto *Cairo*: a large Town, and ſtretching alongſt the River, in faſhion of building, in ſome part not much inferiour to the other. Within and without the City are a number of delicate Orchards, watered as they do their Fields, in which grow variety of excellent Fruits: as Oranges, Lemmons, Pomegranates, Apples of Paradiſe, Sicamore Figs, and others (whoſe Barks they bore full of holes, the Trees being as great as the greateſt Oaks, the Fruit not growing amongſt the Leaves, but out of the Bole and Branches) Dates, Almonds, Caſſia fiſtula, (leaved like an Aſh, the Fruit hanging down like Sauſages; Locuſt, flat, and the form of a Cycle) Galls growing upon Tamarix, Apples no bigger than Berries, Plantains, that have a broad flaggy leaf growing in Cluſters, and ſhapen like Cucumers, the rind like a Peſcod, ſolid within, without Stones or Kernels, to the taſte exceeding delicious, (this the *Mahometans* ſay was the forbidden Fruit; which being eaten by our firſt Parents, and their nakedneſs diſcovered unto them, they made them Aprons of the leaves thereof) all the year, and many more not known by name, nor ſeen by me elſewhere: ſome bearing Fruit all the year, and almoſt all of them their leaves. To theſe add thoſe whole Fields of Palms; (and yet no prejudice to the under-growing Corn) of all others moſt delightful.

In the aforeſaid Orchards are great numbers of Camelions; yet not eaſily found, in that near to the colour of that whereon they ſit. A creature about the bigneſs of an ordinary Lizard. His head unproportionably big, his eyes great and moving, without the writhing of his neck which is inflexible: his back crooked, his skin ſpotted with little tumours, leſs eminent as nearer the belly; his tail ſlender and long: on each foot he hath five fingers, three on the outſide, and two on the inſide: ſlow of pace, but ſwiftly intending his tongue, of a marvellous length for proportion of his body, wherewith he preys upon flyes, the top whereof being hollowed by Nature for that purpoſe. So that deceived they be, who think that they eat nothing, but only live upon air; though ſurely air is their principal ſuſtenance. For thoſe that have kept them for a whole year together, could never perceive that they fed upon any thing elſe; and might obſerve their bellies to ſwell after they had drawn in the air, and cloſed their jaws, which they expanſe againſt the Rays of the Sun. Green they be of colour, and of a dusky yellow; brighter and whiter towards the belly; yet ſpotted with blue, white, and red. They change not into all colours as reported:

reported, laid upon green, the green predominates; upon yellow the yellow: but laid upon blue, or red, or white, the green retaineth his hue notwithſtanding, only the other ſpots receive a more orient luſtre: laid upon black, they look black, yet not without a mixture of green. All of them in all places are not coloured alike. They are ſaid to bear a deadly hatred to the Serpent: inſomuch as when they eſpy them basking in the Sun, or in the ſhade, they will climb to the over-hanging branches, and let down from their mouths a thread, like to that of a Spinſter, having at the end a little round drop which ſhineth like Quick-ſilver, that falling on their heads doth deſtroy them: and what is more to be admired, if the boughs hang not ſo over, that the thread may perpendicularly deſcend, with their former feet they will ſo direct it, that it ſhall fall directly. Aloft, and near the top of the Mountain, againſt the South end of the City, ſtands the Caſtle, (once the ſtately Manſion of the *Mamaluck Sultans*, and deſtroyed by *Selymus*) aſcended unto by one way only, and that hewn out of the Rock, which riſing leiſurely with eaſie ſteps and ſpacious diſtances, (though of a great height) may be on Horſeback without difficulty mounted. From the top, the City by reaſon of the Palms diſperſed throughout, appeareth moſt beautiful; the whole Country below lying open to the view. The Caſtle ſo great, that it ſeemeth a City of it ſelf, immured with high Walls, divided into partitions, and entred by doors of Iron; wherein are many ſpacious Courts, in times paſt the places of exerciſe. The ancient Buildings all ruinated, do only ſhew that they have been ſumptuous; there being many Pillars of ſolid Marble yet ſtanding, and of ſo huge a proportion, that how they came thither is not leaſt to be wondred at. Here hath the *Baſſa* his reſidence, wherein the *Divan* is kept on Sundays, Mondays, and Tueſdays: the *Chauſes* as Advocates, preferring the ſuits of their Clients. Forty *Janizaries* he hath of his Guard, attired like thoſe at *Conſtantinople*: the reſt employed about the Country, for the moſt part are not the Sons of Chriſtians; yet faithful unto ſuch as are under their charges; whom, ſhould they betray, they not only loſe their lives, but alſo the pay which is due to their poſterity. Such is this City, the faireſt in *Turkie*, yet differing from what it was, as from a body being young and healthful, doth the ſame grown old and waſted with diſeaſes.

Hither, the ſacred thirſt of gain, and fear of poverty, allureth the adventurous Merchant from far removed Nations: by reaſon of the Trade with *India*, and neighhood of the Red Sea; being from hence not paſt two days journey: ſo called of *Erythra* an *Egyptian* King, which ſignifieth *Red* in that language. Yet little is the *Turk* advantaged thereby: ſlothful, of a groſs conceit to deviſe new ways unto profit; and unexpert in Navigation; which to an induſtrious and knowing people would afford an unſpeakable benefit. Nevertheleſs they have here a Haven called *Sues*, heretofore *Arſinoes*, flouriſhing and abounding with Merchandiſe in the time of the *Ptolomies*. Built by *Philadelphus*, and ſo named in honour of his Siſter, a Lady of ſurpaſſing beauty, given in marriage to *Lyſimachus* King of *Macedon*. The Sea there being at a low water, no broader than a River: and every where dangerous to ſail through, by reaſon of the multitude of ſhelves and un-diſcoverable Rocks. Speaking of this Sea, I cannot but remember the wonderful project of *Cleopatra*, who flying from the Battel of *Actium*, and gathering together all her portable riches, attempted to have hoiſt her ſhipping out of the Mid-land-ſea, and to have haled them into this; with purpoſe to have planted in another Country, removed far from the danger and bondage threatned by that War: but the coming of *Anthony* altered her purpoſe. Now it is a place of ſmall Commerce, and inhabited by a few in regard of the ſcarcity of all manner of proviſion, and penury of waters. Yet is there a ſtation for Gallies, being in number about five and twenty. Theſe are brought from *Conſtantinople* unto *Cairo*; and taken in pieces, are carried unto *Sues* upon Camels, and there put together. But the main of Commodities which come to *Cairo*, are brought over land by *Caravan* from *Mecha*; as precious Stones, Spices, Stuffs of *India*, Indico, Gums, Amber, all ſorts of Perfumes, &c. But the *Engliſh* have ſo ill utterance for their warm Clothes in theſe hot Countries, that I believe they will rather ſuffer their Ships to rot in the River, than continue that Trade any longer.

Now *Cairo* this great City is inhabited by *Moors*, *Turks*, *Negroes*, *Jews*, *Coptites*, *Greeks*, and *Armenians*; who are here the pooreſt, and every where the honeſteſt: labouring painfully, and living ſoberly. Thoſe that are not ſubject to the *Turk*, if taken in Wars, are freed from bondage: who are, live freely, and pay no tribute of Children as do other Chriſtians. This priviledge enjoy they, for that a

certain

Laonicus Chal l.

certain *Armenian* foretold of the greatneſs and glory of *Mahomet*. They once were under the Patriarch of *Conſtantinople*: but about the Hereſie of *Eutiches*, they fell from his Government and Communion with the *Grecians*, whom they deteſt above all other: re-baptizing ſuch as convert to their Sect. They believe that there is but one Nature in Chriſt, not by a commixion of the Divine with the Humane, as *Eutyches* taught, but by a conjunction: even as the ſoul is joined to the body. They deny the real preſence in the Sacrament, and adminiſter it as the *Coptics* do: with whom they agree alſo, concerning Purgatory, and not praying for the dead: as with the *Greeks*, that the Holy Ghoſt proceedeth only from the Father, and that the dead neither do, nor ſhall feel joy or torment until the day of Doom. Their Patriarch hath his being at *Tyberis* in *Perſia*: in which Country they live wealthily, and in good eſtimation. There are three hundred Biſhops of that Nation. Prieſts marry not twice; eat fleſh but five times a year; and then, leſt the people ſhould think it a ſin to eat in regard of their abſtinence. They err that write, that the people abſtain from all meats prohibited by the Moſaical Law; for Hogs fleſh they eat where they can without offence to the *Mahometans*. They obſerve the Lent moſt ſtrictly: yet eat fleſh upon *Fridays* between *Eaſter* and *Whitſuntide*. As for Images they adore them not. Here they have their Aſſemblies in obſcure Chambers. Coming in (which was on a Sunday in the Afternoon) we found one ſitting in the midſt of the Congregation, in habit not differing from the reſt, reading on a Bible in the *Chaldean* Tongue. Anon the Biſhop entred in a Hood and Veſt of black, with a Staff in his hand; to which they attributed much holineſs. Firſt, he prayed, and then ſung certain Pſalms, aſſiſted by two or three; after all ſung jointly, at interims praying to themſelves; reſembling the *Turks* in the poſiture of their bodies, and after proſtrations: the Biſhop excepted; who erecting his hands, ſtood all the while with his face to the Altar. The Service ended, one after another do kiſs his hand, and beſtow their Alms, he laying the other on their heads, and bleſſing them. Laſtly, he preſcribeth ſucceeding Faſts and Feſtivals. Where is to be noted, that they faſt upon the day of the Nativity of our Saviour.

Here alſo is a Monaſtry of Greek *Coloieros*, belonging unto the Capital Monaſtry of Saint *Katherine* of Mount *Sinai*, from *Cairo* ſome eight days journey over the Deſarts. She is ſaid to be the Daughter of King *Coſta*, a King of *Cyprus*, who in the time of *Maxentius* converted many unto Chriſt. Tortured on a Wheel, and finally beheaded at *Alexandria* (where two goodly Pillars of *Theban* Marble (though half ſwallowed with ruines,) reſerve the memory of the place) ſhe was conveyed (as they affirm) by an Angel, and buried in this Mountain. It hath three tops of a marvellous height: that on the Weſt ſide, of old called Mount *Horeb*, where God appeared to *Moſes* in a Buſh; fruitful in Paſturage, far lower, and ſhadowed when the Sun ariſeth to the middlemoſt: which is that whereon God gave the Law unto *Moſes*. The Monaſtry ſtands at the foot of the Mountain, reſembling a Caſtle, with an Iron door; wherein they ſhew the Tomb of the Saint much viſited by Pilgrims, from whence the top by fourteen thouſand ſteps of Stone is aſcended, where ſtands a ruined Chappel. A plentiful Spring deſcendeth from thence, and watering the Valley below, is again drunk up by the thirſty ſand. This ſtrong Monaſtry is to entertain all Pilgrims, (for there is no other place of entertainment) having an annual revenue of 60000 Dollars from Chriſtian Princes. Of which foundation ſix and twenty other depend, diſperſed through divers Countries. They give alſo daily alms to the *Arabs*, to be the better ſecured from outrage. Yet they will not ſuffer them to enter, but let it down from the Battlements. Their Orchard aboundeth with excellent Fruits: amongſt which are Apples rare in theſe Countries, transferred from *Damaſco*. They are neither ſubject to Pope nor Patriarch; but have a Superintendent of their own, at this preſent in *Cairo*. Theſe here made us a Collation, where I could not but obſerve their gulling in of Wine with a dear felicity; whereof they have their proviſion from *Candy*.

Four Sects of *Mahometans* there were in the time of *Leo Africanus*, in this City: ſprung in times paſt from four ſeveral Interpreters of the *Alcoran*; who will not eaſily relinquiſh their opinions. Yet do they not traduce one another, although they repute each other for heretical. That called *Cheneſia* is the principal; whoſe Prieſts do feed on Horſe-fleſh. Such Horſes as are unfit for ſervice their Caterers do buy, and fat for their Palats. Each Sectary is puniſhed for tranſgreſſions againſt the rules of their Religion by the Judge of that Order.

During

During our aboad here, a *Caravan* went forth with much ſolemnity, to meet and relieve the great Caravan in their return from *Mecha*; which conſiſteth of many thouſands of Pilgrims that travel yearly thither in devotion and for merchandize; every one with his ban-roll in his hand: and their Camels gallantly trickt, (the *Alcoran* carried upon one in a precious caſe covered over with Needle-work, and laid on a rich Pillow, environed with a number of their chanting Prieſts) guarded by divers Companies of Souldiers, and certain Field-pieces. Forty eaſie days journey it is diſtant from hence: divided by a Wilderneſs of Sand, that lyeth in drifts, and dangerouſly moveth with the wind: through which they are guided in many places by Stars, as Ships in the Ocean. Now within three days journey they aſcend a Mountain (the ſame, they ſay, where *Abraham* would have ſacrificed *Iſaac*.) Here ſacrifice they a number of Sheep: and ſtripping themſelves, wrapt only in a Mantle without knot or hem, proceed unto *Mecha*. Where is a little Chappel (within a goodly Moſque) about eight yards ſquare: the cauſe of this devotion, (towards which, when they pray, whereſoever they be, they do return their faces) built, as they affirm, by *Abraham*: within, it is hung with Crimſon Sattin, and veſted about with a richer ſtuff, ſent thither yearly by the Emperour, (as to that of *Medina*, *Talnaby*,) provided at *Cairo*; the * *Emer* of *Mecha* having the old for his fee. The Camels that bring them, are from thenceforth freed from Burthens. But a ſight it is no leſs ſtrange than ridiculous, to behold the honour they do unto the Camel at his return unto *Conſtantinople*, that ſupported their *Alcoran*, (as at *Cairo* in ſome ſort to that that carried the veſtures) crowding about him, as led through the Streets: ſome pulling off his hairs, and preſerving them as Reliques; ſome kiſſing, others with his ſweat beſmearing their eyes and faces: and cutting him at length into little Gobbets, give thereof to eat unto their Friends and Familiars. Many of the Pilgrims by poaring on hot Bricks, do voluntarily periſh their ſights, as deſiring to ſee nothing profane, after ſo ſacred a ſpectacle. He that at his return giveth over the World, and himſelf to contemplation, is eſteemed as a Saint; all are called * *Hadges*; and ſo call they their Camels; hanging as many little Chains about their fore-legs, as they have been times there. In that City of *Mecha*, ſome ſay, their falſe Prophet was born, but erroneouſly. Seated it is in a pleaſant ſoil, but environed with deſarts and hills; having no water but what proceedeth from one Spring, which they ſay was ſhewed by an Angel unto *Hagar*, and almoſt miraculous it is that it ſhould ſuffice ſuch a multitude of people and cattel. A place of principal traffick; not only by the means of the *Indian* Caravans, which thither yearly repair with their Commodities; but of the Country adjoining, whoſe precious productions have inſtiled it happy.

* *A Governour or Lord.*

* *A word importing holineſs.*

——*In Coſtus, Amomum,*
And * *Cinnamon, rich let Panchaia be:*
Bear't incenſe and rare flowers; ſo it bear thee,
O Myrrhe——

——ſit dives Amomo,
Cinnamaque coſtumque ſuam, ſudataque ligno
Thura ferat floreſque alios Panchaia tellus:
Cum foret & myrrham. *Ovid. Met. l.* 10.

* Now no Cinnamon grows in Arabia.

Into which the Poets feign that the inceſtuous Lady was converted.

Who though ſhe loſt ſenſe with her form, yet ſhe
Weeps ſtill, and warm drops fall from the ſad tree;
Tears of high value, which retain as yet
Their Miſtris name whom no Age ſhall forget.

Et quanquam amiſit veteres cum corpore ſenſus
Flet tamen, & tepidæ manant ex arbore guttæ.
Eſt honor in lachrymis, ſtillæ atque cortice Myrrha
Nomen herile tenet, nulloque tacebitur ævo.
Idem.

The Chriſtian dyeth that approacheth this place within five miles compaſs. After fourteen days they return unto the aforeſaid Mountain; a part of them parting from the reſt, going out of the way to *Medina Talnabi*, which is by interpretation, The City of the Prophet; famous for concourſe of people; though in a barren Country; ſcarce two days journey from *Mecha*. Where in a little Chappel lightned with three thouſand Lamps that there burn perpetually, lie *Mahomet*, *Omer*, and *Haly*, in ſimple Tombs of the ancient faſhion, cut out like Lozenges. That of *Mahomet* (not hanging in the air, as reported) is covered with green, having on the top a Carbuncle as big as an Egg, which yields a marvellous luſtre. Theſe meet again with the reſt of the Caravan at the place appointed.

But to digreſs no farther. Than *Cairo* no City can be more populous, nor better ſerved with all ſorts of proviſion. Here hatch they Eggs by artificial heat in

infinite numbers; the manner as ſeen thus briefly. In a narrow entry on each ſide ſtood two rows of Ovens, one over another. On the Floors of the lower, they lay the offels of Flax; over thoſe Mats, and upon them Eggs; at leaſt ſix thouſand in an Oven. The floors of the upper Ovens were as roofs to the under: grated over like Kilns, only having Tunnels in the middle, with Covers unto them. Theſe gratings are covered with Mats, on them, three Inches thick, lyeth the dry and pulverated dung of Camels, Buffoloes, &c. At the higher and farther ſides of thoſe upper Ovens, are Trenches of Lome; a handful deep, and two handfuls broad. In theſe they burn of the foreſaid dung, which giveth a ſmothering heat, without viſible Fire. Under the mouths of the upper Ovens are Conveyances for ſmoak: having round roofs, and vents at the top to ſhut and to open. Thus lie the Eggs in the lower Ovens for the ſpace of eight days; turned daily, and carefully lookt to, that the heat be but moderate. Then cull they the bad from the good, by that time diſtinguiſhable (holding them between a lamp and the eye) which are two parts of the three for the moſt part. Two days after they put out the fire, and convey by the paſſage in the middle, the one half into the upper Ovens: then ſhutting all cloſe, they let them alone for ten days longer; at which time they become diſcloſed in an inſtant. This they practiſe from the beginning of *January* until the midſt of *June*, the Eggs being then moſt fit for that purpoſe, neither are they (as reported) prejudiced by Thunder: yet theſe declare that intimated Nature will never be equalled; all of them being in ſome part defective or monſtrous.

Moſt of the Inhabitants of *Cairo* conſiſts of Merchants and Artificers: yet the Merchants frequent no foreign Marts. All of a Trade keep their Shops in one place, which they ſhut about the hour of five, and ſolace themſelves for the reſt of the day, Cooks excepted, who keep theirs open till late in the evening. For few but ſuch as have great Families dreſs meat in their Houſes, which the men do buy ready dreſt, the women too fine fingered to meddle with Houſwifry, who ride abroad upon pleaſure on eaſie going Aſſes, and tye their Husbands to the benevolence that is due; which, if neglected they will complain to the Magiſtrate, and procure a divorcement. Many Practitioners here are in Phyſick, invited thereunto by the ſtore of Simples brought hither, and here growing: an art wherein the *Egyptians* have excelled from the beginning.

Talia Jovis filia habebat pharmaca utilia
Bona, quæ illi Polydamna præbuit Theonis uxor
Ægyptica, quæ plurima producit fertilia terra
Pharmaca, plurima quidem ſalubria mixta, multa lethalia.
Medicus vero unuſquiſque peritus ſupra omnes
Homines: ſane enim Pæionis ſunt ex generatione.
Hom. Odyſſ. l.4.

Such Helens potion was; a friend to life:
Egyptian Polydamne's gifts, Theons Wife.
That fruitful ſoil doth many Drugs produce,
Hurtful and healthful fit for every uſe;
All are Phyſicians, expert above all:
And fetcht from Pæon their original.

A kind of Rue is here, much in requeſt, wherewith they perfume themſelves in the mornings; not only a preſervative againſt infection, but eſteeming it prevalent againſt hurtful ſpirits. So the Barbarians of old accuſtomed to do with the roots of wild Galingal. There are in this City, and have been of long, a ſort of people that do get their livings by ſhewing of feats with Birds and Beaſts, exceeding therein all ſuch as have been famous amongſt us: I have heard a Raven ſpeak ſo perfectly, as hath amazed me. They uſe both their throats and tongues in uttering of ſounds, which other Birds do not: and therefore more fit for that purpoſe. *Scaliger* the Father, reports of one that was kept in a Monaſtry hard by him; which when hungry, would call upon *Conrade* the Cook ſo plainly, as often miſtaken for a man. I have ſeen them make both Dogs and Goats, to ſet their four feet on a little turned Pillar of wood about a foot high, and no broader at the end than a palm of a hand: climing from one to two, ſet on the top of one another, and ſo to the third and fourth; and there turn about as often as their Maſters would bid them. They carry alſo dancing Camels about, taught when young, by ſetting them on the hot hearth, and playing all the while on an Inſtrument, the poor beaſt through the extremity of heat, lifting up his feet one after another. This practiſe they for certain Months together: ſo that at length whenſoever he heareth the Fiddle, he will fall a dancing. Aſſes they will teach to do ſuch tricks, as if poſſeſſed with reaſon: to whom *Banks* his Horſe would have proved but a *Zany*.

The time of our departure prorogued, we rode to *Matarea*; five Miles North-eaſt of the City. By the way we ſaw ſand caſt upon the Earth, to moderate the fertility.

Here

Here they ſay, that our Saviour and the bleſſed Virgin, with *Joſeph*, repoſed themſelves, as they fled from the fury of *Herod*; when oppreſſed with thirſt, a Fountain forthwith burſt forth at their feet to refreſh them. We ſaw a well environed with a poor Mud-wall, the Water drawn up by * *Buffolo's* into a little Ciſtern, from whence it ran into a Laver of Marble within a ſmall Chappel, by the *Moors* (in contempt of Chriſtians) ſpitefully defiled. In the wall there is a little concave lined with ſweet Wood (diminiſhed by affectors of Reliques) and ſmoaked with Incenſe: in the ſole, a Stone of Porphyry, whereon (they ſay) ſhe did ſet our Saviour. Of ſo many thouſand Wells (a thing moſt miraculous) this only affordeth guſtable Waters: and that ſo excellent, that the *Baſſa* refuſeth the River to drink thereof, and drinks of no other; and when they ceaſe for any time to exhauſt it, it ſendeth forth of it ſelf ſo plentiful a ſtream, as is able to turn an Over-fall Mill. Paſſing through the Chappel, it watereth a pleaſant Orchard; in a corner whereof there ſtandeth an over-grown Fig-tree, which opened (as they report) to receive our Saviour and his Mother, then hardly eſcaping the purſuers; cloſing again till the purſuit was paſt; then again dividing, as now it remaineth. A large hole there is through one of the ſides of the leaning bulk; this (they ſay) no baſtard can thread, but ſhall ſtick faſt by the middle. The Tree is all to be hackt for the Wood thereof, reputed of ſoveraign virtue. But I abuſe my time, and provoke my Reader. In an incloſure adjoining, they ſhewed us a Plant of Balm; the whole remainder of that ſtore which this Orchard produced; deſtroyed by the *Turks*, or envy of the *Jews*, as by the other reported; being tranſported out of *Jury*, in the days of *Herod* the Great, by the commandment of *Antonius*, at the ſuit of *Cleopatra*; but others ſay, brought hither out of *Arabia Felix*, at the coſt of a *Saracen Sultan*.

* *Salanicus tom. 10. c. 6. dares report (as he ſaith himſelf ſeeing it) that from Sunday at noon until Monday morning they will not labour in the drawing up of water, though urged with ſtripes.*

A day or two after, we croſſed the *Nilus*. Three miles beyond on the left hand left we the place, where upon *Good Friday*, the Arms and Legs of a number of men appear ſtretched forth of the earth, to the aſtoniſhment of the multitude. This I have heard confirmed by *Chriſtians*, *Mahometans*, and *Jews*, as ſeen upon their ſeveral Faiths. An impoſture perhaps contrived by the Water-men, who fetching them from the *Mummes* (whereof there are an un-conſumable number) and keeping the myſtery in their Families, do ſtick them over-night in the ſand; obtaining thereby the yearly Ferrying over of many thouſands of Paſſengers. Three or four miles farther, on the right hand, and in ſight, athwart the Plain, there extendeth a Cauſey ſupported with Arches, five Furlongs long, ten paces high, and five in breadth, of ſmooth and figured Stone; built by the Builder of the Piramides, for a paſſage over the ſoft and unſupporting earth with weighty Carriages. Now having ridden over a goodly Plain, ſome twelve miles over, (in that place the whole breadth of *Egypt*) we came to the foot of the *Lybian* Deſarts.

Full Weſt of the City, cloſe upon thoſe Deſarts, aloft on a rocky level adjoining to the Valley, ſtand thoſe three Pyramides (the barbarous Monuments of prodigality and vain-glory) ſo univerſally celebrated. The name is derived from a flame of fire in regard of their ſhape, broad below, and ſharp above, like a pointed Diamond. By ſuch the Ancient did expreſs the original of things; and that formleſs form-taking ſubſtance. For as a Pyramis beginning at a point, and the principal height by little and little dilateth into all parts: ſo Nature proceeding from one undivideable Fountain (even God the Soveraign Eſſence) receiveth diverſity of Forms; effuſed into ſeveral kinds and multitudes of Figures; uniting all in the Supreme head, from whence all excellencies iſſue. The labours of the *Jews*, as themſelves report, and is alledged by *Joſephus*, were employed in theſe; which deſerveth little better credit (for what they built was of Brick) than that abſurd opinion of *Nazianzenus*; who, out of the conſonancy of the names, affirmeth, that they were built by *Joſeph* for Granaries, againſt the ſeven years of Famine; when as one was thrice ſeven years, ſaving one, in erecting. But by the teſtimony of all that have writ, amongſt whom *Lucan*,

When high Pyramides do grace
The Ghoſts of Ptolomies lewd race:

Quum Ptolomæorum manes ſeriemq; pudendam
Pyramides claudant. *l. 8.*

and by what ſhall be ſaid hereafter, moſt manifeſt it is that theſe, as the reſt, were the regal Sepulchres of the *Egyptians*. The greateſt of the three, and chief of the worlds ſeven wonders, being ſquare at the bottom, is ſuppoſed to take up eight Acres of ground. Every ſquare being 300 ſingle paces in length, the ſquare at the top,

conſiſting of three Stones only, yet large enough for threeſcore to ſtand upon, aſcended by two hundred fifty five ſteps, each ſtep above three feet high, of a breadth proportionable. No Stone ſo little throughout the whole, as to be drawn by our Carriages: yet were theſe hewn out of the *Trojan* Mountains far off in *Arabia*; ſo called of Captive *Trojans* brought by *Menalaus* unto *Egypt*, and there afterward planted. A wonder how conveyed hither: how ſo mounted, a greater. Twenty

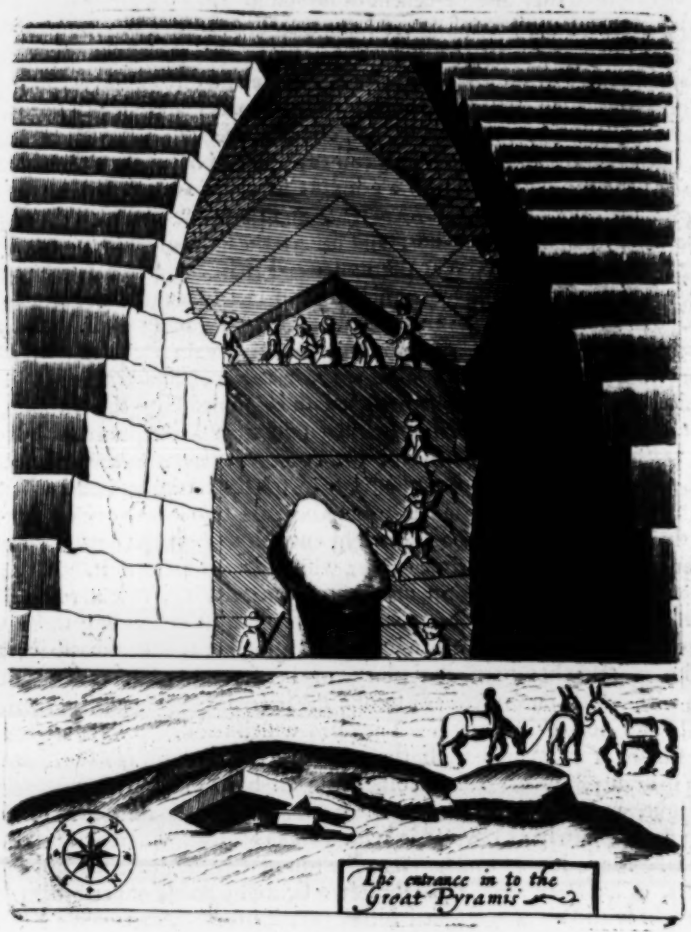
years was it building; by three hundred threeſcore and ſix thouſand men continually wrought upon: who only in Radiſhes, Garlick, and Onions, are ſaid to have conſumed one thouſand and eight hundred Talents. By theſe and the like inventions exhauſted they their Treaſure, and employed the people; for fear leſt ſuch infinite wealth ſhould corrupt their Succeſſors, and dangerous idleneſs beget in the Subject a deſire of innovation. Beſides, they conſidering the frailty of man, that in an inſtant buds, blows, and withereth; did endeavour by ſuch ſumptuous and magnificent Structures, in ſpite of death to give unto their fames eternity. But vainly:

Nam neque Pyramidum ſumptus ad Sydera ducti,
Nec Jovis Elæi cœlum imitata domus,
Nec Mauſolæi dives fortuna ſepulchri,
Mortis ab extrema conditione vacant:
Aut illis flamma, aut imber ſubducet honores,
Annorum aut ictu pondere victa ruent.
Propert. l. 3. Eleg. 3.

Not ſumptuous Pyramids to Skies up-rear'd,
Nor Elean Joves proud Fane, which Heaven compeer'd,
Nor the right fortune of Mauſolus Tomb,
Are priviledg'd from deaths extremeſt doom:
Or fire, or worms, their glories do abate,
Or they, age-ſhaken, fall with their own weight.

Yet this hath been too great a morſel for time to devour; having ſtood, as may be probably conjectured, about three thouſand and two hundred years: and now rather old than ruinous: yet the North-ſide is moſt worn, by reaſon of the humidity of the Northern wind, which is here the moiſteſt. The top at length we aſcended, with many pauſes and much difficulty; from whence, with delighted eyes, we beheld that Soveraign of Streams, and moſt excellent of Countries. South-ward and near hand the *Mummes*: afar off divers huge Pyramides; each of which, were this away, might ſupply the repute of a wonder. During a great part of the day, it caſteth no ſhadow on the earth, but is at once illuminated on all ſides. Deſcending again, on the Eaſt-ſide below, from each corner equally diſtant, we approached the entrance, ſeeming heretofore to have been cloſed up, or ſo intended, both by the place it ſelf, as appeareth by the following Picture and conveyances within. Into this our *Janizaries* diſcharged their Harquebuſhes, leſt ſome ſhould have skulkt within

to



to have done us a miſchief; and guarded the mouth whilſt we entred, for fear of the wild *Arabs*. To take the better footing, we put off our ſhoes, and moſt of our apparel; fore-told of the heat within not inferiour to a Stove. Our guide (a *Moor:*) went foremoſt: every one of us with our lights in our hands. A moſt dreadful paſſage, and no leſs cumberſom; not above a yard in breadth, and four feet in height, each ſtone containing that meaſure. So that always ſtooping, and ſometimes creeping, by reaſon of the rubbidge, we deſcended (not by ſtairs, but as down the ſteep of a hill) a hundred feet, where the place for a little circuit enlarged, and the fearful deſcend continued, which they ſay none ever durſt attempt any farther, ſave that a *Baſſa* of *Cairo*, curious to ſearch into the ſecrets thereof, cauſed divers condemned perſons to undertake the performance, well ſtored with lights, and other proviſion; and that ſome of them aſcended again well-nigh thirty miles off in the Deſarts. A Fable deviſed only to beget wonder. But others have written, that at the bottom there is a ſpacious Pit, eighty and ſix Cubits deep, filled at the over-flow by concealed Conduits: in the midſt a little Iſland, and on that a Tomb containing the body of *Cheops*, a King of *Egypt*, and the builder of this *Pyramis*: which with the truth hath a greater affinity. For ſince I have been told by one out of his own experience, that in the uppermoſt depth there is a large ſquare place, (though without water) into which he was led by another entry opening to the South, known but unto few (that now open, being ſhut by ſome order) and entred at this place where we feared to deſcend. A turning on the right hand leadeth into a little room: which by reaſon of the noyſom ſavour and uneaſie paſſage, we refuſed to enter. Clambering over the mouth of the aforeſaid dungeon, we aſcended as upon the bow of an arch, the way no larger than the former, about an hundred and twenty feet.

Here we paſſed thorow a long entry, which led directly forward; ſo low, that it took even from us that uneaſie benefit of ſtooping. Which brought us into a little Room with a compact Roof, more long than broad, of poliſhed Marble; whoſe Grave-like ſmell, half full of Rubbidge, forced our quick return. Climing alſo over this entrance, we aſcended as before, about an hundred and twenty feet higher. This entry was of an exceeding height, yet no broader from ſide to ſide than a man may fathom; benched on each ſide, and cloſed above with admirable Architecture: the Marble ſo great, and ſo cunningly joined, as it had been hewn through the living Rock. At the top we entred into a goodly Chamber, twenty foot wide, and forty in length: the Roof of a marvellous height, and the Stones ſo great, that eight floors it, eight roofs it, eight flag the ends, and ſixteen the ſides, all of well-wrought *Theban* Marble. A'thwart the Room at the upper end there ſtandeth a Tomb, uncovered, empty, and all of one ſtone; breſt high, ſeven feet in length, not four in breadth, and ſounding like a Bell. In this (no doubt) lay the body of the builder. They erecting ſuch coſtly Monuments, not only out of a vain oſtentation, but being of opinion, that after the diſſolution of the fleſh the ſoul ſhould ſurvive; and when thirty ſix thouſand years were expired, again be joined unto the ſelf-ſame body reſtored unto his former condition, gathered in their conceipts from Aſtronomical demonſtrations. Againſt one end of the Tomb, and cloſe to the wall, there openeth a Pit with a long and narrow mouth, which leadeth into an under Chamber. In the walls on each ſide of the upper Room there are two holes, one oppoſite to another; their ends not diſcernable, nor big enough to be crept into; ſooty within, and made as they ſay, by a flame of fire which darted thorow it. This is all that this huge maſs containeth within his darkſom entrails; all, at leaſt to be diſcovered. *Herodotus* reports that King *Cheops* became ſo poor by the building thereof, that he was compelled to proſtitute his daughter; charging her to take whatſoever ſhe could get, who affecting her particular glory, of her ſeveral cuſtomers demanded ſeveral ſtones, with which ſhe erected the ſecond *Pyramis*, far leſs than the former, ſmooth without, and not to be entred. The third which ſtandeth on the higher ground, is very ſmall, if compared with the other, yet ſaith both *Herodotus* and *Strabo*, greater in beauty, and of no leſs coſt, being all built of Touch-ſtone; difficult to be wrought, and brought from the fartheſt *Æthiopian* Mountains. But ſurely not ſo; yet intended they to have covered it with *Theban* Marble, whereof a great quantity lieth by it. Made it was by *Mycerinus* the ſon of *Cheops*, ſome ſay by a Curtizan of *Naucretis*, called *Dorica* by *Sappho* the Poëtreſs, and beloved of her brother *Caraxus*, who fraught with Wines, oft ſailed hither from *Lesbos*. Others name *Rhodope* another of that Trade; at the firſt, fellow-ſlave with *Æſop* the writer of the Fables, who obtaining her liberty dwelt in this City, where rich in ſome ſort were reputed noble. But that ſhe ſhould get by whoring ſuch a maſs of treaſure, is uncredible. Some tell a ſtory, how that one day waſhing her ſelf, an Eagle ſnatcht away her ſhooe, and bearing it to *Memphis*, let it fall from on high into the lap of the King. Who aſtoniſhed with the accident, and admiring the form, forthwith made a ſearch for the owner thereof throughout all his Kingdom. Found in *Naucretis*, and brought unto him, he made her his Queen, and after her death incloſed her in this Monument. She lived in the days of *Amaſis*.

Not far off from theſe the *Coloſſus* doth ſtand, unto the mouth conſiſting of the natural Rock, as if for ſuch a purpoſe advanced by Nature, the reſt of huge flat ſtones laid thereon, wrought all together into the form of an *Æthiopian* woman, and adored heretofore by the country people as a rural Deity. Under this, they ſay, lieth buried the body of *Amaſis*. Of ſhape leſs monſtrous than is *Plinies* report, who affirmeth the head to be an hundred and two feet in compaſs, when the whole is but ſixty feet high. The face is ſomething diſfigured by time, or indignation of the *Moors* deteſting Images. The aforeſaid Author (together with others) do call it a *Sphinx*. The upper part of a *Sphinx* reſembled a Maid, and the lower a Lion; whereby the *Egyptians* deſigured the increaſe of the River, (and conſequently of their riches) then riſing when the Sun is in *Leo* and *Virgo*. This but from the ſhoulders upward ſurmounteth the ground, though *Pliny* give it a belly; which I know not how to reconcile unto the truth, unleſs the Sand do cover the remainder. By a *Sphinx* the *Egyptians* in their hieroglyphicks preſented an Harlot; having an amiable, and alluringface, but withal the tyranny, and rapacity of a Lion, exerciſed over the poor heart-broken, and voluntarily periſhing Lover. The Images of theſe they alſo erected beforethe entrances of their Temples, declaring that ſecrets of Philoſophy, and ſacred myſteries,

myſteries, ſhould be folded in ænigmatical expreſſions, ſeparated from the underſtanding of the prophane multitude.

Five miles South-eaſt of theſe, and two Weſt of the River, towards which inclineth this brow of the Mountain, ſtood the Regal City of *Memphis*, the ſtrength and glory of old *Egypt*; built by *Ogdoo*, and called *Memphis*, by the name of his daughter, compreſſed (as they feign) by *Nilus* in the likeneſs of a Bull. In this was the Temple of *Apis* (which is the ſame with *Oſiris*) as *Oſiris* with *Nilus*, *Bacchus*, *Apollo*, &c. For under ſeveral names and figures they expreſſed the divers operations of one Deity, according to that of the Poet:

Pluto, Perſephone, Ceres, Venus, Love,
Tritons, Nereus, Thetis, Neptune, Jove,
Pan, Juno, Vulcan, he with th' awful rod,
Phœbe, and archer Phœbus; all one God.

Pluto, Perſephone, Ceres, & Venus alma, & Amores,
Tritones, Nereus, Thetis, Neptunus & ipſe
Mercurius, Juno, Vulcanus, Jupiter, & Pan,
Diana, & Phœbus jaculator ſunt Deus unus.
Hermeſianax.

Here they kept their *Apis*, (whom alſo they adored) as containing the ſoul of *Oſiris*. A black Bull with a white fore-head; and ſomething differing in ſhape from the ordinary. By which marks they ſought a ſucceſſor, the old being dead, and mourned till they found him. Unto this adjoined the ſumptuous Temple of *Vulcan*, who is ſaid to have been King of *Egypt*, and the firſt that found out the commodity of fire.

Egyptian Vulcan in the days of Noe,
(Call'd alſo Noe, Oſyris, Dionyſe,)
Firſt found out fire, and arts that thence ariſe.

Vulcanus quidē Ægyptius temporibus Noe,
Qui Noe, & Dionyſius & Oſiris vocatur,
Invenit ignem, & artes ex igne quæ ſunt.
Zezet.

For in the winter ſeaſon, drawing nigh a Tree ſet on fire by Lightning, and feeling the comfort of the heat, when almoſt extinct, he threw on more fuel, and ſo apprehending the nature and uſe did teach it unto others. Here alſo ſtood the Fane of *Venus*, and that of *Serapis*, beſet with *Sphinxes*, adjoining to the Deſart, a City great and populous, adorned with a world of Antiquities. But why ſpend I time about that that is not, the very ruines now almoſt ruinated? yet ſome few impreſſions are left, and divers thrown down, Statues of monſtrous reſemblances, a ſcarce ſufficient teſtimony to ſhew unto the curious ſeeker, that there it had been. Why then deplore we our humane frailty?

When ſtones, as well as breath,
And names, do ſuffer death.

Mors etiam ſaxis, nominibuſque venit.
Auſon.

This hath made ſome erroneouſly affirm old *Memphis* to have been the ſame with new *Cairo*, new in reſpect of the other. But thoſe that have both ſeen and writ of the former, report it to have ſtood three Schœnes above the South angle of *Delta*, (each Schœne containing five miles at the leaſt, and ſometimes ſeven and a half, differing according to their ſeveral cuſtoms) which South angle is diſtant but barely four miles from *Cairo*. Beſides the Pyramides appertaining unto *Memphis*, recorded by *Martial*.

Of her Pyramides let Memphis boaſt
No more the barbarous wonders of vain coſt:

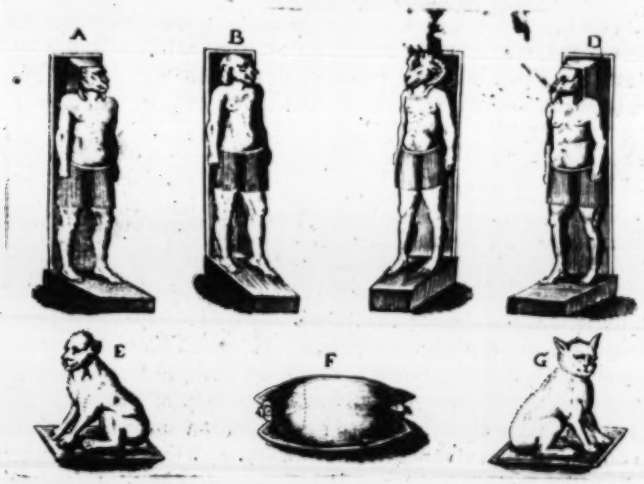
Barbara Pyramidum ſileat miracula Memphis.
Spect.

are affirmed to have ſtood five miles North-weſt of that City, ſtanding directly Weſt, and full twelve miles from *Cairo*. But the moſt pregnant proof hereof are the *Mummes*, (lying in a place where many generations have had their Sepultures) not far above *Memphis*, near the brow of the *Lybian* Deſart, and ſtraightning of the Mountains, from *Cairo* well-nigh twenty miles. Nor like it is that they would ſo far carry their dead, having as convenient a place adjoining to the City.

Theſe we had purpoſed to have ſeen, but the chargeable guard, and fear of the *Arabs* there then ſolemnizing their feſtival; being beſide, to have lain out all night, made us content our ſelves with what we had heard, having before ſeen divers of the embalmed bodies, and ſome broken up to be bought for Dollars a piece at the City. In that place are ſome indifferent great, and a number of little Pyramides, with Tombs of ſeveral faſhions: many ruinated, as many violated by the

Moors,

Moors, and *Arabians*, who make a profit of the dead, and infringe the priviledge of Sepulchres. There were the graves of the ancient *Egyptians*, from the firſt inhabiting of that Country: coveting to be there interred, as the place ſuppoſed to contain the body of *Oſyris*. Under every one, or whereſoever lye ſtones not natural to the place, by removing the ſame, deſcents are diſcovered like the narrow mouths of Wells, (having holes in each ſide of the walls to deſcend by, yet ſo troubleſom, that many refuſe to go down, that come thither of purpoſe) ſome well-nigh ten fathoms deep, leading into long Vaults (belonging as ſhould ſeem, to particular families) hewn out of the Rock, with pillars of the ſame. Between every Arch the Corſes lye rankt one by another, ſhrouded in a number of folds of Linen, ſwathled with bands of the ſame: the breſts of divers being ſtained with Hieroglyphical characters. Within their bellies are painted papers, and their Gods incloſed in little models of ſtone or metal: ſome of the ſhapes of Men, in Coat-armors, with the heads of Sheep, Hawks, Dogs, &c. others of Cats, Beetles, Monkies, and ſuch like. Of theſe I brought away divers with me, ſuch in ſimilitude.



A. *This with the head of a Monkie or Baboon, ſhould ſeem by what is ſaid before,* pag. 81. *to have been worſhipped by thoſe of Thebais.*
B. *Anubis, whereof Virgil.*

Omnigenumque deum monſtra, & latrator Anubis:
Contra Neptunum & Venerem, contraque Minervam,
Tela tenent: *Æn. l.* 8.

The monſter-Gods, Anubis barking, buckle
With Neptune, Venus, Pallas.

Some ſay he was the eldeſt ſon of Oſiris, being figured with the head of a Dog, in that he gave a Dog for his enſign. Others, that under this ſhape they adored Mercury, in regard of the ſagacity of that creature. The Dog throughout Egypt was univerſally worſhipped, but eſpecially by the Cynopolites.
C. *Thoſe of Sait did principally worſhip the Sheep, it ſhould ſeem, in this form.*
D. *This I conjecture (however unlike) hath the head of a Hawk, being generally worſhipped by the Egyptians;* ſee page 82. *under which form they preſented Oſiris.*
E. *I know not what to make of it (for the original is greatly defaced) unleſs it be a Lion, under which ſhape they adored Iſis.*
F. *Not ſo much as the Beetle but received divine honors: and why? ſee Plutarch in Iſis and Oſiris, near the end.*
G. *The Cat all generally adored: they honouring ſuch creatures, for that their vanquiſht and run-away Gods took on them ſuch ſhapes to eſcape the fury of purſuing Typhon.*

The Linen pulled off (in colour, and like in ſubſtance to the inward film between the bark and the bole; long dryed and brittle) the body appeareth ſolid, uncorrupt and perfect in all his dimenſions: whereof the muſculous parts are brown of colour, ſome black, hard as ſtone-pitch; and have in Phyſick an operation not unlike, though more ſovereign. In the preparing of theſe, to keep them from putrefaction, they drew out the brains at the noſtrils with an Inſtrument of Iron, repleniſhing the ſame with preſervative ſpices. Then cutting up the belly with an *Æthiopian* ſtone, and extracting the bowels, they cleanſed the inſide with wine, and ſtuffing the ſame with a compoſition of Caſſia, Myrrh, and other odours, cloſed it again. The like the poorer ſort of people effected with Bitumen (as the inſide

of

of their skulls and bellies yet teſtifie) fetcht from the Lake of *Aſphalites* in *Jury*. So did they with the juice of Cedars; which by the extream bitterneſs, and ſiccative faculty, not only forthwith ſubdued the cauſe of interior corruption, but hath to this day (a continuance of above three thouſand years) preſerved them uncorrupted. Such is the differing nature of that Tree, procuring life as it were to the dead, and death to the living. This done, they wrapt the body with Linen in multitudes of folds, beſmeared with Gum, in manner of Sear-cloth. Their Ceremonies (which were many) performed, they laid the Corps in a Boat, to be wafted over *Acheruſia*, a Lake on the South of the City, by one only whom they called *Charon:* which gave to *Orpheus* the invention of his infernal Ferry-man: an ill-favoured ſlovenly Fellow, as ſhould ſeem by *Virgil*:

Charon, grim Ferriman, theſe ſtreams doth guard,
Uglily naſty: his huge hoary beard
Knit up in elf locks, ſtaring-fiery ey'd:
With robe on beaſtly ſhoulders hung, knot-ty'd.

Portitor has horrendus aquas & flumina ſervat,
Terribili ſquallore Charon, cui plurima mento
Canities inculta jacet, ſtant lumina flamma,
Sordidus ex humeris nodo dependet amictus.
Æn. l. 6.

About this Lake ſtood the ſhady Temple of *Hecate*, with the Ports of *Cocytus*, an *Oblivion*, ſeparated by Bars of Braſs: the original of like Fables. When landed on the other ſide, the body was brought before certain Judges; to whom, if convinced of an evil life, they deprived it of burial; if otherwiſe, they ſuffered it to be interred as aforeſaid. So ſumptuous were they in their houſes of death, ſo careful to preſerve their Carcaſſes, for ſo much as the ſoul, knowing it ſelf by divine inſtinct immortal, doth deſire that the body (her beloved Companion) might enjoy (as far forth as may be) the like felicity: giving, by erecting ſuch lofty Pyramides, and thoſe dues of Funeral, all poſſible eternity. Neither was the loſs of this leſs feared, than the obtaining coveted: inſomuch that the Kings of *Egypt*, accuſtomed to awe their Subjects (to them a moſt powerful curb, and a ſtrong provokement) by threatning to deprive them of ſepulture. The terrour of this made *Hector* to flie; the only fear and care of the dying *Mezentius*.

Not ills in death, not ſo came I to fight;
Nor made my Lauſus ſuch a match. One rite
Afford (if pity ſtoop to a vanquiſht Foe)
Inter my Corps. Much hate of mine I know
Infolds me. From their rage my body ſave:
And lay me with my Son, both in one grave.

Nullum in cæde nefas, nec ſic ad prælia veni,
Nec tecum meus hæc pepigit mihi fœdera Lauſus.
Unum hoc per, ſi qua eſt victis venia hoſtibus oro;
Corpus humo patrare regi: ſcio acerba meorum
Circumſtare odia; hunc oro defende furorum
Et me conſortem nati concede ſepulchro.
Virg. Æn. l. 10.

Returning by the way that we came, and having re-paſs'd the *Nilus*, we inclined on the right hand to ſee the ruines of the old City adjoining to the South of *Cairo*, called formerly *Babylon*, of certain *Babylonians* there ſuffered to inhabit by the ancient *Egyptian* Kings, who built a Caſtle in the ſelf ſame place where that now ſtandeth, deſcribed before: which was long after the Garriſon Town of one of the three Legions, ſet to defend this Country in the time of the *Romans*. It anciently gave the name of *Babylon* to this City below; now called *Miſrulbetick* by the *Arabians*: ſaid to have been built by *Omar* the ſucceſſor unto *Mahomet*; but ſurely rather re-edified by him than founded; having had in it ſuch ſtore of Chriſtian Churches, as is teſtified by their ruines. We paſs'd by a mighty Ciſtern cloſed within a Tower, and ſtanding upon an inlet of the River: built, as they here ſay, at the charge of the *Jews*, to appeaſe the anger of the King, incenſed by them againſt the innocent Chriſtians; who by the removing of a Mountain, (the task impoſed upon their Faith) converted him unto their Religion, and his diſpleaſure upon their Accuſers. This ſerveth the Caſtle with water; running along an Aquaduct born upon 300 Arches. The ruines of the City are great; ſo were the Buildings: amongſt which, many of Chriſtian Monaſteries and Temples; one lately (the laſt that ſtood) thrown down by this *Baſſa* (as they ſay) for that it hindred his proſpect; if ſo, he ſurely would not have given leave unto the Patriarch to re-build it: for which he was ſpitefully ſpoken of by the *Moors*, as a ſuſpected favourer of the Chriſtian Religion; who ſubverted forthwith what he had begun. Whereupon the worthy *Cyril* made a Voyage unto *Conſtantinople*, to procure the *Grand Signiors* Commandment for the ſupport of his purpoſe: when by the *Greeks* there, not altogether with his will, he was choſen their Patriarch: but within a ſhort ſpace diſplanted (as the manner is) by the bribery

bribery of another, he returned unto *Cairo*. Beſides here is a little Chappel dedicated to our Lady: underneath it a Grott; in which it is ſaid that ſhe hid her ſelf when purſued by *Herod*. Much frequented it is by the Chriſtians, as is the Tomb of *Naſiſſa* (here being) by the *Mahometans*. She leaving *Cuſa* a City of *Arabia* the Happy, here ſeated her ſelf: and for that ſhe was of the blood of their Prophet, and of life unreproveable, after her death they canonized her for a Saint; and built over her body a ſumptuous Sepulchre: unto which all ſtrangers repaired, honouring it with their devotions, and enriching it with their gifts; amounting to an hundred thouſand *Shariffs* one year with another: diſtributed amongſt the poor Kindred of *Mahomet*, and amongſt the Prieſts that had the charge of the Sepulchre; who by divulging forged miracles, increaſed the number of her Votaries. But *Selymus* ſubduing *Egypt*, the Tomb was defaced and ranſackt by his *Janizaries*: who beſides the Ornaments of Gold and Silver, took from thence in *Shariffs* above five millions. But the Chriſtians ſay, that this *Naſiſſa* was an unſatiable Harlot; who out of colour (and that for *Mahomets* ſake) to convert the unnatural luſts of the people, did proſtitute her ſelf to all comers. The few Inhabitants that here be are *Grecks* and *Armenians*. Here we ſaw certain great *Seraglio's*, exceeding high, and propt up by buttreſſes. Theſe they call the Granaries of *Joſeph*: wherein he hoarded Corn in the years of plenty againſt the ſucceeding Famine. In all there be ſeven, three ſtanding and employed to the very ſame uſe: the other ruined. From thence up the River for twenty miles ſpace there is nothing but ruines. Thus with the day we ended our progreſs.

Upon the fourth of *March* we departed from *Cairo*, in the habit of Pilgrims; four of us Engliſh, conſorted with three Italians: of whom one was a Prieſt, and another a Phyſician. For our ſelves we hired three Camels, with their Keepers; two to carry us, and the third for our proviſion. The prize we ſhall know at *Gaza*, upon the dividing of the great *Caravan*, anſwerable to the ſucceſs of the Journey. We alſo hired a *Copty* for half a Dollar a day, to be our Interpreter, and to attend on us. Our proviſion for ſo long a Voyage we bore along with us, *viz.* Biſket, Rice, Raiſins, Figs, Dates, Almonds, Olives, Oil, Sherbets, &c. buying Pewter, Braſs, and ſuch like implements, as if to ſet up Houſe-keeping. Our Water we carried in Goat-skins. We rid in ſhallow Cradles (which we bought alſo) two on a Camel: harboured above, and covered with Linen: to us exceeding uneaſie; not ſo to the people of theſe Countries, who ſit croſs-legg'd with a natural facility. That night we pitched by *Hangia*, ſome fourteen miles from the City. In the evening came the Captain: a *Turk* well mounted, and attended on. Here we ſtayed the next day following, for the gathering together of the *Caravan*; paying four Madeins a Camel unto them of the Village. Theſe (as thoſe elſewhere) do nightly guard, as making good whatſoever is ſtoln. Ever and anon one crying *Waſhed*, is anſwered *Elough* by another (jointly ſignifying one only God:) which paſſing about the *Caravan*, doth aſſure them that all is in ſafety. Among us were divers *Jewiſh* Women; in the extremity of their age undertaking ſo wearifom a journey, only to dye at *Jeruſalem*: bearing along with them the bones of their Parents, Husbands, Children, and Kinsfolk; as they do from all other parts where they can conveniently. The Merchants brought with them many *Negroes*; not the worſt of their merchandizes. Theſe they buy of their Parents, ſome thirty days journey above, and on the Weſt ſide of the River. As the wealth of others conſiſts in multitudes of Cattel; ſo theirs in the multitude of their Children: whom they part from with as little paſſion; never after to be ſeen or heard of: regarding more the price than the condition of their ſlavery, who are deſcended of *Chus*, Son of curſed *Cham*, as are all of that complexion. Not ſo by reaſon of their ſeed, nor heat of the Climate: the one confuted by *Ariſtotle*, the other by experience, in that Countries, as hot, produce of a different colour, and colder by thirty degrees have done of the ſame; (for *Alexander* in his Expedition into the Eaſt, encountred Black-men: and ſuch was *Memnon* the Son of the *Morning*,

—Nigri non illa parentem
Nonis in roſeis ſobria vidit equis.
Ovid. Am. l. c. El. 8.

Black Memnos Mother ſhe ne're ſober ſaw
When roſie Steeds her day-bright Chariot draw.

ſo feigned to be in that he reigned in the Eaſt; who came to the Wars of *Troy* from *Suſis* a City of *Perſia*:) Nor of the ſoil, as ſome have ſuppoſed; for neither haply will other faces in that ſoil prove black, nor that race in other ſoils grow to better complexion: but rather from the curſe of *Noe* upon *Cham* in the poſterity of *Chus*: who inhabited a part of *Meſopotamia*, watered by *Gihon* a River of Paradiſe, and one of the

the branches of *Euphrates*. Driven from thence, they planted themſelves in *Æthiopia* thereupon called alſo *Chus*. Perhaps the occaſion of that errour in the Tranſlations of *Geneſis*; which interpret *Chus* for *Æthiopia*, and *Gihon* for *Nilus*; diſtant above a thouſand times from *Eden*. A circuit without queſtion too ſpacious for a Garden.

About ten of the Clock in the night the Caravan diſlodged: and at ſeven the next morning pitched at *Bilbeſh*, which is in the land of *Goſhen*. Paying two Madeins for a Camel, at midnight we departed from thence. Our Companions had their Cradles ſtruck down through the negligence of the Camellers: which accident caſt us behind the Caravan. In danger to have been ſurpriſed by the Peſants, we were by a *Spahie* that followed, delivered from that miſchief. About nine in the Forenoon we pitched by *Catara*: where we payed four Madeins for a Camel. Hereabout, but nearer the *Nile*, there is a certain tree called *Alchan* by the *Arabs*: the leaves thereof being dried, and reduced into powder, do dye reddiſh yellow. There is yearly ſpent of this thorow the *Turkiſh* Empire, to the value of fourſcore thouſand *Sultanies*. The Women with it do dye their hair and nails: ſome of them their hands and feet; and not a few, the moſt of their bodies, tempered only with Gum, and laid on in the *Bannia*, that it may penetrate the deeper. The Chriſtians of *Boſnia*, *Valachia*, and *Ruſſia*; do uſe it as well as the *Mahometans*. Trees alſo here be that do bring forth Cottons. The next morning before day we removed, and came by nine of the Clock to *Salhia*, where we overtook the reſt of the Caravan: all Chriſtians of thoſe Countries riding upon Mules and Aſſes. They had procured leave to ſet forward a day before; deſirous to arrive by *Palm-Sunday* at *Jeruſalem*; (this Caravan ſtaying ten days longer than accuſtomed, becauſe of certain principal Merchants) but they durſt not by themſelves venture over the main Deſarts: which all this while we had trented along, and now were to paſs through.

A little beneath is the Lake *Sirbonis*, called by the old *Egyptians*, The place of *Typhons* expiration, now *Bayrena*, dividing *Egypt* from *Syria*. A place to ſuch as knew it not, in thoſe times full of unexpected danger. Then two hundred furlongs long being but narrow, and bordered on each ſide with Hills of Sand, which born into the water by the winds ſo thickned the ſame, as not by the eye to be diſtinguiſhed from a part of the Continent: by means whereof whole Armies have been devoured. For the ſands neer hand ſeeming firm, a good way entred ſlid farther off, and left no way of returning, but with a lingring cruelty ſwallowed the ingaged: whereupon it was called *Barathrum*. Now but a little Lake, and waxing leſs daily: the paſſage long ſince choaked up which it had into the Sea. Cloſe to this ſtandeth the Mountain *Caſſius*, (no other than a huge mole of ſand) famous for the Temple of *Jupiter*, and Sepulchre of *Pompey*: there obſcurely buried by the piety of a private Souldier: upon whom he is made by *Lucan* to beſtow this Epitaph.

Great Pompey here doth lie; ſo Fortune pleas'd
To inſtile this ſtone; whom Cæſars ſelf would have
Interr'd before he ſhould have miſt a Grave.

Hic ſitus eſt magnus, placet hoc fortuna ſepulchrum
Dicere Pompei: quo condit maluit illum
Quam terra caruiſſe Socer.

Who loſt his head not far from thence by the treachery and commandment of the ungrateful *Ptolomy*. His Tomb was ſumptuouſly re-edified by the Emperour *Adrian*. North hereof lies *Idumea*, between *Arabia* and the mid-land Sea, extending to *Judea*: called *Edom* in the Scriptures, of *Eſau*; a name which was given him in regard of his colour, which ſignifieth Red in the Hebrew. Afterward called *Idumea* of the *Idumeans*: a people of *Arabia* the *Happy*; who in a mutiny quitting their Country: did plant themſelves here; incorporating with the *Hebrews* (of whom originally deſcended) and obſerving their Ceremonies,

Idume rich in Palms.

—A arbuſto Palmarum dives Idumea,
Lucan.

as heretofore with Balſamum, and indifferent fruitful towards the Sea. Difficult to be ſubdued, by reaſon of the bordering Deſarts and penury of Waters, yet have they many Wells, but hid, and only known to the Inhabitants: who are now ſubject to the *Turks*; and differ in life and cuſtoms not much from the *Arabians*.

The *Subaſſee* of *Salhia* invited himſelf to our Tent; who feeding on ſuch proviſion as we had, would in concluſion have fed upon us; had not our commandment (which ſtood us in four *Shariffs*) from the *Baſſa* of *Cairo*, and the favour of the

the Captain by means of our Phyſician protected us; otherwiſe right or wrong had been but a ſilly plea to barbarous covetouſneſs armed with power. We ſeven were all the *Franks* that were in the company; we heard how he had ſerved others, and rejoiced not a little in being thus fortified againſt him. The whole Caravan being now aſſembled, conſiſts of a thouſand Horſes, Mules, and Aſſes; and of five hundred Camels. Theſe are the Ships of *Arabia*; their Seas are the deſarts. A creature created for burthen. Six hundred weight is his ordinary load; yet will he carry a thouſand. When in lading or unlading he lies on his belly; and will riſe (as it is ſaid) when laden proportionably to his ſtrength, nor ſuffer more to be laid on him. Four days together he will well travel without water; for a neceſſity fourteen; in his often belching thruſting up a Bladder, wherewith he moiſteneth his mouth and throat. When they travel, they cram them with Barly dough. They are, as ſome ſay, the only that ingender backward. Their pace is ſlow, and intolerable hard, being withal unſure of foot, were it never ſo little ſlippery or uneven. They are not made to amend their paces when weary. A Beaſt gentle and tractable, but in the time of his Venery: then, as if remembring his former hard uſage, he will bite his Keeper, throw him down, and kick him: forty days continuing in that fury, and then returning to his former meekneſs. About their necks they hang certain Charms incluſed in Leather, and writ by their *Derviſes*; to defend them from miſchance, and the poiſon of ill eyes. Here we paid five Madeins for a Camel.

Having with two days reſt refreſhed them, now to begin the worſt of their journey, on the tenth of *March* we entred the main Deſarts: a part of *Arabia Petræa*; ſo called of *Petra* the principal City, now *Rathalalah*. On the North and Weſt it borders on *Syria* and *Egypt*; Southwards on *Arabia Felix*, and the Red Sea; and on the Eaſt it hath *Arabia* the Deſart. A barren and deſolate Country, bearing neither Graſs nor Trees, ſaving only here and there a few Palms, which will not forſake theſe forſaken places. That little that grows on the earth, is wild Hyſop, whereupon they do paſture their Camels, a Creature content with little, whoſe milk and fleſh is their principal ſuſtenance. They have no water that is ſweet; all being a meer wilderneſs of ſand: the winds having raiſed high mountains, which lye in drifts, according to the Quarters from whence they blow. About midnight (the Souldiers being in the head of the Caravan) theſe *Arabs* aſſailed our rear. The clamour was great; and the paſſengers, together with their Leaders, fled from their Camels. I and my Companion imagining the noiſe to be only an encouragement unto one another, were left alone; yet preſerved from violence. They carried away with them divers Mules and Aſſes laden with Drugs, and abandoned by their Owners, not daring to ſtay too long, nor cumber themſelves with too much luggage, for fear of the Souldiers. Theſe are deſcended of *Iſhmael*; called alſo *Saracen* of *Sara*, which ſignifieth a Deſart, and *ſaken*, to inhabit. And not only of the place, but of the manner of their lives; for *Sarack* imports as much as a Thief: as now, being given from the beginning unto theft and rapine. They dwell in tents which they remove like walking Cities, for opportunity of prey, and benefit of paſturage. They acknowledge no Soveraign: not worth the conquering, nor can they be conquered; retiring to places impaſſable for Armies, by reaſon of the rolling Sands, and penury of all things. A Nation from the beginning unmixed with others: boaſting of their Nobility, and at this day hating all mechanical ſcience. They hang about the skirts of the habitable Countries, and having robbed, retire with a marvellous celerity. Thoſe that are not deteſted perſons, frequent the neighbouring Villages for proviſion: and traffick without moleſtation; they not daring to intreat them evilly. They are of mean ſtatures, raw-bone, tawny, having feminine voices: of a ſwift and noiſe-leſs pace; behind you, e're aware of them. Their Religion is Mahometaniſm; glorying in that the Impoſtor was their Country-man; their Language extending as far as that Religion extendeth. They ride on ſwift Horſes (not miſhapen) though lean, and patient of labour. They feed them twice a day with the milk of Camels; nor are they eſteemed of, if not of ſufficient ſpeed to overtake an Oſtridge. Of thoſe there are ſtore in the Deſarts. They keep in Flocks, and oft affright the Stranger Paſſenger with their fearful skreeches, appearing a far off like a Troop of Horſmen. Their bodies are too heavy to be ſupported with their Wings, which uſeleſs for flight, do ſerve them only to run the more ſpeedily. They are the ſimpleſt of Fowls, and ſymbols of folly, what they find they ſwallow, though without delight, even Stones and Iron. When they have laid their Eggs, not leſs great than the Bullet of a Culverin (whereof there are great numbers to be ſold

in

in *Cairo*) they leave them, and unmindful where, ſit on thoſe they next meet with. The *Arabs* catch the young ones, running apace as ſoon as diſcloſed; and when fatted, do eat them: ſo do they ſome part of the old, and ſell their skins with the feathers upon them. They ride alſo on Dromedaries; like in ſhape; but leſs than a Camel, of a Jumping-gate, and incredible ſpeed. They will carry a man (yet unfit for burthen) an hundred miles a day, living without water, and with little food ſatisfied. If one of theſe *Arabians* undertake your conduct, he will perform it faithfully: neither will any of the Nation moleſt you. They will lead you by unknown nearer ways; and farther in four days, than you can travel by Caravan in fourteen. Their Weapons are Bows, Darts, Slings, and long Javelings, headed like Partiſans. As the *Turks* ſit croſs-leg'd, ſo do they on their heels: differing little in habit from the ruſtick *Egyptians*.

About break of day we pitched by two Wells of brackiſh water, called, The Wells of *Dnedar*. Hither followed the *Subaſſee* of *Salbia*, with the *Jews* which we left behind: who would not travel the day before, in that it was their Sabbath. Their ſuperſtition had put them to much trouble and charges: as of late at *Tunis* it did to ſome pain. For a ſort of them being to imbark for *Salonica*; the wind coming fair on the *Sunday*, and the Maſter then hoiſing Sails; loth to infringe their Law, and as loth to loſe the benefit of that paſſage: to cozen their conſciences, they hired certain *Janizaries* to force them aboard; who took their money, and made a jeſt of beating them in earneſt. At three of the clock we departed from thence, and an hour before midnight pitched by the Caſtle of *Catie*, about which there is nothing vegetive, but a few ſolitary Palms. The water here is bad, inſomuch that that which the Captain drinks, is brought from *Tina*, a Sea-bordering Town, and twelve miles diſtant. Threeſcore Souldiers lie here in Garriſon. We paid a piece of Gold for every Camel, and half a Dollar apiece for Horſes, Mules, and Aſſes, to the Captain, beſides five Madeins a Camel to the *Arabs*. It ſeemeth ſtrange to me, how theſe Merchants can get by their Wares ſo far-fetcht, and travelling thorough ſuch a number of expences. The thirteenth ſpent in paying of *Caphar*, on the fourteenth of *March* by five of the clock we departed, and reſted about noon by the Wells of Slaves. Hither followed the Governour of *Catie*, accompanied with twenty Horſe, and pitched his Tent beſide us. The reaſon why he came with ſo ſlight a conduct, thorough a paſſage ſo dangerous, (for there, not long before, a *Caravan* of three hundred Camels had been born away by the *Arabs*) was for that he was in fee with the chief of them: who upon the payment of a certain Tax, ſecured both Goods and Paſſengers. Of theſe there were divers in the Company. Before midnight we diſlodged, and by ſix the next morning we pitched by another Well of brackiſh water, called, The Well of the Mother *Aſſan*. In the afternoon we departed. As we went, one would have thought the Sea to have been hard by, and to have removed upon his approaches, by reaſon of the gliſtering Nitre. And no doubt, but much of theſe Deſarts have in times paſt been Sea; manifeſted by the ſaltneſs of the ſoil, and ſhells that lie on the ſand in infinite numbers. The next morning by five of the clock we came to *Ariſſa*; a Caſtle environed with a few houſes, the Garriſon conſiſting of a hundred Souldiers. This place is ſomething better than deſart; two miles removed from the Sea, and bleſt with good water. Here we paid two Madeins for a Camel, and half as much for our Aſſes; two of them for the moſt part rated unto one of the other. On the ſeventeenth of *March* we diſlodged betimes in the morning, reſting about noon by the Wells of Fear; the earth here looking green, yet waſte and unhusbanded. In the evening we departed. Having paſſed in the night by the Caſtle *Hanianes*, by break of day they followed us to gather their *Caphar*; being three Madeins upon every Camel. The Country from that place pleaſant, and indifferent fruitful. By ſeven of the clock we pitched cloſe under the City of *Caza*.

FINIS LIBRI SECUNDI.

THE THIRD BOOK.

NOW are we in the Holy Land, confined on the North with the Mountains of *Libanus*, and a part of *Phœnicia*: on the East it hath *Cœlosyria* and *Arabia Petræa*: on the South the same together with *Idumea*, the West is bounded, a part with *Phœnicia*, and the rest with the Mid-land Sea. Distant from the Line one and thirty degrees; extending unto thirty three, and something upward. So that in length from *Dan* (the same with *Cæsarea Philippi*) unto *Beersheba* (now *Gibelin*) it containeth not more than 140 miles: where broadest, not fifty. A Land that floweth with milk and honey: in the midst as it were, of the habitable World, and under a temperate Clime: adorned with beautiful Mountains and luxurious Vallies; the Rocks producing excellent waters, and no part empty of delight or profit. Having at once sustained of her own thirteen hundred thousand fighting men, (when then in all, proportioned with these?) and that with abundance. Divided it was into three Regions; *Judea*, which lieth to the South, *Samaria* in the midst, and *Galilee*, extending unto *Libanus*: of which the Upper and the Neather watered by many Springs and Torrents, but not many Rivers: *Jordan* the Prince of the rest; seeming to arise from *Jor* and *Dan*, two not far distant Fountains. But he fetched his birth from *Phiala*, a round deep Well an hundred and twenty furlongs off; and passing under the earth, ascendeth at the places aforesaid: running from North to South, not navigably deep, not above eight fathoms broad, nor (except by accident) heady: shadowed on both sides with Poplars, Alders, Tamarix, and Reeds of sundry kinds. Of some the *Arabians* make Darts and Javelins, of others Arrows of principal esteem; others they select to write with: more used than Quills by the people of these Countries. Passing along it maketh two Lakes: the one in the Upper *Galilee*, named *Samachonitis* (now *Houle*) in the Summer for the most part dry, over-grown with Shrubs and Reeds, which afford a shelter for Boars and Leopards: the other in the Inferiour, called the Sea of *Galilee*, the Lake of *Genezareth*, and of *Tyberias*, taking that name from a City so called, built there by *Herod*, in honour of *Tyberius Cæsar*, in length an hundred furlongs, and forty in breadth; the water exceeding sweet, and better to drink of than that of the River: abounding with sundry sorts of fishes, unto it peculiar. The soil about is of so admirable a nature, that fruits which are only proper to cold, to hot, and to temperate Countries, there joyntly thrive with a like felicity: the Plains about are now well-nigh over-grown with bushes and unhusbanded. Running a great way farther, with many windings, as it were to delay his ill-destiny; gliding through the Plains of *Jericho* not far below where that City stood, it is at length devoured by that cursed Lake *Asphaltides*: so named of the Bitumen which it vomiteth. Called also the Dead Sea, perhaps in that it nourisheth no living Creature; or for his heavy waters, hardly to be moved by the winds. So extreme salt, that whatsoever is thrown thereinto not easily sinketh. *Vespasian* for a tryal, caused divers to be cast in, bound hand and foot, who floted, as if supported by some Spirit. They say that birds flying over, fall in, as if enchanted. Nor unlikely, since other Lakes, as that of *Avernus*, have effected the like.

2 Sam. 24. 9.

——A name of right
Impos'd, in that to all birds oppoſite,
Which when thoſe airs ſwift paſſengers o're-fly,
Forgetful of their wings they fall from high
With out-ſtretcht necks on earth, where earth partakes
That killing property; where lakes, on lakes:

——Nomen id ab re
Impoſitum eſt, quia ſunt avibus contraria cunctis
E regione ea, quod loca cum advenere volantes
Remigii oblitæ pennarum vela remittunt,
Præcipiteſque cadunt molli cervice proſuſa
In terram, ſi forte ita fert natura locorum:
Aut in aquam, ſi forte lacus ſubſtratus Averno eſt.
Lucr. l. 6.

ſuffocated with the poyſon of the aſcending vapours. The whole Country have from hence their proviſion of Salt. Seventy miles it is in length, and ſixteen over; having no egreſs unleſs under the earth, nor yet increaſing with the acceſs of the River, and thoſe multitude of Torrents. Once a fruitful Valley, compared for delight unto Paradiſe; and called *Pentapolis*, of her five Cities: deſtroyed with fire from Heaven, and converted then into this filthy Lake, and barren deſolation that environs it. A fearful Monument of Divine vengeance. *Joſephus* (and he that Country-man) reports, that about it are fruits; and flowers, moſt delectable to the eye, which touched, fall into aſhes. An Hiſtorian perhaps not always to be credited. Yet not far off there grows a fruit like a green Walnut. This I have ſeen, which they ſay never ripeneth. At the foot of the bordering Mountains, there are certain black ſtones, which burn like coals (whereof the Pilgrims make fires) yet diminiſh not therewith, but only become lighter and whiter. Beyond *Jordan* are the warm Baths of *Callirhoe*, which diſcharge themſelves into this Lake: exceeding ſoveraign for ſundry diſeaſes.

This famous Country, the Stage of Wonders,

Loved of God; planted by firſt Colonies:
Nurſe of bleſt Saints, and Kingly Families;
Fruitful in Worthies; glorious in the birth
Of Chriſt: who here deſcending from the skies
Did with his Blood purge the polluted earth.

——Cara Deo, primis habitata colonis,
Terra domus regum, ſedes clariſſima divum:
Nobilium antiqua ſerie fœcunda virorum
——Natale ſolum, quo lapſus ab aſtris
Deterſit Chriſtus mortales ſanguine culpa.

was firſt inhabited by *Canaan* the Son of *Cham*, and called by his name: he dying, left it to his eleven Sons, the Authors of as many Nations. *Abraham* the tenth from *Noe*, the ſixth from *Heber* (of whom the *Hebrews*, retaining in the confuſion of Tongues their primitive Language) * departing from *Chaldea* by divine appointment dwelt in this Country, promiſed him by God in a viſion: and thereupon called, The Land of Promiſe: as of *Jacob*, *Iſrael*, ſo named for ſtruggling with the Angel. His poſterity two hundred and eighteen years after deſcending into *Egypt*, were there for two hundred and ſeventeen years retained in bondage. Brought thence by *Moſes*; forty years after, under the conduct of *Joſua* they entred *Canaan*, expulſed the *Canaanites*, and unto every Tribe they allotted a portion. At the firſt for three hundred and eighty ſix years they were governed by Captains and Judges: after that for four hundred and eighteen, by Kings; *Juda* the Scepter-bearer; the Regal City *Jeruſalem*. From *Rehoboam* ten Tribes revolted, who choſe the fugitive *Jeroboam* for their King: his Succeſſors ſtiled Kings of *Iſrael*; the ſeat of that Kingdom *Samaria*. Two hundred fifty and nine years that Kingdom had endured; when in the ninth year of the Reign of *Hoſhea* they were led into Captivity by the King of *Aſſyria*: and planted, as ſome ſay, beyond the *Caſpian* Mountains; from whence they never returned. The *Aſſyrians* poſſeſt of their Land, were from thenceforth called *Samaritans*: who devoured by Lions for ſacrificing to the Gods of their Country, revoked certain of the *Iſraelitiſh* Prieſts, to inſtruct them in their Law and Religion; but no otherwiſe obſerved, then as leaving it free to worſhip what God each man beſt liked. To *Juda* only continued *Benjamin* with the beſt of the *Levites*. Oft oppreſſed by Tyrants, as oft wonderfully delivered; at length in the Reign of *Zedechias* they were carried captive by *Nebuchadnezzar* into *Babylon*; Fifty nine years after ſet at liberty by *Cyrus*, with gifts and immunities they returned under the conduct of *Zerubbabel*. After this they were called *Jews* of *Juda*, the Patriarch, and the Country *Jury*. From which time until the *Maccabees*, a tract of three hundred ſixty and four years, they were governed by an *Ariſtocracy*: tryed with many calamities, and ſubject to the inſolencies of over-powerful neighbours. Of whom *Antiochus Epiphanes*, who, aſſiſted by the factious, maſſacred the people, not ſparing the Conſpirators: interdicting, and by torture enforcing whatſoever by their Law they were

Irreconcileable are the computations of Chronologers, I follow Chriſ. Helvicus, *the laſt and reputed beſt.*
* A. M. 20. 23.

How this may be reconciled to thoſe 70. Jer. 25. Dan. 9. *ſee* Helvicus.

commanded or prohibited. The *Samaritans* would be no more of kin to the *Jews*, but profeſſed themſelves to be deſcended of the *Sidonians*, and re-dedicated their Temple (before dedicated to God) on Mount *Garazin* unto *Jupiter*. To oppoſe this tempeſt, up ſtood *Mathias*, a Prieſt of the race of *Amones*, with his five ſons; all men of incomparable valour. Of whom *Judas Machabeus* did (if not reſtore) uphold their State from a further declination. *Judas* ſlain, *John* ſucceeded him; *Jonathan*, *John*; and *Simon*, *Jonathan*, the laſt of the Brethren, (for *Eleazar* was ſlain before by the fall of the Elephant which he ſlew, ſuppoſing it to have born the perſon of *Antiochus*:) all dying nobly in their Countries defence; a glorious and to be emulated Deſtiny. After *Simon*, *Hircanus* his ſon obtained the Prieſthood, together with the Principality. A man more fortunate than the reſt: who not only defended his own, but made many proſperous invaſions. *Ariſtobulus* his ſon tranſlated the Principality into a Kingdom: the firſt that wore a Crown: in worth degenerating; ſtained with the blood of his Mother and Brother. His Brother *Alexander* reigned in his ſtead; not inferiour in cruelty, ever in Wars, either foreign or civil; acquainted with variable fortunes. He left his Kingdom to *Alexandra* his Wife, for reſtraint of his cruelty, well beloved of the people. By him ſhe had two Sons, *Hircanus* and *Ariſtobulus*, conferring upon the eldeſt the Prieſthood and Kingdom. Out of her overmuch zeal miſ-led by the *Phariſees*, the offended incenſe *Ariſtobulus* (a man of an aſpiring ſpirit, and viciouſly daring) who upon the ſickneſs and death of his Mother affected the Kingdom. *Hircanus* reſigns: *Antipater* the *Idumean* procureth him to revoke his reſignation: who after many bickerings, is at length reſtored by *Pompey*, who conquereth *Judæa*, and leadeth *Ariſtobulus* to *Rome*, with his Children, *Scaurus* here governing for the *Romans*. *Alexander*, his eldeſt Son, getteth looſe, purſueth *Hircanus*, is ſuppreſſed by *Gabinus*, who ſucceeded *Scaurus* in the Government of *Syria*, and reſtored *Hircanus* to the Prieſthood, alters the Government, divides *Judæa* into five Provinces, and commits them to ſeveral Governours. *Ariſtobulus* eſcapeth from *Rome*, attempteth the Kingdom: is overthrown, taken, and ſent back again. *Craſſus* ſucceeds *Gabinius*, him *Caſſius*. *Ariſtobulus* ſet free by *Cæſar*, and furniſhed with an Army, is poyſoned by *Pompey*'s Favourites: his Son *Alexander* beheaded before by *Scipio* at *Antioch*. *Antipater* for his manifold deſerts is by *Cæſar* made Governour of *Judæa*, and the Prieſthood for his ſake confirmed to *Hircanus*, who unfit for rule, enjoying only the Title of a King, is directed by the other. *Antipater* ſoon after poyſoned (a man of high valour and wiſdom) leaveth four Sons behind him, *Phaſcolus*, *Joſeph*, *Herod*, and *Pharoras*. *Herod* by his Victories becometh famous: who with his Brother *Phaſcolus*, are made Tetrarchs by *Anthony*. *Antigonus* the ſecond Son to *Ariſtobulus*, raiſeth new tumults, aſſiſted by the *Parthians*: by whom *Hircanus* and *Phaſcolus*, contrary to promiſe, are treacherouſly ſurpriſed, and delivered to *Antigonus*; who making *Hircanus*, by biting off his ears, uncapable of the Prieſthood, aſſumeth unto himſelf the Soveraignty. *Herod* in diſtreſs repaireth to *Rome*, is aided, and created King of *Judæa* by *Auguſtus* and *Anthony*. The Wars after many conflicts, do end with the death of *Antigonus*: the laſt of the Race of the *Maccabees*, who held that Government one hundred thirty and one years. *Herod* reigned thirty four years; a man full of admirable virtues, and execrable vices; his acts had deſervedly given him the addition of Great: fortunate abroad, unfortunate in his Family; having put three of his Sons to death, and the Wife that he loved: his life tragical, his death deſperate. His Crown he bequeathed to *Archelaus*, his Son by *Maltbace* the *Samaritan*. But expulſed by the *Jews* for his cruelty, the matter was debated before *Auguſtus*, who gave him half of the Kingdom with the Title of an *Ethnarh*. The other half divided into two Tetrarchies, were beſtowed on two of his Brethren, *Philip* (to whom *Agrippa* ſucceeded, the Son of *Ariſtobulus*, ſlain by his Father *Herod*, with the title of a King, given him by *Claudius Cæſar*) and *Antipas*, called alſo *Herod*. *Archelaus* baniſhed ſoon after for his cruelty, did die in exile. His *Ethnarchy* reduced into a *Roman* Province, and the Government thereof committed unto *Pontius Pilate* by *Tiberius Cæſar*, under whom the Son of God did die for the offences of man, foretold by Heathen Oracles.

Sed manibus paſſis cum menſus cuncta coronam
Deſpiciet, nec non latus ejus arundo
Fixerit arcta manu, cujus cauſa tribus horis
Nox tenebroſa die medio monſtroſaque fiet:

But when with hands out-ſtretcht, & head thorn bound,
A curſed ſpear his bleſſed ſide ſhall wound:
For which abortive night for three hours ſpace
Shall mid-day maſk: To mans affrighted race,

The Temple then ſhall yield a dire oſtent:
He ſhall to profound Hell make his deſcent,
And ſhew the dead a way to life——

Tunc hominum generi magnum Salomonia ſignum
Templa dabunt. Ditis cum tecta profunda ſubibit,
Nuncier in vitam reditum quo more peremptis.
Siby. Orac. l. 1.

His name thus covertly expreſſed,

Explained by the numeral Greek Letters, ΙΗΣΟΥΣ
10 8. 200. 70.
400. 200.
8. 8. 800.

Four Vowels hath it, and two that are none,
Of Angels two: The ſum of all thus ſhone.
Eight Monades, Decades eight, Hecatons
Declare his name to earths unfruitful ſons.

——vocales quatuor autem
Fert, non vocaleſque duas, binum geniorum:
Sed quæ ſit numeri totius ſumma docebo.
Namque octo monadas, totidem decadas ſuper iſtis
Atque hecatontadas octo, infidis ſignificabat
Humanis nomen. *Siby Orac. l. 1.*

Petronius ſucceeded *Pilate*, *Felix Petronius*, and then *Feſtus*, *Albinus*, and *Florus*. *Florus* his cruelty and bad government provoked the *Jews* to rebellion. But the calamities of that War inflicted by *Gallus*, *Veſpaſian*, and *Titus*, exceed both example and deſcription, *His blood be upon us and ours*: a wiſh then granted, was now effected with all fulneſs of terrour. *Judea* deprived of her fertility, together with her Cities and people, is governed by *Lucius Baſſus*, who by *Veſpaſians* appointment made ſale of the Land, and on every head impoſed an annual Tribute. So continued it until the Reign of *Adrian*: when the *Jews* impatient, that foreigners ſhould poſſeſs their Country, raiſed a new commotion, to whom the diſperſed reſorted from all parts, *Barochab* the Ring-leader their counterfeit *Meſſias*. And becauſe his name doth ſignifie the Son of a Star, he applied unto himſelf that Prophecy: *Out of Jacob ſhall a ſtar ariſe*; But when ſlain, and diſcovered for an Impoſtor, they called him *Bencozban*, which is, Son of Lying. *Julius Severus* Lieutenant unto *Adrian*, (notwithſtanding many of their deſperate attempts) razed fifty of their ſtrong Holds, nine hundred eighty five Towns, and ſlew of them five hundred and fourſcore thouſand. Inſomuch that the Country lay waſte, and the ruined Cities became an habitation for Foxes and Leopards. The Captives by the Emperours commandment were tranſported into *Spain*, and from thence again exiled in the year 1500. by *Ferdinand* and *Emmanuel*. *Jury* now without *Jews*, imbraced the Chriſtian Religion in the days of *Conſtantine*, whoſe Mother *Helena* is ſaid to have built therein no leſs than two hundred Temples and Monaſteries, in places made famous by the Miracles of Chriſt; or ſuch as were the known habitations of his Diſciples. The next change befell in the Reign of *Phocas*, when the *Perſian* over-ran all *Paleſtine*, inflicting unheard of tortures on the patient Chriſtians. No ſooner freed from that yoke, but made to ſuſtain a greater by the execrable *Saracens*, under the conduct of *Omar*, Succeſſor unto *Mahomet*; who were long after expulſed by the *Turks*, then newly planted in *Perſia* by *Tangrolipix*. When the Chriſtians of the Weſt, for the recovery of the Holy Land (ſo by them ſtiled) ſet forth an Army of three hundred thouſand, *Godfrey* of *Bullein* the General, who made thereof an abſolute Conqueſt, and was elected King of *Jeruſalem*. Leſs than a year gave a period to his Reign. Him his Brother *Baldwin* ſucceeded, then *Baldwin* the ſecond his Kinſman, him, *Fulk* his Son-in-law. *Fulk* left two Sons behind him; *Baldwin* the third, and *Almericus*, who ſucceeded his Brother; him, his Son *Baldwin* the fourth. Then *Baldwin* the fifth, his Siſters Son: a Child by his Mother poiſoned within ſeven months of his Coronation, out of her cruel ambition to gain unto her ſelf the Soveraignty, by conferring the ſame upon her Husband *Guy*, the ninth and laſt King of *Jeruſalem*. Their troubleſom Reigns, high Valours, the alternate changes of Foils and Victories (their Foes at hand, their ſuccours afar off) and finally, their final overthrow procured by home-bred Treaſon, require a peculiar Hiſtory. In the 89. year of that Kingdom, and during the Reign of *Guy*, the Chriſtians were utterly diſpoſſeſſed of *Judea*, by *Saladine* the *Egyptian Sultan*. A Country it ſeemeth anathematized for the death of Chriſt, and ſlaughter of ſo many Saints, as may be conceived by view of the place it ſelf, and ill ſucceſs of the Chriſtian Armies: which in attempting to reſcover it, have endured there ſo often ſuch fatal overthrows; or elſe, in reputing it a meritorious War, they have provoked the Divine vengeance. The airy Title our *Richard* the Firſt did purchaſe of *Guy*, with the real and flouriſhing Kingdom of *Cyprus*, which now is aſſumed by the Kings of *Spain*, with as little profit, and the like ambition. But the poſſeſſion remained with the *Egyptians*: until *Selymus*, by extinguiſhing of the *Mamalucks* did joyn the ſame to the *Ottoman* Empire. So it remaineth at this day; and now is governed by ſeveral *Sanziacks*, being under the *Baſſa* of *Damaſco*.

It is for the moſt part now inhabited by *Moors* and *Arabians*: thoſe poſſeſſing the Vallies, and theſe the Mountains. *Turks* there be few: but many *Greeks*, with other Chriſtians, of all Sects and Nations, ſuch as impute to the place an adherent Holineſs. Here be alſo ſome *Jews*, yet inherit they no part of the Land, but in their own Country do live as Aliens. A people ſcattered throughout the whole World, and hated by thoſe amongſt whom they live; yet ſuffered as a neceſſary miſchief: ſubject to all wrongs and contumelies, which they ſupport with an invincible patience. Many of them have I ſeen abuſed, ſome of them beaten; yet never ſaw I *Jew* with an angry countenance. They can ſubject themſelves unto times, and to whatſoever may advance their profit. In general, they are worldly wiſe, and thrive whereſoever they ſet footing. The *Turk* imploys them in the receipt of Cuſtoms, which they by their policies have inhanced, and in buying and ſelling with the Chriſtian, being himſelf in that kind a Fool, and eaſily couzened. They are men of indifferent ſtatures, and the beſt complexions. Theſe as well in Chriſtendom, as in *Turkie*, are the remains only of the Tribes of *Juda* and *Benjamin*, with ſome *Levites* which returned from *Babylon* with *Zerubbabel*. Some ſay, that the other ten are utterly loſt: but they themſelves that they are in *India*, a mighty Nation, incompaſſed with Rivers of ſtone, which only ceaſe to run on their Sabbath, when prohibited to travel. From whence they expect their *Meſſias*: who with fire and ſword ſhall ſubdue the World, and reſtore their temporal Kingdom; and therefore whatſoever befalls them, they record it in their Annals. Amongſt them there are three Sects. One only allow of the Books of *Moſes*. Theſe be *Samaritan Jews*, (not *Jews* by deſcent, as before-ſaid) that dwell in *Damaſco*: who yearly repair to *Sichem* (now *Neapolis*) and there do at this day worſhip a Calf, as I was informed by a Merchant dwelling in that Country. Another allow of all the Books of the Old Teſtament. The third ſort mingle the ſame with Traditions and fantaſtical Fables deviſed by their *Rabbins*, and inſerted in their *Talmud*. Throughout the *Turks* Dominions they are allowed their Synagogues; ſo are they at *Rome*, and elſewhere in *Italy*, whoſe receipt they juſtifie as a retained Teſtimony of the verity of Scriptures, and as being a means of their more ſpeedy Converſions: whereas the offence that they receive from Images, and the loſs of goods upon their Converſions, oppugn all perſwaſions whatſoever. Their Synagogues (for as many as I have ſeen) are neither fair without, nor adorned within; more than with a Curtain at the upper end, and certain Lamps (ſo far as I could perceive) not lighted by day-light. In the midſt ſtands a Scaffold, like thoſe belonging to Queriſters, in ſome of our Cathedral Churches, where he ſtands that reads their Law, and ſings their Liturgy: an Office not belonging unto any in particular, but unto him (ſo life be free from deformities) that ſhall at that time purchaſe it with moſt money, which redounds to their publick Treaſury. They read in ſavage Tones, and ſing in Tunes that have no affinity with Muſick, joyning voices at the ſeveral cloſes. But their fantaſtical geſtures exceed all Barbariſm; continually weaving with their bodies, and often jumping upright (as is the manner in Dances) by them eſteemed an action of Zeal, and figure of ſpiritual elevation. They pray ſilently, with ridiculous and continual noddings of their heads, not to be ſeen and not laught at. During the time of Service, their heads are veiled in Linen, fringed with knots, in number anſwerable to the number of their Laws, which they carry about with them in Proceſſion, and rather boaſt of than obſerve. They have it ſtuck in the Jaums of their doors, and covered with glaſs, written by their *Caeams*, and ſigned with the Name of God, which they kiſs next their hearts in their goings forth, and in their returns. They may print it, but it is to be written on Parchment, prepared of purpoſe (the Ink of a preſcribed compoſition) not with a Quill, but a Cane. They do great reverence to all the Names of God, but eſpecially to *Jehovah*, inſomuch that they never uſe it in their ſpeech. And whereas they handle with great reſpect the other Books of the Old Teſtament, the Book of *Eſther* (that part that is Canonical, for the other they allow not of) writ in a long ſcroll, they let fall on the ground as they read it, becauſe the Name of God is not once mentioned therein, which they attribute to the wiſdom of the Writer, in that it might be peruſed by the Heathen. Their other Books are in the *Spaniſh* Tongue and Hebrew Character. They confeſs our Saviour to have been the moſt learned of their Nation, and have this Fable diſperſed amongſt them concerning him; How that yet a Boy, attending upon a great *Cacam*, at ſuch a time as the Heavens accuſtomed to open, and whatſoever he prayed for was granted, the *Cacam* oppreſſed

Doctors of their Law.

oppreſſed with ſleep, charged the Boy, when the time was come, to awaken him. But he provoked with a frantick deſire of peculiar glory (ſuch is their deviliſh invention) made for himſelf this ambitious requeſt; that like a God he might be adored amongſt men. Which the *Cacam* over-hearing, added thereunto (ſince what was craved could not be provoked) that it might not be till after his death. Whereupon he lived contemptibly; but dead, was, is, and ſhall be honoured unto all poſterity. They ſay withal, that he got into the *Sanctum Sanctorum*, and taking from thence the powerful names of God, did ſew them in his Thigh. By virtue whereof he went inviſible, rid on the Sun-beams, raiſed the dead to life, and effected like Wonders. That being often amongſt them, they could never lay hands on him, until he voluntarily tendered himſelf to their fury, not willing to defer his future glory any longer. That being dead, they buried him privately in a Dunghil, leſt his body ſhould have been found, and worſhipped by his followers: when a Woman of great Nobility, ſeduced by his doctrine, ſo prevailed with the *Roman* Governour, that he threatned to put them forthwith to the ſword, unleſs they produced the body. Which they digging up, found uncorrupted, and retaining that ſelf-ſame amiable favour, which he had when he lived, only the hair was fallen from his crown; imitated, as they ſay, by the *Romiſh* Fryars. Such, and more horrible blaſphemies invent they, which I fear to utter. But they be generally notorious lyars. Although they agree with the *Turk* in Circumciſion, deteſtation of Images, abſtinency from Swines fleſh, and divers other Ceremonies; nevertheleſs the *Turks* will not ſuffer a *Jew* to turn *Mahometan*, unleſs he firſt turn a kind of *Chriſtian*. As in Religion they differ from others, ſo they do in habit, in Chriſtendom enforcedly, here in *Turkie* voluntarily. Their under-garments differing little from the *Turks* in faſhion, are of Purple cloth; over that they wear Gowns of the ſame colour, with large wide ſleeves, and clapſed beneath the chin, without band or collar, on their heads high brimleſs Caps of Purple, which they move at no time in their ſalutations. They ſhave their heads all over, not in imitation of the *Turk*: it being their ancient faſhion, before the other was a Nation, as appeareth by *Cherillus* (together with their Language and Bonnets then uſed) relating of the ſundry people which followed *Xerxes* in his *Grecian* Expedition.

Theſe wars a people rarely featur'd, follow;
Who unknown, the Phœnicean language ſpake.
On hills of Solyman by a vaſt lake
Have they their ſeat. Their heads they ſhave and guard
With Helms of horſe-ſkin in the fire made hard.

Hujus miranda ſpecie gens caſtra ſecuta
Phœniſſam ignota linguam mittebat ab ore,
Sedes huic Solymi montes ſtagnum prope vaſtum,
Toma caput circum; ſqualenti vertice equini,
Exuvias capitis duratas igne gerebat.

Their familiar ſpeech is *Spaniſh*: yet few of them are ignorant in the *Hebrew*, *Turkiſh*, *Moreſco*, vulgar *Greek* and *Italian* Languages. Their only Studies are Divinity and Phyſick: their occupations Brokage and Uſury; yet take they no Intereſt of one another, nor lend but upon Pawns, which once forfeited, are un-redeemable. The poorer ſort have been noted for Fortune-tellers, and by that deceit to have purchaſed their ſuſtinance.

What dream ſoever you will buy
The Jews will ſell you readily.

Qualiacunque Judæi ſomnia vendunt;
Juven. Sat.

They marry their Daughters at the age of twelve: not affecting the ſingle life, as repugnant to Society and the Law of Creation. The Sabbath (their devotions ended) they chiefly imploy in nuptial benevolences, as an act of charity befitting well the ſanctity of that day. Although no City is without them throughout the *Grand Signiors* Dominions; yet live they with the greateſt liberty in *Salonica*, which is almoſt altogether inhabited by them. Every male above a certain age, doth pay for his head an annual Tribute. Although they be governed by the *Turkiſh* Juſtice; nevertheleſs, if a *Jew* deſerve to dye by their Law, they will either privately make him away, or falſely accuſe him of a crime that is anſwerable to the fact in quality, and deſerving like puniſhment. It is no ill turn for the *Franks*, that they will not feed at their Tables. For they eat no fleſh, but of their own killing, in regard of the entrails, which being diſlocated or corrupted, is an abomination unto them. When ſo it falls out, though exceeding good (for they kill of the beſt) they will ſell it for a trifle. And as for their Wines, being for the moſt part planted and gathered

gathered by *Greeians*, they dare not drink of them for fear they be baptized; a Ceremony whereof we have ſpoken already. They ſit at their meat as the *Turks* do. They bury in the fields by themſelves, having only a ſtone ſet upright on their graves, which once a year they frequent, burning of incenſe, and tearing of their garments, for certain days they faſt and mourn for the dead, yea, even for ſuch as have been executed for offences. As did the whole Nation at our being at *Conſtantinople*, for two of good account that were impaled upon ſtakes, being taken with a *Turkiſh* Woman, and that on their Sabbath. It was credibly reported, that a *Jew*, not long before, did poyſon his ſon whom he knew to be unreſtrainably laſcivious, to prevent the ignominy of a publick puniſhment, or loſs by a chargeable redemption. The fleſh conſumed, they dig up the bones of thoſe that are of their Families; whereof whole Bark-fulls not ſeldom arrive at *Joppa*, to be conveyed, and again interred at *Jeruſalem*, imagining that it doth add delight unto the ſouls that did owe them, and that they ſhall have a quicker diſpatch in the general Judgment. To ſpeak a word or two of their Women: The elder mabble their heads in linen, with the knots hanging down behind. Others wear high Caps of plate, whereof ſome I have ſeen of beaten gold. They wear long quilted Waſte-coats, with Breeches underneath; in Winter of Cloth, in Summer of Linen, and over all when they ſtir abroad, Looſe-gowns of Purple, flowing from the ſhoulders. They are generally fat, and rank of the ſavours which attend upon ſluttiſh corpulency. For the moſt part they are goggle-ey'd. They neither ſhun converſation, nor are too watchfully guarded by their Husbands. They are good Work-women, and can and will do any thing for profit, that is to be done by the Art of a Woman, and which ſuits with the faſhion of theſe Countries. Upon injuries received, or violence done to any of their Nation, they will cry out mainly at their Windows, beating their cheeks, and tearing of their garments. Of late they have been bleſt with another *Heſter*; who by her favour with the *Sultan*, prevented their intended Maſſacre, and turned his fury upon their accuſers. They are ſo well skilled in lamentations, that the *Greeks* do hire them to cry at their Funerals.

——— plorat
Uberibus ſemper lachrymis, ſemperque paratis
In ſtatione ſua, atque expectantibus illam
Quo jubeat manare modo———
Juv. Sat. 6.

Fruitful in tears: tears that ſtill ready ſtand
To ſally forth, and but expect command.

But now return we unto *Gaza*, one of the five Cities, and that the principal that belonged to the *Paleſtines*, (called *Philiſtins* in the Scriptures) a warlike and powerful people; of whom afterwards the whole Land of Promiſe took the name of *Paleſtine*. *Gaza* or *Aza* ſignifieth Strong. In the *Perſian* Language a Treaſury: ſo ſaid to be called by *Cambyſes*, who invading *Egypt*, ſent thither the Riches purchaſed in that War. It was called *Conſtantia* by the Emperour *Conſtantine*, *Gaza* again by *Julian*, and now *Gazra*. Firſt, famous for the acts of *Sampſon*, who lived in the time of the *Trojan* Wars: (an Age that produced Worthies) whoſe force and fortunes, are ſaid to have given to the Poets their inventions of *Hercules*, who lived not long before him. And afterward famous for the two wounds there received by *Alexander* the Great, then counted the principal City of *Syria*. It ſtands upon a Hill, environed with Vallies, and thoſe again well-nigh cloſed with Hills; moſt of them planted with all ſorts of delicate fruits. The building mean, both for form and matter. The beſt but low, of rough ſtone, arched within, and flat on the top, including a Quadrangle: the Walls ſurmounting their Roofs, wrought thorow with Pot-ſherds, to catch and ſtrike down the refreſhing winds; having Spouts of the ſame, in colour, ſhape, and ſite, reſembling great Ordnance. Others are covered with Mats and Hurdles; ſome built of Mud; amongſt all, not any comely or convenient. Yet there are ſome reliques left, and ſome impreſſions that teſtifie a better condition. For divers ſimple Roofs are ſupported with goodly Pillars of *Parian* Marble; ſome plain, ſome curiouſly carved. A number broken in pieces, do ſerve for Threſhods, Jaums of doors, and ſides of Windows, almoſt unto every beggarly Cottage. On the North-Eaſt corner, and ſummity of the Hill, are the ruines of huge Arches ſunk low in the earth, and other foundations of a ſtately Building. From whence the laſt *Sanziack* conveyed Marble Pillars of an incredible bigneſs, enforced to ſaw them aſunder ere they could be removed, which he imployed in adorning a certain Moſque below in the Valley. The *Jews* do fable this place to have been the Theatre of *Sampſon*, pulled down on the head of the *Philiſtins*. Perhaps ſome Palace there built by *Ptolomy* or *Pompey*, who re-edified the City: or Chriſtian

ſtian Temple erected by *Conſtantine*, or elſe that Caſtle founded by *Baldwin* the third, in the year 1148. The Caſtle now being, not worthy that name, is of no importance: wherein lyeth the *Sanziack* (by ſome termed a *Baſſa*) a ſickly young man, and of no experience, who governs his Province by the advice of a *More*. His Territories begin at *Ariſſa*, on the Weſt-ſide of the City, out of ſight, and yet within hearing, is the Sea, ſeven furlongs off; where they have a decayed and unſafe Port, of ſmall avail at this day to the Inhabitants. In the Valley on the Eaſt-ſide of the City, are many ſtraggling Buildings, Beyond which there is a Hill more eminent than the reſt, on the North-ſide of the way that leadeth to *Babylon*, ſaid to be that (and no queſtion the ſame deſcribed in Scriptures) to which *Sampſon* carried the Gates of the City, upon whoſe top there ſtandeth a Moſque, environed with the Graves and Sepulchres of *Mahometans*. In the Plain between that and the Town, there ſtand two high Pillars of Marble, their tops much worn by the weather; the cauſe of their erecting unknown, but of great antiquity. South of this, and by the way of *Egypt*, there is a mighty Ciſtern, filled only with the fall of rain, and deſcended into by large ſtairs of ſtone, where they waſh their Cloaths, and water their Cattel.

The ſame day that we came, we left the Caravan, and lodged in the City under an Arch in a little Court, together with our Aſſes. The door exceeding low, as are all that belong unto Chriſtians, to withſtand the ſudden entrance of the inſolent *Turks*. For they here do live in a ſubjection to be pitied, not ſo much as daring to have handſom houſes, or to imploy their grounds to the moſt benefit. So dangerous it is to be eſteemed wealthy. During our abode here, there came a Captain with two hundred *Sapheis*, ſent by *Morat Baſſa*, to raiſe thirty thouſand Dollars of the poor and few Inhabitants of this City. The *Grecians* have certain ſmall Vineyards, but that they have Wine they dare not be known, which they ſecrety preſs in their houſes. They bury their Corn under ground, and keep what they are to ſpend, in long Veſſels of Clay, in that it is ſubject to be eaten with worms (as throughout *Egypt*) and will not laſt, if not ſo preſerved. In the principal part of the City, they have an ancient Church, frequented alſo by the *Coptics*. The *Greekiſh* Women (a thing elſewhere unſeen) here cover their faces, dying their hands black, and are apparelled like the *Moors* of *Cairo*. Every *Saturday* in this Church-yard, upon the graves of the dead, they keep a miſerable howling, crying of cuſtom, without tears or ſorrow. The *Subaſſee* would have extorted from us well-nigh as much money as we are maſters of; which we had hardly avoided, had not the ſick *Zanziack* (in that adminiſtred unto by our Phyſician) quitted us of all payments. So that there is no travelling this way for a *Frank* without ſpecial favour.

Thruſt out of our Lodging (as we were about to leave it) by the uncivil *Sapheis*, who ſeized on divers of our neceſſaries; on the ninteenth of *March* we returned to the Caravan. We paid half a Dollar apiece to the place for our Camels; and for their hire from *Cairo*, for thoſe of burthen ſix *Sultanies*; for ſuch as carried Paſſengers eight. We gave them two *Sultanies* more apiece to proceed unto *Jeruſalem*. Here the Caravan divided, not a ſmall part thereof taking the way that leadeth unto *Babylon*. The next day we alſo diſlodged, leaving the *Jews* behind us, who were there to celebrate their Feſtival. The Captain of the Caravan departed the night before, taking his way through the mountainous Country by *Hebron*, out of his devotion to viſit the Graves of the Patriarchs; a place of high eſteem amongſt them, and much frequented in their Pilgrimages. The ancient City (the ſeat of *David* before he took *Sion* from the *Jebuſites*) is utterly ruinated. Hard by there is a little Village, ſeated in the field of *Machpelah*, where ſtandeth a goodly Temple, erected over the Cave of their Burial, by *Helena* the Mother of *Conſtantine*, converted now into a Moſque. We paſt this day through the moſt pregnant and pleaſant Valley that ever eye beheld; On the right hand a ridge of high Mountains, (whereon ſtands *Hebron*;) on the left hand the *Mediterranean* Sea, bordered with continued Hills, beſet with variety of fruits, as they are for the moſt part of this days Journey. The Champion between about twenty miles over; full of flowry Hills aſcending leiſurely, and not much ſurmounting their ranker Vallies; with Groves of Olives, and other fruits diſperſedly adorned. Yet is this wealthy bottom (as are all the reſt) for the moſt part un-inhabited, but only for a few ſmall and contemptible Villages, poſſeſſed by barbarous *Moors*, who till no more than will ſerve to feed them; the graſs waſte-high, unmowed, uneaten, and uſeleſly withering. Perhaps ſo deſolate, in that infeſted by the often recourſe of Armies, or maſterful *Sapheis*, who before they go into the field (which is ſeldom until the

latter

latter end of harveſt, leſt they ſhould ſtarve themſelves by deſtroying of the Corn, are billitted in theſe rich Paſtures, for the benfit of their Horſes, lying in Tents: beſides them, committing many outrages on the adjoyning Towns and diſtreſſed Paſſengers.

Ten miles from *Gaza*, and near unto the Sea, ſtands *Aſcalon*, now a place of no note: more than that the *Turk* doth keep there a Garriſon. Venerable heretofore amongſt thoſe Heathen, for the Temple of *Dagon*, and Birth of *Semiramis*, begotten of their Goddeſs *Decreta*. Who inflamed with the love of a certain Youth that ſacrificed unto her, and having by him a Daughter; aſhamed of her incontinency, did put him away, expoſed the Child to the Deſarts, and confounded with ſorrow, threw her ſelf into a Lake repleniſhed with fiſh, adjoyning to the City, and is feigned to have been converted into one of them.

——— Narres
Decreti, quam verſa ſquamis velantibus artus
Stagna Palæſtini credunt coluiſſe figura.
Ovid. Met. l. 6.

———*Or of Decreta tell,*
That did (in Paleſtine believe) forſake
Her form: and cloath'd with ſcales liv'd in a lake.

Whereupon the *Syrians* abſtained from the fiſh thereof, as reputed Deities. This *Decreta* is ſaid to be that *Dagon* the Idol of the *Aſkalonites*, (but with what congruity I know not) mentioned in the Scripture, which ſignifieth the fiſh of ſorrow: who had her Temple cloſe by that Lake, with her image in the figure of a fiſh, all excepting the face, which reſembled a Woman. But the Infant nouriſhed by Doves, which brought her Milk from the Pails of the Paſtors, after became the Wife of *Ninus*, and Queen of *Aſſyria*; whereupon ſhe was called *Semiramis*, which ſignifieth a Dove in the *Syrian* Tongue. Now when ſhe could no longer detain the Empire from her Son, not enduring to ſurvive her glory, the vaniſht out of ſight; and was ſaid by them to have been tranſlated to the Gods, according to the anſwer of the Oracle. Others feign with like truth, that ſhe was turned into a Dove;

——— Ut ſumptis illius filia pennis
Extremos altis in turribus egerit annos.
Ovid. Met. l. 6.

Who with aſſumed wings made her aſcent
To high tops Towers, and there her old age ſpent.

in memorial whereof the *Babylonians* did bear a Dove in their Enſigns: confirmed by the Propheſie of *Jeremiah*, who foretelling of the devaſtation of *Judæa*, adviſeth them to flye from the Sword of the Dove. Ten miles North of *Aſcalon* along the ſhore ſtands *Azotus*: and eight miles beyond that *Acharon*, now places of no reckoning.

About two of the clock we pitched by *Cane Sedoe*; a ruinous thing, hard by a ſmall Village, and not a quarter of a mile from the Sea, the Caravan lying in deep Paſtures without controulment of the Villages. The next day we departed two hours before Sun-riſe; deſcending into an ample Valley, and from that into another, having divers Orchards towards the Sea. The Country ſuch (but that without Trees) as we paſt thorow before: no part ſo barren, but would prove moſt profitable, if planted with Vines and Fruits, made more than probable by thoſe that grow about *Gaza*. Paſſing thorow a ſpacious field of Olives, about noon we pitched on a little Hill lying Eaſt, and within a furlong of *Rama*: called *Ramula* by the *Moors*, which ſignifieth ſandy. It is ſeated on a Plain, on a little riſing of the earth, ſtretching North and South, built of free ſtone, the ſtreets narrow, the houſes contemptible. Yet are there many goodly ruines, which teſtifie far better building, eſpecially thoſe of the Chriſtian Churches. Here is a Monaſtery, much of it ſtanding, founded by *Philip* the good, Duke of *Burgundy*; in that place where ſometimes ſtood the Houſe of *Nicodemus*: built for the relief and ſafety of Pilgrims in their paſſage to *Jeruſalem*. And although quitted by the Fryars, yet at this day it ſerveth to that purpoſe: called *Sion*-houſe, and belongeth to the Monaſtery of Mount *Sion*.

Though out of my way, it will not be far from my purpoſe, to ſay ſomething of *Joppa*, which is a Haven, and was a Town ten miles Weſt of this place, and ſaid to have been before the general Deluge. Others write that it was built by *Japhet*. It ſtood upon, and under a Hill, from whence, as *Strabo* reports (but impoſſible to be true) *Jeruſalem* might be diſcerned. Having an ill Haven, defended from the South and Weſt, with eminent Rocks, but open to the fury of the North: which driving the waves againſt the ragged cliffs, do make them more turbulent, and the place

leſs

leſs ſafe than the open Sea incenſed with tempeſts. Here reigned *Cepheus* (who repaired the ſame, and called it *Joppa*) the Son of *Phœnix*, and Father of *Andromeda*. Who is feigned to have been chained unto a Rock hard by, for the pride of her Mother *Caſſiope*, there to be devoured by the Monſter.

For Mothers tongue unjuſt Jove charg'd that ſhe
Should ſuffer here, who from all fault was free.
Whoſe arms when Perſeus ſaw to hard rocks chain'd,
But that warm tears from her full eye-ſprings rain'd,
And light winds gently fann'd her fluent hair,
He would have thought her marble: e're aware
Hid fire he aſſumeth, and aſtoniſh'd by
Her beauty, had almoſt forgot to fly.

— Hic immeritam maternæ pendere linguæ
Andromedam pœnas injuſtus juſſerat Ammon
Quam ſimul ad duras religatam brachia cautes
Vidit Abantiades; niſi quod levis aura capillos
Moverat & tepido manabant lumina fletu.
Marmoreum ratus eſſet opus: trahit inſcius ignes
Et ſtupet eximiæ correptus imagine formæ,
Pene ſuas quatere eſt oblitus in aere pennas.
Ovid. Met. l. 4.

Who by overcoming the Monſter, received her as the reward of his Victory: whom thus *Scaliger* perſonates.

My mother err'd: I ſuffer; yet content
For guilty here to dye, though innocent.
Thy form (O mother) bound me here, but mine
Unbound me: therefore fairer it than thine.
Fairer; nor Nymphs provoke I with my pride.
Moſt fair and beſt, that well the tongue can guide.

Erravit genitrix: plector cur filia? quanquam
Pro fonte in fontem matre perire juvat.
O mater, tua me facies huc perdidit atqui
Hinc mea me ſolvit: Pulchrior ergo mea eſt.
Pulchrior ergo mea eſt: nec Nymphas provoco longe:
Pulchrius & melius ſit bene ſcire loqui.
J. C. Scal.

This is ſaid to have hapned (though intermixed with fiction) about the time that the Judges began to govern in *Iſrael*. The Inhabitants many years after religiouſly preſerved ſundry old Alters, inſcribed with the Titles of *Cepheus* and his Brother *Phineus*. *Ovid* makes *Æthiopia* the Scene of this Story; but is contradicted by S. *Jerom*; back with the credits of *Pliny* and *Mela*. *Marcus Scaurus* in his Ædilſhip, brought from hence, and produced the bones of this Monſter, being by forty foot longer than the Ribs of an Elephant, and the Back-bone half a foot thicker. This City was deſtroyed by *Ceſtius*: and again (becoming a Receptacle for Pirates) by *Veſpaſian*, who here built a Caſtle to prohibit the like outrages. It was called the Port of *Jury*, the only one that it had. Then more convenient than now; much of it choaked with ſand, and much of it worn with the continual aſſault of the waters. Of the City there is no part ſtanding more than two little Towers, wherein are certain Harquebuſhes, a crock for the ſafeguard of the Harbour. Under the cliff, and opening to the Haven, are certain ſpacious Caves hewn into the Rock: ſome uſed for Ware-houſes, and others for ſhelter. The Merchandizes here imbarqued for Chriſtendom are only Cottons: gathered by certain *French-men*, who reſide at *Rama* in the Houſe of *Sion*. The Weſtern Pilgrims do for the moſt part arrive at this place, and are from hence conducted to *Jeruſalem* by *Attala*, a *Greek* of *Rama*, and Drugardman to the *Pater-Guardian*, paying ſeven *Sultanies* apiece for his Mules, his labour and diſcharge of *Caphor*. The like rate he hath for bringing them back again: a great expence to poor Pilgrims for ſo ſmall a Journey; which muſt be paid, although they accept not of his conduct. Yet by this means they do paſs ſecurely, he being in Fee with the *Arabians* that poſſeſs the Mountains.

Now the *Caravan* did again divide: the *Moors* keeping on the way that leadeth to *Damaſcus*. Here we ſhould have paid two Dollars apiece for our heads to a Sheck of the *Arabs*; but the *Zanziack* of *Gaza* had ſent unto him that it ſhould be remitted. He came unto our Tent, and greedily fed on ſuch Viands as we had ſet before him. A man of tall ſtature, cloathed in a Gambalock of Scarlet, buttoned under the chin with a Boſs of Gold. He had not the patience to expect a preſent, but demanded one. We gave him a piece of Sugar, and a pair of Shooes, which he earneſtly inquired for, and chearfully accepted. On the two and twentieth of *March*, with the riſing Sun, we departed from *Gaza*. A ſmall remainder of that great *Caravan*; the *Noſtrains* (ſo name they the Chriſtians of the Eaſt) that ride upon Mules and Aſſes being gone before: amongſt whom were two *Armenian* Biſhops, who footed it moſt of the way; but when (alighting themſelves) they were mounted by ſome of their Nation. Before we were gone far, we were ſtayed by the *Arabs*, until they had taken *Caphar* of the reſt. The *Subaſſee* of *Rama* beſides had two

So call they their Leaders for the moſt part Saures. A kind of Riding-gown.

Muſlines

Madeins upon every Camel. The day thus waſted, did make us miſdoubt that we ſhould not get that night unto *Jeruſalem*, but the miſſing of our way (for the *Arabs* had left us contrary to the cuſtom) turned our fear to deſpair. Some ſix miles beyond *Rama* the Hills grew bigger and bigger, mixed with fruitful Vallies. About two miles farther we aſcended the higher Mountains, paying by the way two Madeins a head, but at ſeveral places. A paſſage exceeding difficult; ſtraightned with Wood, and as it were paved with broken Rocks: which by reaſon of the rain then falling, became no leſs dangerous to our Camels. At length we came to a ſmall Village where we firſt diſcovered our erring. Some counſelled to ſtay, others to proceed; both dangerous alike: the way unknown, unſafe, the Inhabitants Thieves, as are all the *Arabians*. Whilſt we thus debated, the night ſtole upon us, and bereft us of the election. The much rain enforced us to flie for ſhelter unto a ruinous Chappel, where diſtruſt ſet the watch, which we carefully kept till the morning. Betimes we forſook the Village, deſcending the way we had aſcended, guided by the chief of the Town, who for a ſum of money had undertaken our conduct to the top of the Mountains: having hired Aſſes for our more expedition. Yet others croſſing us as we returned along the Valley; with ſhews of violence, would have extorted more money. Our paſſage for five hours together lay thorow a narrow ſtraight of the Mountains; much of our way no other than ſuch as ſeemed to have been worn by the Winters Torrent. We paſt by a ruinous Fort, ſeated near a Fountain; ſufficient, when it ſtood, to have made good that paſſage. In the way we ſprang a number of Partridges; others on each ſide running on the Rocks, like in colour to thoſe of *Chios*. Aſcending by little and little, at length we attained to the top; which over-topt and ſurveyed all the Mountains that we had left behind us. From hence to *Jeruſalem* the way is indifferent even. On each ſide are round Hills, with ruines on their top; and Vallies ſuch as are figured in the moſt beautiful Landskips. The ſoil, though ſtony, not altogether barren, producing both Corn and Olives about inhabited places. Approaching the North-gate of the City, called in the times paſt, The Gate of *Ephraim*, and now of *Damaſcus*; we only of all the reſt were not permitted to enter. When compaſſing the Wall unto that of the Weſt, commanded by the Caſtle, we were met by two *Franciſcan* Fryars, who ſaluted and conveyed us to their Covent.

Although divers both upon inquiſition and view, have with much labour related the ſite and ſtate of this City, with the places adjoyning, (though not to my knowledge in our Language) inſomuch as I may ſeem unto ſome, but to write what hath been written already: yet notwithſtanding, as well to continue the courſe of this diſcourſe, as to deliver the Reader from many erring reports of the too credulous devote, and too too vain glorious: the one,

Seminat in vulgus nugas —— *Do toys divulge* ——

The other characted in the remainder carried in that Diſtick:

—— auditaque lingua
Auger, & ex humili tumulo producit Olympum.
Bapt. Mant. l. 3.

—— *Still add to what they bear,*
And of a mole-hill do a mountain rear:

I will declare what I have obſerved, unſwayed with either of their vices.

This City, once ſacred and glorious, elected by God for his ſeat, and ſeated in the midſt of Nations; like a Diadem crowning the head of the Mountains; the Theatre of Myſteries and Miracles; was founded by *Melchiſedech* (who is ſaid to be *Sem* the ſon of *Noe*, and that not improbably) about the year of the World 2023. and called *Salem* (by the Gentiles, *Solyma*, as they write, of the Mountains adjoyning, but rather the Mountains of the City) which ſignifieth Peace: who reigned here fifty years. After poſſeſſed by the *Jebuſites*, by them it was named *Jebus*; who held it wholly or in part eight hundred and four and twenty years: when *Sion* the Fort ſtill remaining in their hands, being aſſaulted by *David*; they placed the blind, the lame, and other ways impotent, upon the Walls, in contempt of his power, as ſufficient to repulſe ſuch an enemy. But in fine, he took Mount *Sion* by force, expulſed the *Jebuſites*, re-edified and adorned it and the City with goodly buildings: and removing from *Hebron*, made it the ſeat of his Kingdom. From thenceforth it was called *Jeruſalem*, which is to ſay, *Jebuſalem*; converting *b* into *r*, for the better harmony. His Son *Solomon* and the ſucceeding Kings of *Juda* much enlarged

Herein I follow the computation of Adrichomius *much verſt in this argument.*

enlarged the City, then containing in circuit about fifty furlongs: fortified it with ſtronger Walls and deeper Trenches, hewn out of the living Rock, and added thereunto an abſolute perfection by the ſtructure of that magnificent Temple, their ſumptuous Palaces, and other ſtately Edifices. In this excellency it continued for four hundred threeſcore and ſeventeen years. When deſtroyed by *Nebuchadnezzar*, for threeſcore and ten years it lay waſte, until the *Jews* returning from that Captivity began to re-edifie the ſame; which it was un-immured for threeſcore and three years after: and then effected by *Nehemias* in the ſpace of two and fifty days. It contained at that time in circuit three and thirty furlongs: and was after enlarged unto threeſcore. Adorned by the *Maccabees*; but eſpecially by the many and admirable Buildings erected by *Herod*, it ſeemed not much to decline from her former beauty and amplitude. This re-built City flouriſhed for the ſpace of five hundred threeſcore and two years: and then was deſtroyed by the wrath of God, and fury of *Titus*: wherein eleven hundred thouſand by Famine, Peſtilence, the Enemies Sword, and civil butcheries moſt deſperately periſhed. Only three Towers, *Hippicum*, *Phaſcolum* and *Mariamne* (built by *Herod* and adjoining to his Palace) he left un-razed, exceeding the reſt in greatneſs and beauty; and a part of the Wall which environed the Weſt of the City: both to be a defence to the *Romans*, and to declare unto poſterity the ſtrength of the place, and valour of the Vanquiſhers. But threeſcore and five years after, *Ælius Adrianus* inflicting on the rebelling *Jews* a wonderful ſlaughter, ſubverted thoſe remainders, and ſprinkled Salt upon the foundation. Where not long after he built a City, but leſs in circuit: taking in Mount *Calvary*, and a part of Mount *Gibon*, with a Valley between; which lay on the Weſt-ſide, and were excluded in the former City; ſetting over the Gate that openeth towards *Bethlehem* the Portraicture of a Swine: prohibiting the *Jews* for ever to enter, or ſo much as to look upon it from any more eminent Mountain: and after his own name named it *Ælia Capitolia*. But not long after inhabited by Chriſtians, and dignified with a Patriarchal See, it recovered the ancient name of *Jeruſalem*; and remained for five hundred years in the poſſeſſion of the Chriſtians, but not without ſundry perſecutions. Then taken by the *Saracens* in the year of our Lord 636, won by *Godfrey Bullein* in the year 1099, and taken by *Saladine* in 1187, it was finally conquered by *Selymus* in the year 1517, and is now called the *Cuds* of the *Mahometans*, which ſignifieth Holy. So that from the firſt foundation to this preſent 1611. three thouſand five hundred and ſix and forty years are expired.

This City is ſeated upon a rocky Mountain: every way to be aſcended (except a little on the North) with ſteep deſcents, and deep Valleys naturally fortified: for the moſt part environed with other not far removed Mountains, as if placed in the midſt of an Amphitheater. For on the Eaſt is Mount *Olivet*, ſeparated from the City by the Valley of *Jehoſaphat* (which alſo circleth a part of the North) on the South the Mountain of *Offence*, interpoſed with the Valley of *Gehinnon*: and on the Weſt it was formerly fenced with the Valley of *Gihon*, and Mountain adjoining. To ſpeak ſomething thereof as it flouriſhed in the days of our Saviour; it was divided then into four parts, ſeparated by ſeveral Walls, ſtretching Eaſt and Weſt, as if ſo many ſeveral Cities. The next the South over-looking the reſt, and including Mount *Sibon*, was then called, The upper City, but before, The City of *David*. In the midſt whereof he erected a ſtrong and magnificent Caſtle; the Seat of the ſucceeding Kings. In the Weſt corner and upon the wall ſtood his Tower, of which we ſhall ſpeak hereafter, as of his Sepulchre, the *Cœnaculum*, the houſe of *Annas*, and that of *Caiaphas*. Here King *Herod* built a ſumptuous Palace, containing two Houſes in one, which he named by the names of *Cæſar* and *Agrippa*: adorned with Marble, and ſhining with Gold: in coſt and ſtate ſuperiour to the Temple. The walls of this part of the City broken down by *Antiochus* were ſtrongly repaired by the *Maccabees*; which adjoining every way with the downfall of the Rock did make it impregnable. But *Sion* raiſed in that general ſubverſion, is now for the moſt part left out of the City. From the upper City they deſcended into the nether, over a deep Trench, which was called *Tyroæon*, and plentifully inhabited; now fill'd with rubbidge, and hardly diſtinguiſhable. This part, as ſome deliver, was named the daughter of *Sion*; in greatneſs by far exceeding the Mount. On the Eaſt ſide of this *Sion*, upon Mount *Maria* ſtood that glorious Temple of *Solomon*: and between it and the Mount *Sion*, his Throne, his Palace (which by a high Bridge had a paſſage into the Temple) the Palace of the Queen, and the houſe of the Grove of *Libanus*: now all without the walls of the City.

Weſt of the Temple, and on a high Rock, the place of the *Maccabees* was ſeated, which ſurveyed the whole City, after re-edified, and dwelt in by King *Agrippa*, near unto which ſtood the Theatre built by King *Herod*, adorned with exquiſite Pictures; expreſſing the Conqueſts, Trophies, and Triumph of *Auguſtus*. Againſt the South corner of the Temple ſtood the Hippodrom, made alſo by *Herod*; wherein he inſtituted divers Exerciſes, of five years continuance; in honour of the Emperour. And when he grew old, and unrecoverably ſick, knowing how acceptable his death would be to the *Jews*, he cauſed the chief of them to be aſſembled together, and to be there ſhut up: that his death accompanied with their ſlaughter, might at that time in deſpite of their hatred, procure a general lamentation. Within the Weſt Wall of the City, and near it, was Mount *Acra*, ſteep and rocky, where once ſtood a Citadel erected by *Antiochus*, and raiſed by *Simon*, who abated the extraordinary height thereof, that it might not ſurmount the Temple: whereon *Helena* Queen of the *Adiabenes* (a Nation beyond *Euphrates*) built her Palace; who converting from Paganiſm to Judaiſm, forſook her Country, and dwelt in *Jeruſalem*. Afterward embracing Chriſtian Religion. She much relieved the diſtreſſed Chriſtians in that Famine prophecied of by *Agabus* (which hapned in the Reign of *Claudius Cæſar*) with the Corn ſhe bought, and cauſed to be brought out of *Egypt*. Without the City ſhe had her Sepulchre not far from the Gate of *Ephraim*; adorned with three Pyramides, and undemoliſhed in the days of *Euſebius*. On the North ſide of *Acra* ſtood *Herod*'s Amphitheater, ſpacious enough to contain fourſcore thouſand people, imitating in the ſhews there exhibited, the barbarous cruelty of the *Romans*. Near unto the North Wall of this ſecond part ſtood the Common Hall, and Courts of Juſtice. And adjoining well-nigh to the North ſide of the Temple, upon a ſteep Rock fifty Cubits high, ſtood the Tower of *Baris*, belonging to the Prieſt of the Race of *Aſmones*. But *Herod* obtaining the Kingdom, and conſidering how convenient a place it was to command the City; built thereon a ſtately ſtrong Caſtle, having at every corner a Tower, two of them being fifty Cubits in height, and the other two threeſcore and ten; which, to inſinuate with *Antonius*, he called *Antonia*. In this the *Romans* did keep a Garriſon, ſuſpiciouſly over-eying the Temple; leſt the *Jews* being animated with the ſtrength thereof, ſhould attempt ſome innovation: unto which it was joined by a Bridge of marvellous height, which paſſed over the artificial Valley of *Cedron*. On the North ſide of *Antonia*, a Gallery croſſed the Street (whereof we ſhall ſpeak hereafter) unto the Palace of the *Roman* Preſident. Now for the third City, which was but narrow; and whoſe length did equal the breadth of the other: the Weſt end thereof as the circuit then ran, was wholly poſſeſſed by the Royal Manſion of King *Herod*; confining on the three Walls: for coſt exceſſive, and for ſtrength impregnable; containing Groves, Gardens, Fiſh-ponds, and other places of delight, and for exerciſe. On the South-eaſt corner of the wall ſtood *Mariamnes* Tower, fifty Cubits high, beſides the natural height of the place, of excellent workmanſhip: built in the memory, and retaining the name of his too wellbeloved Wife by him raſhly murdered. On the South-weſt corner ſtood that of *Phaſelus*; threeſcore and ten Cubits high: called after the name of his Brother, (who daſht out his own brains; being contrary to the Law of Nations, ſurpriſed and impriſoned by the *Parthians*) exceeding ſtrong, and in form reſembling the Tower of *Pharus*. And in the North wall on a lofty hill ſtood the Tower of *Hippic*, eighty four Cubits high, fourſquare, and having two ſpires at the top: in memorial of the *Hippici* his two friends, and both of them ſlain in his Wars. In this third City were the Houſes of many of the Prophets: and that of *Mary* the Mother of *John*, *Mark*, frequented by the Primitive Chriſtians. The fourth part of *Jeruſalem* lay North of this, and was called the New City: once but a Suburb to the other, and inhabited by the baſer Tradeſmen. The out-wall of which was re-edified by King *Agrippa*, and made of a wonderful ſtrength, (the whole City only on that ſide aſſailable) in the height twenty five Cubits, and fortified with ninety Towers, two hundred Cubits diſtant from each other. The ſoil where the New City ſtood, and a part of the next, is now left out of the walls of *Jeruſalem*.

Thus little of much have I ſpoken, and yet by theſe few imperfect lineaments the perfection thereof may be in ſome ſort conjectured. More will be ſaid when we ſpeak of the Modern exactly repreſented in the following Figure, with the ſite of the remarkable places; whereof mention is made in the proceſs of our Journal.

Hic genua, hic animum, hic lachrymas, hic carmina pono:
Menſque mea ad partium ſubvolat aucta polum.

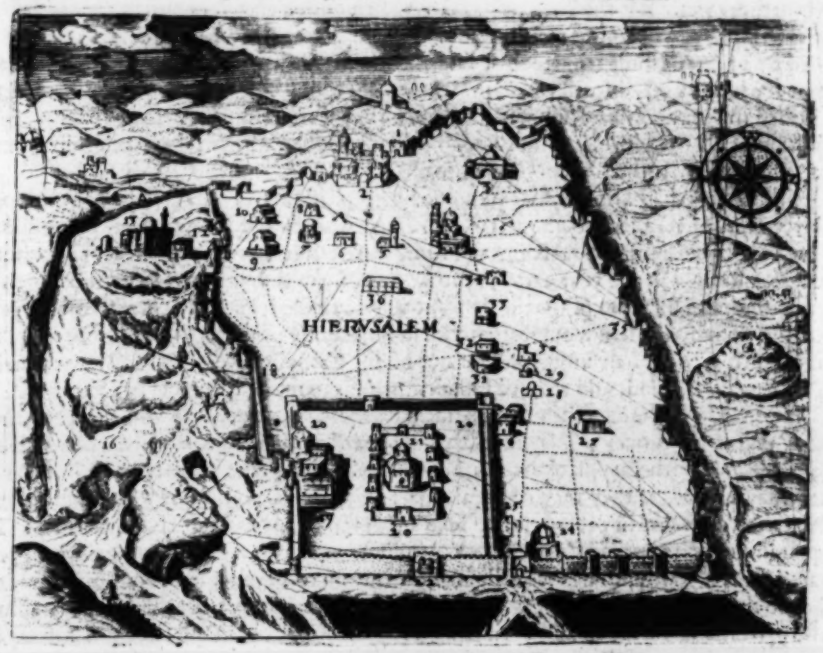
My knees, affections, tears, verſe, here place I:
My enlarged ſoul to her heavenly home doth flie.

O promis'd

O promis'd to the Old World, to the New;
That gav'ſt bleſt laws of freedom to enſue:
Why left a widow! O what ſears diſgrace
Thy looks! who thus hath hackt thy ſacred face!
Earth, how ſhall I thee praiſe! a fair heaven made.
We made of heaven; are in baſe earth array'd.
Thou need'ſt no praiſe, nor can our Muſe thee adorn
Yet glorious twice that us for thee haſt born.

O promiſſa novo, populo promiſſa vetuſto:
Quæ libertatis jura beata dabas,
Cur vidua, orba, jaces? ſancti quæ vulnera vultus?
Quis ſuit ætherias qui ſcidit ille genas?
Quam te terra canam? cœlum que facta ſerenum es?
Nos facti è cœlo ſordida terra ſumus
Tu nec laudis eges; nec noſtro augebere cantu:
At me abs te dici, gloria utrinque tua eſt.

I. C. Scal.



1. *The Gate of Joppa.*
2. *The Caſtle of the Piſans.*
3. *The Monaſtery of the Franciſcans.*
4. *The Temple of the Sepulchre.*
5. *A Moſque, once a Collegiate Church, where ſtood the houſe of Zebedeus.*
6. *The Iron Gate.*
7. *The Church of St. Mark, where his houſe ſtood.*
8. *A Chappel, where once ſtood the houſe of S. Thomas.*
9. *The Church of St. James*
10. *The Church of the Angels, where once ſtood the Palace of Annas the High Prieſt.*
11. *The Port of David.*
12. *The Church of St. Saviour, where ſtood the Palace of Caiaphas.*
13. *A Moſque, once a goodly Temple there ſtanding where ſtood the Cœnaculum.*
14. *Where the Jews would have taken away the body of the Bleſſed Virgin.*
15. *Where Peter wept.*
16. *The Fountain Siloe.*
17. *The Fountain of the Bleſſed Virgin.*
18. *Port Sterquiline.*
19. *The Church of the Purification of the Bleſſed Virgin, now converted into a Moſque.*
20. *The Court of Solomons Temple.*
21. *A Moſque, where ſtood the Temple of Solomon.*
22. *The golden Gate.*
23. *The Gate of St. Steven.*
24. *The Church of Anna, now a Moſque.*
25. *The Pool Bethesda.*
26. *Where the Palace of Pilate ſtood.*
27. *Where ſtood, as they ſay, the Palace of Herod.*
28. *Pilates Arch.*
29. *The Church of the Bleſſed Virgins ſwouning.*
30. *Where they met Simon of Cyrene.*
31. *Where the rich Glutton dwelt.*
32. *Where the Phariſee dwelt.*
33. *Where Veronica dwelt.*
34. *The Gate of Juſtice.*
35. *Part of Ephraim.*
36. *The Bazar.*
A. *The Circuit of part of the old City.*

We entred as aforeſaid, at the Weſt gate, called the Gate of *Joppa*. On the right hand, and adjoining to the wall, there ſtandeth a ſmall ill-fortified Caſtle; yet the only Fort that belongeth to the City; weakly guarded, and not over-well ſtored with Munition; built by the *Piſans* at ſuch time as the Chriſtians inhabited this City. Turning on the left hand, and aſcending a part of Mount *Gibon*, we came to the Monaſtery of the *Franciſcans* (now being in number between thirty and forty) who in the year 1561. thruſt out of that which they had on *Mount Sion*, had this place aſſigned them. But of the Founders name I am ignorant: nor is he much wronged by being forgotten, ſince ſo mean a building can give no fame to the builder.

The *Pater-guardian* with due complement entertained us; a reverend old man of a voluble tongue, and winning behaviour. His Name *Gaudentius*, his Nation *Italy*, every

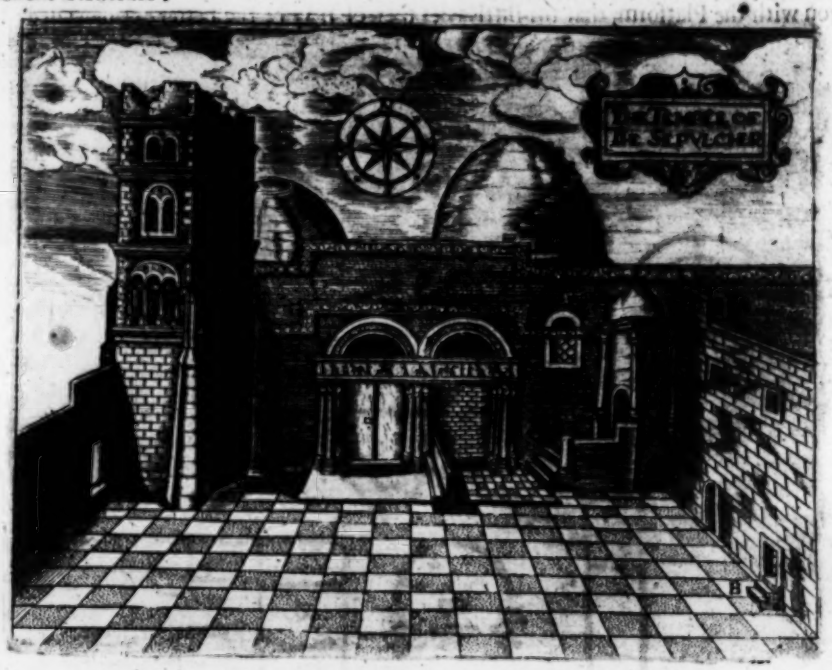
third year they are removed, and a ſucceſſor elected by the Pope, from whom they have a part of their exhibition; the reſt from the *Spaniard*, and *Florentine*. Nor is it a little that they get by the reſort of the Pilgrims of Chriſtendom. For all that come muſt repair to their Covent, otherwiſe they ſhall be accuſed for ſpies, and ſuffer much trouble; the *Roman* Catholicks rewarding them out of devotion, and the reſt out of courteſie; which, if ſhort of their expectations, they will repine at as loſers. We four, for eight days entertainment, beſtowed little leſs among them than 100 Dollars; and yet they told us that we had hardly paid for what we had eaten. A coſtly rate for a Monaſtical diet. But the *Turk* is much more fierce upon them; awaiting all advantages that may give a colour to extortion. A little before our coming, a *Turk* being denied by a Frier of ſome trifle that he requeſted, gave himſelf ſuch a blow upon the noſe, that the blood guſhed forth; and preſently exclaiming as if beaten by the other, complained to the *Sanziack*; for which *Avania* they were compelled to part with eight hundred Dollars. Brought much behind-hand, as they alledge, with ſuch loſſes; they uſe oft to rehearſe them as motives unto charity.

The Covent had alſo another in-come by the Knights of the Sepulchre, who pay thirty *Sultanies* a piece to the *Pater-guardian*, who by the virtue of his Patent doth give them that dignity. The Kings of *France* were Sovereigns of that Order; by whom it was inſtituted in the year 1099, who granted them divers immunities. They bare five croſs gules, in form of that which is at this day called, The *Jeruſalem* Croſs; repreſenting thereby the five wounds that violated the body of our Saviour. None were to be admitted, if of a defamed life, or not of the Catholick Religion. They are to be Gentlemen of Blood, and to have ſufficient means to maintain a port agreeable to that Calling, without the exerciſe of mechanical Sciences. But now they will except againſt none that bring money; inſomuch, that at our being there they admitted of a *Roman*, by trade an Apothecary, late dwelling in *Aleppo*. They take the Sacrament to hear every day a Maſs, if they may conveniently: If Wars be commenced againſt the Infidels, to ſerve there in perſon, or to ſend others in their ſtead no leſs ſerviceable: To oppugn the perſecutors of the Church; to ſhun unjuſt Wars, diſhoneſt gain, and private Duels. Laſtly, to be reconcilers of diſſention, to advance the common good, to defend the Widow and Orphane, to refrain from ſwearing, perjury, blaſphemy, rapine, uſury, ſacriledge, murder, and drunkenneſs; to avoid ſuſpected places, the company of infamous perſons, to live chaſtly, irreprovably, and in word and deed to ſhew themſelves worthy of ſuch a dignity. This Oath taken, the *Pater-guardian* layeth his hand upon his head, as he kneeleth before the entrance of the Tomb, bidding him to be loyal, valiant, virtuous, and an undaunted Souldier of Chriſt, and that holy Sepulchre. Then gives he him the Spurs, which he puts on his heels, and after that a Sword (the ſame, as they ſay, which was *Godfreys* of *Bulloign*) and bids him uſe it in defence of the Church, and himſelf, and to the confuſion of Infidels; ſheathing it again, he girts himſelf therewith. Who then ariſing, and forthwith kneeling cloſe to the Sepulchre, inclining his head upon the ſame, he is created by receiving three ſtrokes on the ſhoulder, and by ſaying thrice, *I ordain thee a Knight of the Holy Sepulchre of our Lord Jeſus Chriſt, in the Name of the Father, the Son, and the Holy Ghoſt*. Then kiſſes he him, and puts about his neck a Chain of Gold, whereat hangeth a *Jeruſalem* Croſs; who ariſing, kiſſes the Sepulchre, and reſtoring the aforeſaid Ornaments, departeth. From the top of this Monaſtery you may ſurvey the moſt part of this City, whereof much lies waſte; the old buildings (except ſome few) all ruined, the new contemptible, none exceed two ſtories; the under no better than Vaults; the upper arched above, and ſtanding upon Arches, being well confirmed againſt fire, as having throughout no combuſtible matter; the Roofs flat, and covered with plaiſter. Inhabited it is by Chriſtians out of their devotion; and by *Turks*, for the benefit received by Chriſtians: otherwiſe perhaps it would be generally abandoned.

After a little refreſhment, the ſame day we came (which was upon *Maundy Thurſday*) we went into the Temple of the Sepulchre; every one carrying with him his Pillow and Carpet. The way from the Monaſtery continues in a long deſcent, the Eaſt-ſide of *Gihon*) and then a little aſcendeth to *Mount Calvary*. *Mount Calvary*, a rocky Hill, neither high nor ample, was once a place of publick execution; then without, but now well-nigh within the heart of the City; whereupon the Emperor *Adrian* erected a Fane unto *Venus*. But the virtuous *Helena* (of whom our Country may juſtly glory) overthrew that receptacle of Paganiſm, and built in the room thereof this magnificent Temple; which not only poſſeſſeth the *Mount*, but the Garden below, together with a part of the Valley of *Carcaſſes* (ſo called, in

that

that they threw thereinto the bodies of the executed) which lay between Mount *Calvary* and the Wall of the old City. The Frontiſpiece oppoſing the South, of an excellent Structure;



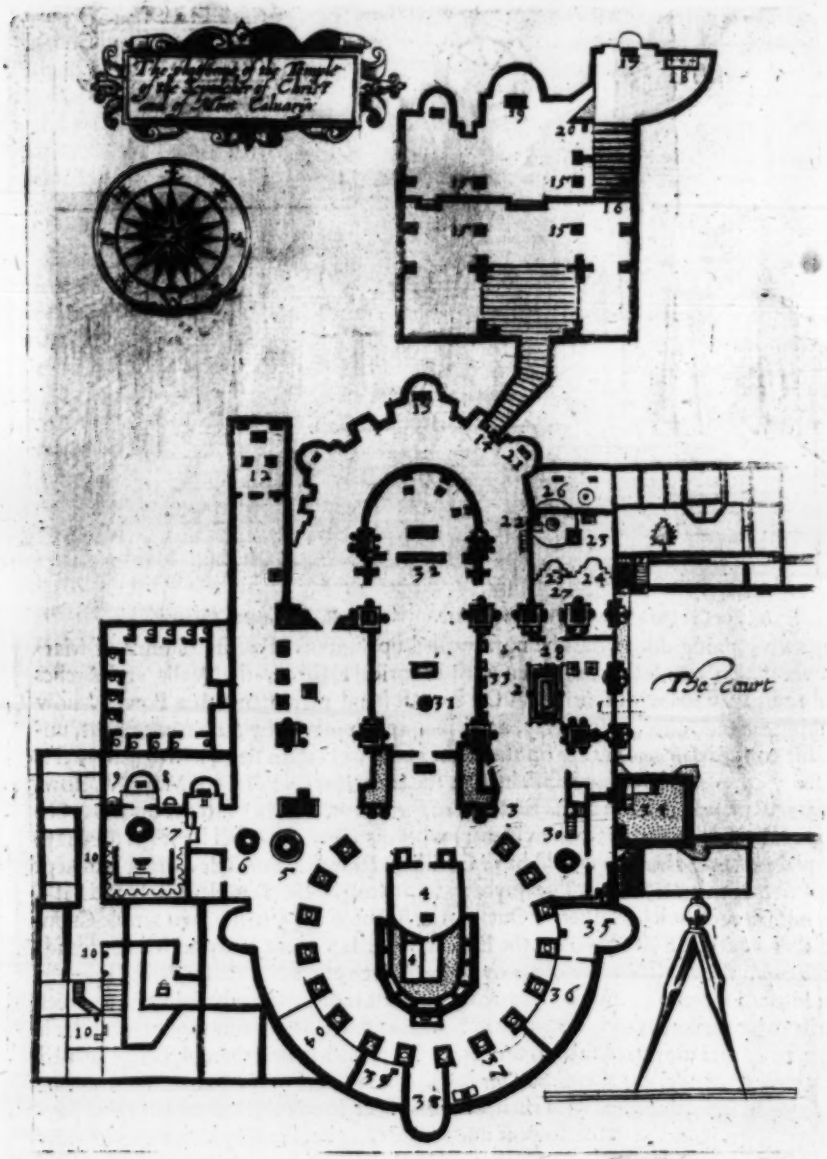
A *The Chappel of the Immolation of Iſaac.* B. *The aſcent thereunto.*

having two joyning doors, the one now walled up, ſupported with Columns of Marble, over which a Tranſom engraven with hiſtorical Figures; the Walls and Arches creſted and garniſhed with Floritry. On the left hand there ſtandeth a Tower, now ſomething ruined (once, as ſome ſay, a Steeple, and deprived by *Saladine* of Bells, unſufferable to the *Mahometans:*) on the right hand, by certain ſteps, a little Chappel is aſcended; coupled above, and ſuſtained at the corners with Pillars of Marble. Below, thorow a Wall, which bounds the Eaſt-ſide of the Court, a pair of ſtairs do mount to the top of the Rock (yet no Rock evident:) where is a little Chappel built (as they ſay) in the place where *Abraham* would have ſacrificed *Iſaac*; of much devotion, and kept by the Prieſt of the *Abiſſines*. This joyneth to the top of the Temple, level, and (if I forget not) floored with Plaiſter. Out of the Temple there ariſe two ample Cupuloes: that next the Eaſt (covering the Eaſt-end and Iles of the Chappel) to be aſcended by ſteps on the outſide: the other over the Church of the Sepulchre, being open in the middle. Oh, who can without ſorrow, without indignation, behold the enemies of Chriſt to be the Lords of his Sepulchre! who at feſtival times ſit mounted under a Canopy, to gather money of ſuch as do enter: the profits ariſing thereof, being farmed at the yearly Rent of eight thouſand *Sultanies*. Each *Frank* pays fourteen (except he be of ſome Religious Order, who then, of what Sect ſoever, is exempted from payments) wherein is included the Impoſt due at the Gate of the City; but the Chriſtians that be ſubject to the *Turk* do pay but a trifle in reſpect thereof. At other times the door is ſealed with the Seal of the *Sanziack*, and not opened without his direction: whereat there hang ſeven Cords, which by the Bells that they ring give notice to the ſeven ſeveral Sects of Chriſtians (who live within the Temple continually) of ſuch as would ſpeak with them; which they do thorow a little Wicket, and thereat receive the Proviſion that is brought them. Now to make the Foundation even in a place ſo uneven, much of the Rock hath been hewn away, and parts too low ſupplied with mighty Arches: ſo that thoſe natural forms are utterly deformed, which would have better ſatisfied the beholder; and too much regard hath made them leſs regardable. For, as the Satyr ſpeaketh of the Fountain of *Ægera*.

How much more venerable had it been
If graſs had cloth'd the circling banks in green,
Nor Marble had the native Trophies marr'd.

——quanto præſtantius eſſet
Numen aquæ viridi ſi margine clauderet undas
Herba, nec ingenuum violarent marmora Tophum.
Juv. Sat. 3.

The Roof of the Temple is of a high pitch, curiouſly arched, and ſupported with great Pillars of Marble; the out-Iles gallery'd above: the univerſal Fabrick ſtately and ſumptuous. But before I deſcend unto a particular Deſcription, I will preſent you with the Platform, that the intricacies thereof may be the better apprehended.



1. *The Entrance.*
2. *The Stone of the Anointing.*
3. *The paſſage to the Sepulchre.*
4. *The Sepulchre.*
5. *Where Chriſt appeared to Mary Magdalene.*
6. *Where Mary Magdalene ſtood.*
7. *The Chappel of the Apparition.*
8. *The Altar of the Scourging.*
9. *The Altar of the holy Croſs.*
10. *The Rooms belonging to the Latines.*
11. *The Chappel of the Angels.*
12. *The Priſon of Chriſt.*
13. *The Cappel of the diviſion of his Garments.*
14. *The deſcent into the Chappel of S. Helena.*
15. *The ſweating Pillars.*
16. *The deſcent into the place of the invention of the Croſs.*
17. *Where the Croſs of Chriſt was found.*
18. *Where the two others were found.*
19. *The Chappel of S. Helena.*
20. *Her Seat.*
21. *The Chappel of the Deriſion.*
22. *The aſcent to the Mount Calvary.*
23. *The Chappel of the Immolation of Iſaac.*
24. *Where Chriſt was nailed to the Croſs.*
25. *Where Crucified.*
26. *Where they kept the Altar of Melchiſedech.*
27. *The Rent of the Rock.*

28. *The*

28. *The Chappel of St.* John.
30. *Where the Virgin* Mary *and St.* John *ſtood at the time of the Paſſion.*
31. *The pitch which they call the Navel of the World.*
32. *The Quire of the Church.*
33. *Sepulchre.*
34. *The Foundation of the Tower.*
35. *The Chappel of the* Abiſſines, *over which the Chappel of the* Armenians.
36. *The Chappel of the* Jacobites.
37. *The Chappel of the* Copties.
38. *The Sepulchre of* Joſeph *of* Arimathea *under ground.*
39. *The Chappel of the* Georgians.
40. *The Chappel of the* Marionites.

After we had diſpoſed of our Luggage in part of the North-gallery belonging to the *Latines*, the Confeſſor offered to ſhew us the holy and obſervable places of the Temple, which we gladly accepted of; he demanding firſt, if Devotion and Curioſity had poſſeſt us with that deſire. So that for omitting *Pater Noſters* and *Ave Maries*, we loſt many years indulgences, which every place doth plentifully afford to ſuch as affect them; and contented our ſelves with an hiſtorical Relation. Which I will no: declare in order as ſhewn, but take them as they lie from the firſt entrance of the Temple. Right againſt the door, in the midſt of the South Ile, and level with the Pavement, there lyeth a white Marble, in form of a Graves-ſtone, environed with a Rale of Braſs about a foot high: the place (as they ſay) where *Joſeph* of *Arimathea* and *Nicodemus* anointed the body of our Saviour with ſweet Oyntments. This they kiſs and kneel to, rubbing thereupon their Crucifixes, Beads, and Handkerchiefs; yea, whole Webs of Linen, which they carry into far Countries, and preſerve the ſame for their ſhrowding ſheets. Over this there hang ſeven Lamps, which burn continually. Againſt the Eaſt end of the ſtone there is a little Chappel. Near the entrance, on the right hand, ſtands the Sepulchre of *Godfrey* of *Balloign*; with a Latine Epitaph, thus Engliſhed.

Here lieth the renowned Godfry of Bulloign, who won all this Land to the worſhip of Chriſt. Reſt my ſoul in peace, Amen.

Hic jacet inclytus Godefridus de Buglion, qui totam iſtam terram acquiſivit cultui Chriſtiano cujus anima requieſcat in pacem. Amen.

On the left hand his Brother *Baldwins*, with this Inſcription:

Baldwin, the King, another Machabee,
The Churches, Countries, ſtrength, hope, both their glory,
Whom Cæſar, Egypts Dan, Damaſcus fraught
With homicides, both fear'd, and tribute brought;
O grief! within this little Tomb doth lie.

Rex Baldwinus, Judas alter Machabeus,
Spes patriæ, vigor Eccleſiæ, virtus utriuſque:
Quam formidabant qui dona tributa ferebant,
Cæſar, Ægypti Dan, ac homicida Damaſcus,
Proh dolor! in modico clauditur hoc tumulo.

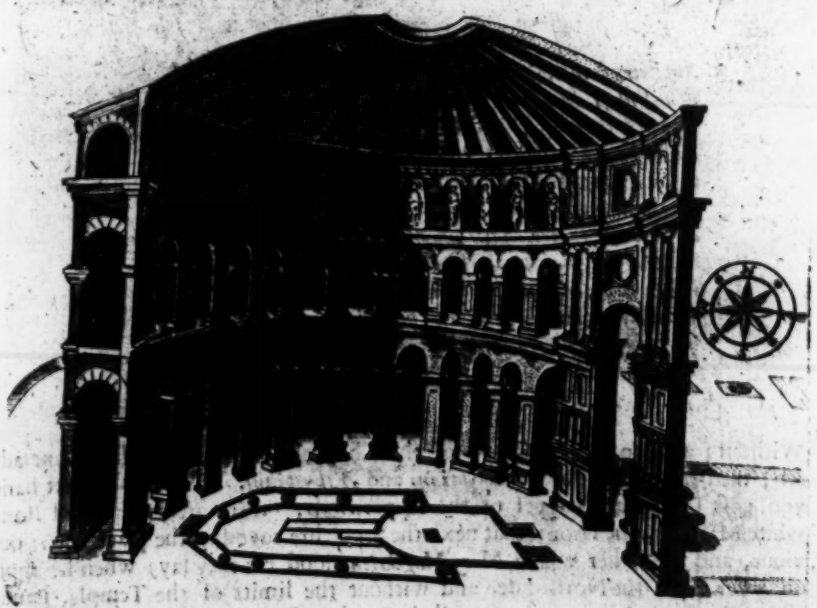
The firſt and ſecond King of *Jeruſalem*. The farther end of this Chappel, called the Chappel of St. *John* (and of the Anointing, by reaſon of the ſtone which it neighboureth) is confined with the foot of *Calvary*, where on the left ſide of the Altar there is a Cleft in the Rock, in which, they ſay, that the head of *Adam* was found, as they will have it, there buried; others ſay in *Hebron*, that his bones might be ſprinkled with the real blood of our Saviour, which he knew ſhould be ſhed in that place by Prophetical fore-knowledg. Over this are the Chappels of Mount *Calvary*, aſcended on the North-ſide thereof by twenty ſteps; the higheſt hewn out of the Rock, as is a part of the paſſage, obſcure and extraordinary narrow. The floor of the firſt Chappel is checker'd with divers coloured Marbles, not to be trod upon by feet that are ſhod. At the Eaſt-end, under a large arched concave of the Wall, is the place whereon our Saviour did ſuffer, which may aſſuredly be thought the ſame: and if one place be more holy than another, reputed in the World the moſt venerable. He is void of ſenſe, that ſees, believes, and is not then confounded with his paſſion. The Rock there riſeth half a yard higher than the Pavement, level above, in form of an Altar, ten foot long, and ſix foot broad; flagged with white Marble, as is the Arch and Wall that adjoyneth. In the midſt is the place wherein the Croſs did ſtand, lined with Silver, gilt, and imboſſed. This they creep to, proſtrate themſelves thereunto, kiſs, ſalute; and ſuch as uſe them, ſanctifie therein their Beads and Crucifixes. On either ſide there ſtandeth a Croſs: that on the right ſide, in the place where the good Thief was crucified; and on the left, where the bad; divided from Chriſt by the rent of the Rock (a figure of his Spiritual ſeparation) which clove aſunder in the hour of his paſſion. The inſides do teſtifie that Art had no hand therein; each ſide to other being anſwerably rugged, and there were unacceſſible to the Work-man. That before ſpoken of, in the Chappel below, is a part of this, which reacheth (as they ſay) to the Center. This place belongeth to the *Georgians*: whoſe Prieſts are poor, and accept of alms. No other Nation ſay Maſs on that Altar: over which there hang forty ſix Lamps, which burn continually; On the ſelf-ſame floor, of the ſelf-ſame form in that other Chappel belonging to the *Latines*, divided only

A. *The firſt Chappel of Mount Calvary.*
B. *The ſecond Chappel.*
C. *The Cleft in the Rock.*
D. *The cleft continuing in the Chappel below, where, they ſay, the head of* Adam *was found.*
E. *The Sepulchre of* Godfrey *of* Bulloign.
F. *The Sepulchre of King* Baldwin.
G. *The Stone of the Anointing.*
H. *The deſcent to Mount Calvary.*
I. *The deſcent into the place of the invention of the Croſs.*
K. *The Door that enters into the Temple.*

only by a Curtain, and entred thorow the former. In the midſt of the Pavement is a Square, inchaſed with ſtones of different colours, where Chriſt, as they ſay, was nailed upon the Croſs. This place is too holy to be trod upon. They wear the hard ſtones with their ſoft knees, and heat them with their fervent kiſſes: proſtrating themſelves, and tumbling up and down with ſuch an over-active Zeal, that a fair *Greek* Virgin, ere aware, one morning ſhewed more than ſhe intended: whom the Fryar that helpt the Prieſt to ſay Maſs, ſo took at the bound, that it ecchoed again, and diſturbed the mournful Sacrifice with a mirthful clamour, the poor Maid departing with great indignation. Over the Altar, which is finely ſet forth, three and thirty Lamps are maintained. Theſe two Chappels looking into the Temple, are all that poſſeſs the ſummit of the Rock: excepting that of the Immolation of *Iſaac*, without, and ſpoken of before; and where they keep the Altar of *Melchiſedech*. Oppoſite to the door of the Temple, adjoyning to the ſide of the Chancel, are certain Marble Sepulchres without Titles or Epitaphs. Some twenty paces directly Weſt from Mount *Calvary*, and on that ſide that adjoyneth to the Tower, a round white Marble, level with the Pavement, retaineth the memory (as they ſay) of that place where the Bleſſed Virgin ſtood, and the Diſciple whom Chriſt loved, when from the Croſs he commended each to other, over which there burneth a Lamp. A little on the right hand of this, and towards the Weſt, you paſs between certain Pillars into that part of the Church which is called, The Temple of the Reſurrection, and of the holy Sepulchre. A ſtately Round, cloiſtered below and above; ſupported with great ſquare Pillars, flagged heretofore with white Marble; but now in many places deprived thereof by the ſacrilegious Infidels. Much of the neather Cloiſter is divided into ſundry Chappels belonging unto ſeveral Nations and Sects, where they exerciſe the Rites of their ſeveral Religions. The firſt, on the left hand, to the *Abiſſins*, the next to the *Jacobites*, the third to the *Coptics* (cloſe to which, on the left ſide of another, there is a Cave hewn out of the Rock, with a narrow entrance, the Sepulchre of *Joſeph* of *Arimathea*) the fourth to the *Georgians*, and the fifth to the *Maronites*. The Chappel of the *Armenians* poſſeſſeth a great part of the Gallery above; and the reſt, lying towards the North, belongeth to the *Latines*, though not imployed to Religious uſes. Now between the top of the upper Gallery, and extreme of the upright Wall, in ſeveral Concaves, are the Pictures of divers of the Saints

Saints in Moſaique work, full-fac'd, and unheightned with ſhadows, according to the *Grecian* painting; but much defaced by malice, or continuance. In the midſt, on the South-ſide, is the Emperor *Conſtantine*'s, oppoſite to his mothers, the memorable Foundreſs. This Round is coverered with a *Cupolo* ſuſtained with Rafters of *Cedar*, each of one piece, being open in the midſt like the *Pantheon* at *Rome*, whereat it receiveth the light that it hath, and that as much as ſufficeth. Juſt in the midſt, and in view of Heaven ſtands the glorified Sepulchre, a hundred and eight feet diſtant from *Mount Calvary*; the natural Rock ſurmounting the ſole of the Temple, abated by Art, and hewn in the form of a Chappel,

A. *The Cupolo.*
B. *The Sepulchre.*
C. *The Portico.*
D. *The Altar within.*
E. *The inſide of the Portico.*
F. *The entrance of the Portico.*
G. *The entrance of the Sepulchre.*
H. *The ſtone, whereon they erroneouſly ſay, that the Angel ſate.*



more

more long than broad, and ending in a ſemi-circle, all flagged over with white Marble. The hinder part being ſomething more eminent than the other, is enviroined with ten ſmall Pillars adjoining to the wall, and ſuſtaining the Corniſh. On the top (which is flat) and in the midſt thereof, a litle Cupolo covered with Lead is erected upon ſix double, but ſmall *Corinthian* Columns, of poliſhed Porphyry. The other part, being lower than this by the height of the Corniſh, ſmooth above, and not ſo garniſhed on the ſides (ſerving as a Lobby or Portico to the former) is entred at the Eaſt end; (having before the door a long pavement, erected ſomething above the floor of the Church included between two white Marble walls, not paſt two foot high) and conſiſting of the ſelf-ſame Rock, doth contain therein a Concave about three yards ſquare, the Roof hewn compaſs, and flagged thorowout with white Marble. In the midſt of the floor there is a ſtone about a foot high, and a foot and half ſquare, whereon, they ſay, that the Angel ſate, who told the two *Maries* that our Saviour was riſen. But St. *Matthew* ſaith, he ſate upon the great ſtone which he had rolled from the mouth of the Sepulchre; which, as it is ſaid, the Empreſs cauſed to be conveyed to the Church of *Saint Saviour*, ſtanding where once ſtood the Palace of *Caiaphas*. Out of this a paſſage thorow the midſt of the Rock, exceeding not three feet in height, and two in breadth, having a Door of grey ſtone with hinges of the ſame, un divided from the natural, affordeth a way to creep thorow into a ſecond Concave, about eight foot ſquare, and as much in height, with a compaſt Roof of the ſolid Rock, but lined for the moſt part with white Marble. On the North-ſide there is a Tomb of the ſame, which poſſeſſeth one half of the Room; a yard in height, and made in the form of an Altar, inſomuch that not above three can abide there at once; the place no larger than affordeth a liberty for kneeling. It is ſaid, that long after the Reſurrection, the Tomb remained in that form wherein it was when our Saviour lay there; when at length, by reaſon of the devouter Pilgrims, who continually bore away little pieces thereof (reliques, whereunto they attributed miraculous effects) it was incloſed within a grate of Iron. But a ſecond inconveniency, which proceeded from the Tapers, hair, and other offerings thrown in by Votaries, which defiled the Monument, procured the pious *Helena* to encloſe the ſame within this Marble Altar, which now belongeth to the *Latines*, whereon they only ſay Maſs, yet free for other Chriſtians to exerciſe their private devotions; being well ſet forth, and having on the far ſide an antique and excellent Picture demonſtrating the Reſurrection. Over it perpetually burneth a number of Lamps, which have ſullyed the Roof like the in-ſide of a Chimny, and yields unto the Room an immoderate fervour. Thouſands of Chriſtians perform their vows, and offer their tears yearly, with all the expreſſions of ſorrow, humility, affection and penitence. It is a frozen zeal that will not be warmed with the ſight thereof. And, Oh that I could retain the effects that it wrought, with an unfainting perſeverance! who then did dedicate this hymn to my Redeemer.

Saviour of mankind, Man, Emanuel:
Who ſinleſs died for ſin, who vanquiſht Hell:
The firſt-fruits of the Grave; whoſe life did give
Light to our darkneſs; in whoſe death we live:
O ſtrengthen thou my faith, correct my will,
That mine may thine obey; protect me ſtill,
So that the latter death may not devour
My ſoul ſeal'd with thy ſeal. So in the hour
When thou, whoſe body ſanctifi'd this Tomb,
Unjuſtly judg'd, a glorious Judge ſhalt come
To judge the world with juſtice; by that ſign
I may be known, and entertain'd for thine.

Without, and to the Weſt end of this Chappel, another very ſmall one adjoineth, uſed in common by the *Egyptians* and *Æthyopians*. Now on the left hand, as you paſs unto the Chappel of the Apparitions, there are two round ſtones of white Marble in the floor: that next the Sepulchre covering the place where our Saviour, and the other where *Mary Magdalen* ſtood (as they ſay) when he appeared unto her. On the North-ſide, and without the limits of the Temple, ſtands the Chappel of the Apparition; ſo called (as they ſay) for that Chriſt in that place did

did ſhew himſelf to his ſorrowful Mother, and comforted her, pierced with anguiſh for his cruel death, and ignominious ſufferings. This belongeth to the *Latines*, which ſerveth them alſo for a Veſtry; from whence they proceed unto their pompous Proceſſions. On the Eaſt ſide there ſtand three Altars: that in the midſt in a Cloſet by it ſelf, dedicated to God and our Lady. That on the right hand is called The Altar of the Holy Croſs, whereof a great part was there (as they ſay) reſerved. But when *Sultan Solyman* impriſoned the Fryars of Mount *Sion*, (whom he kept in durance for the ſpace of four years) the *Armenians* ſtole it from thence, and carried it to *Sebaſtia* their principal City. That on the left hand in the corner, and near unto the entrance, is called the Altar of the *Scourgins*; behind which there is a piece of a Pillar, of that (as they ſay) whereunto our Saviour was bound when they ſcourged him. This ſtood on Mount *Sion*, and there ſupported the Portico to a Church in the days of Saint *Jerome*; when broken by the *Saracens*, the pieces were re-collected, and this part here placed by Chriſtians. The reſt was diſtributed by *Paul* the Fourth unto the Emperour *Ferdinand*, *Philip* King of *Spain*, and the Signory of *Venice*; in honour whereof they celebrate the ſixth of *April*. It is (as I remember) about three foot high, of a dusky black vein'd Marble, ſpotted here and there with red; which they affirm to be the marks of his blood wherewith it was beſprinkled. Before it there is a Grate of Iron, inſomuch as not to be toucht but by the mediation of a ſtick prepared for the purpoſe; being buttoned at the end with Leather, in manner of a foil, by which they convey their kiſſes, and bleſs their lips with the touch of that which hath touched the Relique. Through the aforeſaid Veſtry, a paſſage leads into certain Rooms, heretofore a part of the Colledge of the Knight-Templars: an Order erected by the Princes of *France* (of whom the chief were *Hugo de Pagenis* and *Godfredus à Sancto Andamaro*) about the year of our Lord 1119, in the days of *Baldwin* the Second, who aſſigned them this place adjoining to the Temple, and whereupon they were called Templars. It is ſaid, that they received their inſtitutions from St. *Bernard*, together with their white Habit: and after that, the red Croſs from *Eugenius* the Third Pope of that Name: The one a ſymbol of innocency, the other of not to be refuſed Martyrdom; and of the blood which they were profuſely to ſhed in defence of this Country. At firſt they grew glorious in Arms; then rich in Revenues: which corrupted their virtues, and betrayed them to the moſt deteſted kinds of laſciviouſneſs: Inſomuch as by a general Council held in *Vienna*, in the year 1312. the Order was extinguiſht, and their Lands for the moſt part conferred upon the Knight-Hoſpitallers of Saint *Johns* of *Jeruſalem*, of whom we ſhall ſpeak when we come unto *Malta*. The Temples in *London* belonged unto them: where in the Church (built round in imitation of this) divers of their Statues are to be ſeen, and the poſture uſed in their burials. Here the *Franciſcans* entertained us during our abode in the Temple. Returning again through the Chappel of the Apparition, a little on the left hand there is a concave in the Wall, no bigger than to contain two perſons beſides the Altar; which is called the Chappel of the Angels: belonging alſo to the *Latines*, but lent by them to the deſpiſed *Neſtorians* during the celebration of *Eaſter*. Winding with the Wall along the outward North-Alley of the Chancel, at the far end thereof there is a Grot hewn out of the Rock, where, they ſay, that the *Jews* impriſoned our Saviour, during the time that they were providing things neceſſary for his crucifying. This is kept by the *Georgians*, without other ornament than an ungarniſhed Altar: over which hangeth one only Lamp, which rendreth a dim light to the Priſon. Untreading a good part of the aforeſaid Alley, we entred the Ile (there but diſtinguiſhed by Pillars) which borders on the North of the Chancel: and turning on the left hand, where it begins to compaſs with the Eaſt end thereof, we paſſed by a Chappel containing an Altar, but of no regard, wherein they ſay, the Title was preſerved which was hung over the head of our Saviour: now ſhown at *Rome* in the Church of the Holy Croſs of *Jeruſalem*. Next to this in the ſame Wall, and midſt of the ſemi-circle there is another, the place (where they ſay) the Souldiers did caſt lots for his Garments: of which the *Armenians* have the cuſtody. A little beyond you are to deſcend a pair of large Stairs of thirty Steps, part of the paſſage hewn out of the Rock of *Calvary*, which leadeth into a Lobby: the Roof ſupported with four maſſie Pillars of white Marble, which is evet moiſt through the dampneſs of the place (being under-ground) and ſometimes dropping, are ſaid to weep for the ſorrowful paſſion and death of Chriſt. At the far end, containing more than half of the Room, is the Chappel of Saint *Helena*: having two great Altars erected by Chriſtian

ſtian Princes in her honour. On the South-ſide there is a ſeat of Stone, over-looking a pair of Stairs which deſcend into the place of the invention of the Croſs: where they ſay, that ſhe ſate whilſt the Souldiers removed the rubbidge that had covered it. Theſe Stairs (eleven in number) conduct into an obſcure Vault, a part of the Valley of *Careaſſes*. There threw they our Saviours Croſs, and covered it with the filth of the City: when after three hundred years, the Empreſs *Helena* travelling unto *Jeruſalem* in the extremity of her age, to behold thoſe places which Chriſt had ſanctified with his corporal preſence, threatned torture and death to certain of the principal *Jews*, if they would not reveal where their Anceſtors had hid it. At laſt forſooth they wreſted the truth from an old *Jew*, one *Judas*, firſt almoſt famiſhed: who brought them to this place. Where, after he had petitioned Heaven for the diſcovery, the earth trembled, and breathed from her cranies Aromatick odours. By which miracle confirmed, the Emperour cauſed the rubbidge to be removed, where they found three Croſſes, and hard by the Superſcription. But when not able to diſtinguiſh the right from the other, they ſay that *Macarius*, then Biſhop of *Jeruſalem*, repairing together with the Empreſs unto the Houſe of a Noble woman of this City, uncurably diſeaſed, did with the touch of the true Croſs reſtore her to health. At ſight whereof the *Jew* became a Chriſtian, and was called thereupon *Quiriacus*. Being after Biſhop of *Jeruſalem*, in the Reign of *Julian* the Apoſtate, he was crowned with Martyrdom. At which time it was decreed, that no Malefactor ſhould thenceforth ſuffer on the Croſs; and that the third of *May* ſhould be for ever celebrated in the memorial of that Invention. In this Vault are two Altars, the one where the Croſs of Chriſt was found, and the other where the other. Aſcending again by the aforeſaid ſtair into the Temple; on the left hand between the entrance and Mount *Calvary*, there is a little Room which is called the Chappel of the Deriſion. Where under the Altar is reſerved a part (as they ſay) of that Pillar to which Chriſt was bound, when *Pilats* Servants crowned him with Thorns, being cloathed in an old Purple Robe, and placed a Reed in his hand, inſtead of a Scepter, crying, *Hail, King of the Jews*: with other opprobrious taunts and revilings. This is kept by the *Abyſſens*. Now nothing remaineth to ſpeak of, but the Quire, not differing from thoſe in our Cathedral Churches. The Weſt end openeth upon the Sepulchre: the Eaſt ending in a ſemicircle, together with the Iles, is covered with a high Cupolo: on each ſide ſtand oppoſite doors which open into the North and South Alleys; all jointly called the Temple of *Golgatha*. A partition at the upper end excludeth the half round (behind which is their high Altar) which riſeth in a manner of a lofty Screen, all richly guilded (as moſt of the Chancel) and adorned with the Pictures of the Saints Antique Habits: flat and full-faced, according to the manner of the *Grecians*, to whom this place is aſſigned. Towards the Weſt end from each ſide equally diſtant, there is a little pit in the pavement, (which they ſay) is the Navel of the World, and endeavour to confirm it with that ſaying of the Scripture, *God wrought his ſalvation in the midſt of the earth*, which they fill with holy water. The univerſal Fabrick, maintained by the *Greek* Emperours during their Soveraignty, and then by the Chriſtian Kings of *Jeruſalem*, hath ſince been repaired in the ſeveral parts by their particular owners. The whole of ſo ſtrong a conſtitution, has rather decayed in beauty than ſubſtance.

Having viſited theſe places which beſtow their ſeveral Indulgences, (and are honoured with particular Oriſons) after Even-ſong, and Proceſſion, the *Pater-guardian* putting off his pontifical Habit, and cloathed in a long Veſt of Linen girt cloſe unto him, firſt waſhed the feet of his fellow Fryars, and then of the Pilgrims: which dryed by others, he kiſſed with all outward ſhew of humility. The next day being *Good Friday*, amongſt other Solemnities, they carried the Image of Chriſt on a ſheet, ſupported by the four corners, in proceſſion, with Banners of the Paſſion: firſt to the place where he was impriſoned, then in order to the other; performing at each their appointed Devotions. Laying it where they ſay he was fixed on the Croſs, the Fryar-Preacher made over it a ſhort and paſſionate Oration; who acted his part ſo well, that he begot tears in others with his own, and taught them how to be ſorrowful. At length they brought it to the place, where, they ſay, he was embalmed: where the *Pater-guardian* anointed the Image with ſweet Oyls, and ſtrewed it with Aromatick Powders, and from thence conveyed it to the Sepulchre. At night the lights put out, and company removed, they whipped themſelves in their Chappel of Mount *Calvary*. On Sunday their other Solemnities performed, they carried the Croſs in proceſſion, with the Banners of the burial, to the aforeſaid

ſaid Chappel, creeping to it, kiſſing, and lying groveling over it. On Eaſter day they ſaid ſolemn Service before the door of the Sepulchre. The whole Chappel covered on the out-ſide with cloth of Tiſſue; the gift (as appeareth by the Arms imbroydered thereon) of the *Florentine*. In this they ſhewed the variety of their Wardrobe; and conclude with a triumphant proceſſion, bearing about the Banners of the Reſurrection. Thoſe ceremonies that are not local, I willingly omit. At noon we departed to the Monaſtery, having lain on the hard ſtones for three nights together, and fared as hardly.

The other Chriſtians (excepting ſuch as inhabit, within of each ſort a few, and thoſe of the Clergy) entred not until Good-friday, being *Grecians*, *Armenians*, *Coptics*, *Abiſſens*, *Jacobites*, *Georgians*, *Maronites*, and *Neſtorians*. Of the *Grecians*, *Coptics*, and *Armenians* no more ſhall be ſaid (ſince we have ſpoken of them already) than concerns the celebration of this Feſtival.

The *Abiſſens* or *Æthiopians* be deſcended of the curſed generation of *Chus*. But their Emperours do derive themſelves from *Solomon*, of one begotten by him on the Queen of *Saba*, in regard whereof they have ever favoured that Nation. They received the Doctrine of Chriſt from the *Eunuch* inſtructed by *Philip*: which in the Year of our Lord 470. did generally propagate thorowout all *Æthiopia*, under the Reign of *Abraham* and *Asba*, two brethren: who thereupon were ſtiled the Propagators and Defenders of the Chriſtian Religion; *Abraham* out-living his Brother, (and after his own death canonized by their Clergy) to avoid diſſention in his poſterity, (ſo adviſed, as they ſay, by a Viſion) was he that firſt confined the Royal progeny within high and un-aſcendable Mountains, having only one entrance, and that impregnably fortified. A cuſtom obſerved to this day, wherein they enjoy whatſoever is fit for Delight, or Princely Education. Out of theſe, if the Emperour die ſon-leſs, a Succeſſor is choſen, of ſuch a Spirit as their preſent affairs do require. There have they the goodlieſt Library in the World, where many Books that are loſt with us, or but meerly mentioned, are kept intire, as hath been lately reported by a *Spaniſh* Frier that hath ſeen them, if we may believe him; amongſt which, they ſay, are the Oracles of *Enoch* (with other myſteries that eſcaped the Flood, engraven by him upon Pillars) and written in their Vulgar Language. The Prieſts do marry but once, they labour for their livings, and have their preferments given them by the King. They ſhave their heads, and foſter their beards, contrary to the Laity. The chief of them are Judges in cauſes, as well Civil as Eccleſiaſtical. They acknowledge the Patriarch of *Alexandria* for their Primate, I mean the Patriarch of the Circumciſed. Pictures they have in their Churches, but no carved Images; neither beſtow they upon them any undue reverence. They admit of no Crucifixes. The Croſs they uſe as a badge of their profeſſion, and according to the firſt Inſtitution. Men and Women are both circumciſed, not as a matter of Religion, but as the *Coptics* do, out of an ancient cuſtom of their Nation: their Prieſts ſay, that they now do it in imitation of our Saviour. They baptize not the Male until forty, nor the Female until threeſcore days old; and if it die in the mean time, they ſay, that the Euchariſt received by the Mother when it was in her Womb, is ſufficient to ſave. Upon the twelfth day, they Baptiſe yearly, and have certain Ponds and Lakes reſerved for that purpoſe: Which they do not Sacramentally, but in memorial that Chriſt was at this day baptized by *John* in *Jordan*; a cuſtom introduced not paſt an hundred years ſince, by a King of *Æthiopia*. They receive the Euchariſt in both kinds, but with Unleavened Bread, nor ſpit they all the day after. Incenſe they uſe and Holy-water. Confeſs they do, but not greatly in private. The Lent is moſt ſtrictly obſerved by them, wherein they eat little but Herbs and Fruits, and that not until Sun-ſet. During which time, not a few of their Prieſts do flie the concourſe of men, lying in Caves and Deſarts, and inflicting on themſelves exceſſive Penance. They abſtain from ſuch meats as were prohibited to the Jews, and celebrate the Saturday as well as the Sunday. All the Paſſion-week they forbear to ſay Maſs, putting on mourning Garments, and countenances ſuitable. They uſe no extream-Unction, but carry the Dead to the Grave with the Croſs, the Cenſer and Holy-water, and ſay Service over them. To conclude, they join with the *Coptics* for the moſt part in ſubſtance of Religion, and in Ceremony, one Prieſt here ſerving both: an *Æthiopian*, poor, and accompanied with few of his Nation; who fantaſtically clad, doth dance in their proceſſions with a skipping motion, and diſtortion of his body, not unlike to our Antiques. To which their Muſick is anſwerable; the Inſtruments no other than Snappers, Gin-

gles, and round bottom'd Drums, born upon the back of one, and beaten upon by the followers.

The *Jacobites* are ſo called of *Jacobus* the *Syrian*, an obſcure Fellow, and of no reputation, who for his poverty was named *Zanzalus*. He infected theſe Countries with divers heretical opinions; amongſt the reſt, that the God-head of Chriſt was paſſible, and confuſed with his Manhood. They mark their Children before Baptiſm with the ſign of the Croſs. They uſe not auricular confeſſion; pray not for the dead; reject the opinion of Purgatory; believe that the Soul doth reſt in the Grave with the Body, and ſhall ſo do till Chriſts ſecond coming. The Prieſts do marry, and they in both kinds communicate in the Sacrament. They reject the fourth Synod, and authority of the Fathers. This Sect began in the days of the Emperour *Mauritius*, diſperſing through the Cities of *Syria*, *Meſopotamia*, and *Chaldea*; yet under other names their Religion extendeth far further, the *Copties* and *Abyſſens* being in a manner no other than *Jacobites*. They had two Patriarchs; one reſident in the Mountain *Tur*, the other in the Monaſtery of *Giſtan*, near unto the City *Modin*, ſeated (they ſay) on ſo high a Mountain, that no Bird flieth over it. But now they have but one Patriarch, and that he of *Giſtan*, always a Monk of the Order of St. *Anthony*, and named *Ignatius*, ſtiling himſelf the Patriarch of *Antioch*, who for the more conveniency is removed to *Carmit*. They have a Biſhop ſtill reſiding in *Jeruſalem*, the Patriarch whereof is alſo a *Jacobite*.

The *Georgians* differ not much from the *Grecians* in their opinions; not called (as ſome write) of Saint *George* their ſelected Patron, but of their Country, ſo named long before the time wherein he is ſuppoſed to have lived; lying between *Colchos*, *Caucaſus*, the *Caſpian* Sea, and *Armenia*, heretofore *Iberia* and *Albania*. A warlike people, infeſted on both ſides with the *Turkiſh* and *Perſian* inſolencies. They have a Metropolitan of their own; ſome ſay, the ſame that is reſident in Mount *Sinai*. They ſay that they marry within prohibited degrees: they are divided into eighteen Biſhopricks, and are not here to be diſtinguiſhed from the *Syrians*, nor they from them, being almoſt of one Religion, and called *Melchites* heretofore of their Adverſaries, which ſignifieth a King in the *Syrian* tongue, for that they would not imbrace the Hereſies of *Eutyches* and *Dioſcorus*, but obeyed the Edict of the Emperour, and Council of *Chalcedon*. Their Patriarch is the true Patriarch of *Antioch*; who abides in *Damaſco*, for that *Antioch* lies now well nigh deſolate. The Biſhop is here poor, ſo are his Ornaments; in their proceſſions, for ſtate, or in regard of his age, ſupported on both ſides. Their muſick-leſs Inſtruments are fans of Braſs, hung about with Rings, which they gingle in ſtops according to their marchings.

The *Maronites* are Chriſtians inhabiting Mount *Libanus*, ſo called of *Marona* a Village adjoining, or of *Maro* their Abbot: they uſe the *Chaldean* tongue, and *Syrian* character, in holy matters. A limb they were of the *Jacobites*, and once ſubject to the Patriarch of *Antioch*, but won to the Papacy by *John Baptiſt* a Jeſuite, in the days of *Gregory* the thirteenth, who ſent them a Catechiſm Printed at *Rome* in the *Arabian* language, ſo that now they do join with the *Latines*; an ignorant people, eaſily drawn to any Religion, that could not give a reaſon for their own: poor in ſubſtance, and few in number.

But the *Greeks* do here ſurpaſs all the reſt in multitudes; and the *Armenians* in bravery, who inſtead of Muſical Inſtruments, have Sawcers of Braſs (which they ſtrike againſt one another) ſet about with gingles. All differ in habit, and moſt in rites; yet all conjoin (the *Latines* excepted) in celebration of that impoſture of fetching fire from the Sepulchre upon Eaſter-Eve. The *Turks* deride, yet throng to behold it, the Galleries of the round Temple being peſtered with ſpectators. All the Lamps within the Church are at that time extinguiſhed; when they often compaſſing the Sepulchre in a joint proceſſion, are fore-run and followed by the people with ſavage clamours (the women whiſtling) and frantick behaviours, befitting better the ſolemnities of *Bacchus*, extending their bare arms with unlighted Tapers. At length the chief Biſhops approach the door of the Sepulchre, but the *Æthiopian* Prieſt firſt enters, (without whom, they ſay, the miracle will not fadge) who after a long ſtay (mean while the people hurrying about like mad men) returns with the ſacred flame, ſuppoſed at his prayers to burſt out of the Sepulchre; whereat confuſedly they fire their lights, and ſnatching them one from another, ſtrive who ſhould convey it to their particular Chappels, thruſting the flame amongſt their cloaths, and into their boſoms, (but ſwiftly withdrawing it) perſwading ſtrangers that it will not burn them:

them: kindling therewith all their Lamps, unlighted with other fire until that day twelve-month.

But I had almoſt forgot the *Neſtorians*, ſo called of *Neſtorius*, by birth a *German*, who lived in the days of *Theodoſius*, and was by him made Biſhop of *Conſtantinople*. Theſe hated of the reſt, in an obſcure corner, without Ceremonies or Pontificial habit, full of ſeeming zeal and humility, do read the Scriptures, and in both kinds adminiſter the Sacrament, denying the real preſence: the Prieſt (not diſtinguiſhed from the reſt in habit) breaking the bread, and laying it in the palm of the Communicants hand, they ſupping of the Cup which is held between his hands. They kiſs the Croſs, but pray not before it, nor reverence they Images. They will not have *Mary* to be called the Mother of God. Their chiefeſt Hereſie is, that they divide the Divinity of Chriſt from his Humanity. Their Doctrine diſperſeth it ſelf throughout all the Eaſt, by means of *Coſro* the *Perſian* King, who inforced all the Chriſtians within his Dominion (out of a mortal hatred that he bare to the Emperour *Heraclius*) either to forſake his Empire, or to become *Neſtorians*: as thorow a great part of *Cataia*. It is now embraced but by few, moſt of that Sect inhabiting about *Babylon*. Their Patriarchal Seat is *Muſal* in *Meſopotamia*, ſeated on the Bank of *Tygris*: their Patriarch not elect, but the dignity deſcending from the Father to the Son. For Marriage, it is generally allowed in their Clergy; and when Widowers, to marry again at their pleaſure. They have the Scriptures, and execute the Miniſtery in the *Chaldean* Tongue. They allow not of the Council of *Epheſus*, nor any that ſucceeded it.

All this while there was no leſs than a thouſand Chriſtians, Men, Women, and Children, who fed and lodged upon the Pavement of the Temple. On *Eaſter*-day about one of the clock in the morning, the Nations and Sects above-mentioned with joyful clamors, according to their ſeveral Cuſtoms, circled the Church, and viſited the holy places in a ſolemn Proceſſion; and ſo for that time concluding that Ceremony, departed.

Upon *Eaſter*-Monday we hired certain Aſſes to ride to *Emaus*, accompanied with a Guard, and certain of the Fryars. About the mid-way, at the foot of a Hill, there are the ruines of a Monaſtery, built by St. *Helena*, they ſay, in that place where Jeſus appeared to the two Diſciples. Here the *Latines* performed certain devotions, and took of the ſtones (as generally they did from all ſuch like places) preſerved as precious. *Emaus* ſtands ſeven miles off, and Weſt of *Jeruſalem*. The way thither mountainous; and in many places as if paved with a continual Rock; yet where there is earth, ſufficiently fruitful. It was ſeated (for now it is not) upon the South-ſide of a Hill, overlooking a little Valley, fruitful in Fountains. Honoured with the preſence of our Saviour, who was there known by the breaking of bread, in the houſe of *Cleophas* his Couſin-german, and afterward the ſecond Biſhop of *Jeruſalem*. In the ſelf-ſame place a Temple was erected by *Paula* (a *Roman* Lady, of whom we ſhall ſpeak hereafter) whoſe ruines are yet extant, near the top of the Mountain; unto which the *Arabians* would not ſuffer us to aſcend, who inhabit below in a few poor Cottages, until we had payed the *Caphar* they demanded. This City was burnt in the *Jewiſh* Wars, by the commandment of *Varus*: and upon the deſtruction of *Jeruſalem*, re-edified by the *Romans*, who, in regard of their Victory, called it *Nicopolis*. In the year 131. thrown down by an Earth-quake, it was fourſcore and twelve years after reſtored by the Emperour *Marcus Aurelius*: and afterward dignified, during the Government of the Chriſtians, with an Epiſcopal See, being under the Metropolitan of *Ceſarea*. *Nicephorus*, and the *Tripartite* Hiſtory report of a miraculous Fountain by the highway ſide, where Chriſt would have departed from the two Diſciples: who, when he was converſant upon earth, and wearied with a long journey, there waſhed his feet; the water from thenceforth retaining a curable virtue againſt all Diſeaſes. But relations of that kind have credit only in places far diſtant. In our return, we inclined a little to the left hand, and after a while aſcended to the top of a Mountain, (whoſe Weſtern Valley was the field, they ſay, of that Battel, when the Sun and Moon ſtood ſtill at the commandment of *Joſhua*.) Out of the ruines of an ancient Building a ſmall Moſque is advanced, where they would that the Prophet *Samuel* was buried, who had his Sepulchre in *Ramah* on Mount *Ephraim*, though divers other Towns ſo ſeated, are ſo called; which ſignifieth *high* in their Language. But our Guides were well practiſed in that precept;

Atque aliqua ex illis dum regum nomina quærunt, Quæ loca, qui mores, quæve feruntur aquæ: Omnia reſponde; nec tantum ſi qua rogabit, Et quæ neſcitis, ut bene nota refer. *Ovid.*

Of ſtreams, Kings, faſhions, Kingdoms askt, there ſhewn; Anſwer to all: th' unknown relate as known.

who endeavour to bring all remarkable places within the compaſs of their Proceſſions. The *Mahometans*, either deceived with this Tradition, or maintaining the report for their profit, would not ſuffer us to enter but at an exceſſive rate; which we refuſed to part with. The next Mountain unto this doth wear on his Crown the ruines of a Caſtle that belonged to the *Maccabees*. Another more humble, and nearer the City, preſenteth a pile of ſtones, ſquare, flat, and ſolid: the Sepulchre, they ſay, of the ſeven Brethren who were tortured to death by *Antiochus*. Whom I rather judge to have been buried at *Modin*, the ancient ſeat of that Family; which ſtands on the uttermoſt confines of the Mountains of *Judæa*, where were to be ſeen ſeven Sepulchres of white Marble, each bearing a Pyramis on his ſquare; ſaid by *Joſephus* to have ſerved, in his time, for Sea-marks. From hence we approached the North-Weſt ſide of the City, where, in the Vineyards, are ſundry places of Burial hewn out of the main Rock: amongſt the reſt, one called the Sepulchre of the Prophets. The firſt entrance large, and like the Mantle-tree of a Chimney; cut curiouſly on the outſide: thorow which we crept into a little ſquare room, (every one carrying a Light in his hand) the ſides cut full of holes (in manner of a Dove-houſe:) two yards deep, and three quarters ſquare. Out of that Room we deſcended by two ſtraight paſſages into two other Rooms, likewiſe under ground: yet more ſpacious, and of better workmanſhip, but ſurrounded with the Sepulchres as the former: neighboured with a Vault, which ſerves for a Ciſtern, and is filled with a living Fountain. A little beyond, upon the Weſt-ſide of a large ſquare Court, hewn into the Rock ſome three fathoms deep, and entred under the Arch of the ſame, there is another manſion for the dead, having a Porch like to that of the Prophets, and garniſhed without (amongſt other Figures) with two great Cluſters of Grapes, in memorial of thoſe, as they ſay, which were brought by the Spies into the Hoſt of the *Hebrews*. On the left hand you creep thorow a difficult deſcent, which leadeth into fair Rooms under the ground, and one within another; benched about with Coffins of ſtone bereft of their Covers, there being ſome bones yet remaining in ſome of them. This is famed to be the houſhold Monument of certain of the Kings of *Judah*. In which there is nothing more admirable, than is the artificial contriving of the doors, the hinges and all, of the ſelf-ſame ſtone, unſeparated from the Rock without other ſuppliment. Hitherto (if no further) by all likelihood the City extended. From hence we returned to the Covent.

The day following we rid towards *Bethlehem*; which ſtands about ſix miles South from *Jeruſalem*. Going out of the Gate of *Joppa*, and turning on the left

and

A *The ruines of Davids Tower.*
B *Bethſheba's Fountain.*
C *The Turpentine Tree.*
D *The Tower of Simeon.*
E *The Ciſtern of the Saget.*
F *The Church of Habakkuk.*
G *The Monaſtry of Elias.*
H *Elias his Image.*
I *Jacobs houſe.*
K *The field where the Inhabitants gather little ſtones like peaſe, and ſell them to Pilgrims who keep them in honour of the bleſſed Virgin.*
L *The Sepulchre of Rachel.*
M *Ramah.*
N *The Ciſtern of David.*
O *The Monaſtry of Bethlehem.*
P *The houſe of Joſeph.*
Q *The Village of the Shepherds.*
R *Where they kept their ſheep.*
S *The Mountains of Bethulia.*
T *The Mountains of Arabia.*
V *The Monaſtry of the holy Croſs.*

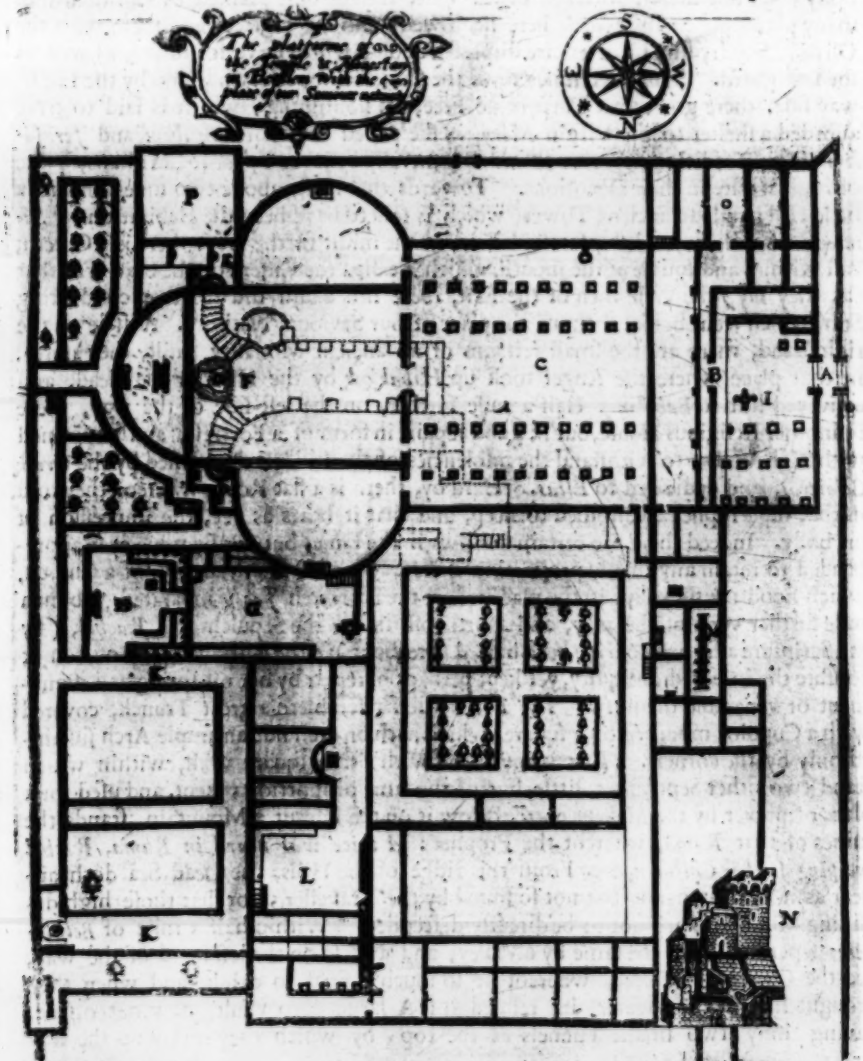
hand by the foot of Mount *Sion*. Aloft on whoſe uttermoſt angle ſtood the Tower of *David* (whoſe ruines are yet extant) of a wonderful ſtrength and admirable beauty, adorned with Shields and the Arms of the Mighty. Below on the right hand of the way in our paſſage, they ſhewed us a Fountain at the South ſide of a ſquare *Seraglio*, delivered to be that wherein *Bethſheba* bathed. North of which, the Valley is croſſed with a ruinous Aquæduct, which conveyed water unto the Temple of *Solomon*. Aſcending the oppoſite Mountain, we paſſed through a Country, hilly, and ſtony; yet not utterly forſaken of the Vine, though only planted by Chriſtians, in many places producing Corn, here ſhadowed with the Figtree, and there with the Olive. Sundry ſmall Turrets are diſperſed about, which ſerve for ſolace, as well as for ſafe-guard. Some two miles from the City, on the left hand, and by the High-way ſide, there groweth a Turpentine Tree, yet flouriſhing, which is ſaid to have afforded a ſhelter to the Virgin *Mary*, as ſhe paſſed between *Bethlehem* and *Jeruſalem*. This Tradition however abſurd, is generally believed by thoſe Chriſtians, a place of high repute in their Devotions. Towards the Weſt, above two miles off, on a little Hill ſtands an ancient Tower, which is ſaid to have been the Habitation of *Simeon*. A mile beyond the foreſaid Tree, in the midſt of the way, there is a Ciſtern, vaſt within, and ſquare at the mouth, which is called the Ciſtern of the Star. For that (as they ſay) the Wiſe-men of the Eaſt, there firſt again did ſee that conducting Star, which went before them to the place of our Saviours Nativity. A little on the right hand, there are the ſmall remains of an ancient Monaſtry, built, they affirm, in that place where the Angel took up *Habakkuk* by the Hair of the Head, and conveyed him to *Babylon*. Half a mile further, on the left-ſide of the way, there is another Religious Houſe, but in good repair, in form of a Fortreſs, and environed with high Walls, to withſtand the inſolencies of the Infidels; poſſeſſed by the *Greek Coloieros*, and dedicated to *Elias*. Hard by, there is a flat Rock, whereon they told us that the Prophet accuſtomed to ſleep, and that it bears as yet, the impreſſion of his body. Indeed there are certain hollows in the ſame, but not by mine eyes apprehended to retain any manly proportion. As far beyond, are the decays of a Church, which ſtood (as they ſay) in the place where the Patriarch *Jacob* inhabited. About a mile further Weſt of the way, and a little off, ſtands the Sepulchre of *Rachel*, (by the Scripture affirmed to have been buried hereabout) if the entireneſs thereof do not confute the imputed antiquity, yet kept perhaps in repair by her off-ſpring as a monument of venerable memory. The Tomb it ſelf reſembleth a great Trunck, covered with a Cupolo, mounted on a ſquare, which hath on each ſide an ample Arch ſuſtained only by the corners. This is invironed with a four-ſquare Wall, within which ſtand two other Sepulchres, little, but of the ſame proportion; kept, and uſed for a place of prayer by the *Mahometans*. Below it on the ſide of a Mountain, ſtands the ruines of that *Rama*, whereof the Prophet: *A voice was heard in Rama, Rachel weeping for her Children, &c.* From this ridge of the Hills, the Dead Sea doth appear as if near at hand, but not ſo found by the Traveller; for that thoſe high declining Mountains are not to be directly deſcended. Within half a mile of *Bethlehem*, ſeparated from the ſame by a Valley, and a little on the left hand of the way, are the Ciſterns of *David*, whereof he ſo much deſired to drink, and when they brought him of the water, he refuſed it: A large deep Vault, now out of uſe, having only two ſmall Tunnels at the top, by which they draw up the water.

And now we are come to *Bethlehem*, firſt called *Ephrat* of *Ephrata*, the Wife of *Caleb*. A City of *David*, the long poſſeſſion of his Anceſtors, and not the leaſt amongſt the Princes of *Juda*; ſeated on the utmoſt of the Ridge of a Hill, ſtretching Eaſt and Weſt; in a happy ſoil, and moſt delicate proſpect.

O ſola magnarum urbium,
Major Bethlehem, cui contigit
Ducem ſalutis cœlitus,
Incorporatum gignere.
Quam Stella quæ Solis rotam
Vincit decore ac lumine,
Veniſſe terris nunciat
Dum carne terreſtri Deum.
Prudentius in Hymno.

Of Cities greater than the Great
O Bethlehem, in the happy birth
Of God and man, from Heavens high ſeat
Come to incorporate with Earth,
Loſt, Mans Redeemer, frail, divine;
When born declar'd by that fair Star
To wandring eyes; which did outſhine
The radiant Saints flame bearing carr.

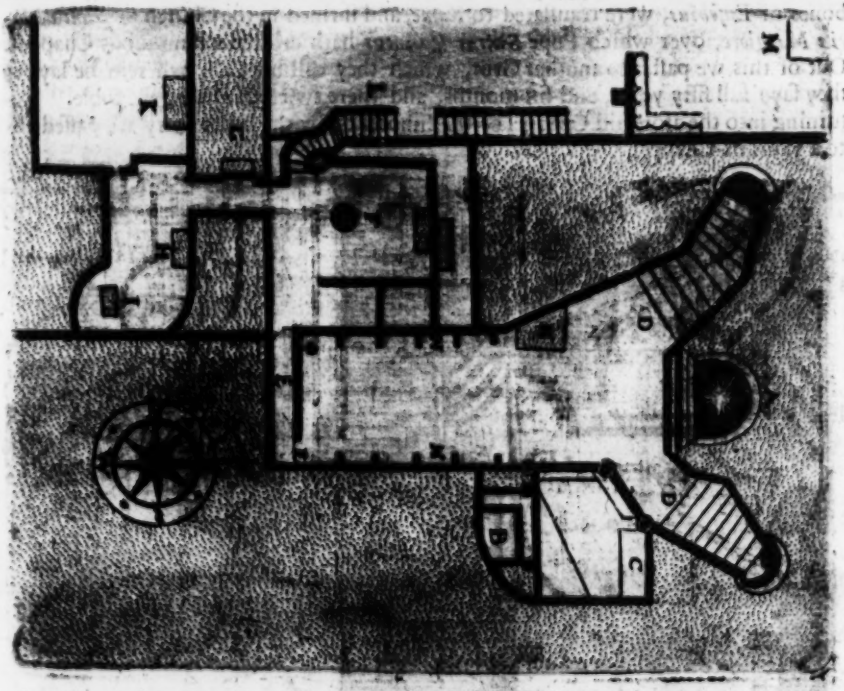
For when *Auguſtus Cæſar* had apointed that all the World ſhould be taxed, every one repaired unto the City of his Family; and *Joſeph* with *Mary* came up to *Bethlehem*, where in a Grot at the Eaſt-ſide of a City, employed for a Stable (the Inn being peſtred with ſtrangers) ſhe fell in Travel, and produced unto the World a Saviour. In this Cave from the time of *Adrian*, unto the Reign of *Conſtantine*, they celebrated the impious lamentation of *Adonis* (much honoured by the *Syrians*) who above had his Statue ſhadowed with a Grove of Myrtles. Which the virtuous *Helena* ſubverted, and erected thereupon this goodly Temple (yet entire, and poſſeſt by the *Franciſcans* of *Jeruſalem*, of whom ſome few are here continually reſident) and called it Saint *Maries* of *Bethlehem*: In form it repreſenteth



A. *The firſt entrance.*
B. *The ſecond.*
C. *The body of the Church.*
D. *The Chappel of the Grecians.*
E. *The Altar of the Circumciſion.*
F. *The Chancel, with the delineations of the place of Chriſts Nativity, &c. under ground.*
G. *The Chappel of S. Katherine.*
H. *The Veſtry.*
I. *The Portica.*
K. *The Garden.*
L. *The old Veſtry.*
M. *The dividing room.*
N. *The ruined tower.*
O. *The lodging of the Armenians*
P. *The lodging of the Grecians.*

a Croſs

a Croſs; the ſtalk whereof compriſeth the body, and is entred at the lower end through a portico ſuſtained with ſixteen pillars. The Roof, in the midſt, is lofty, flat, and (if I forget not) of Cedar; the ſides of the ſame Fabrick (but much more humble) are upheld with four ranks of Pillars, ten in a row, each of one entire Marble, white, and in many places beautifully ſpeckled; the largeſt, and faireſt that ever I ſaw; whoſe upper ends do declare, that they have in part been exquiſitely gilded. The Walls are flagged with large Tables of white Marble, well-nigh to the top; the reſt adorned with Moſaick painting, although now greatly defaced. It is both here Reported and Recorded by Hiſtory, that a *Sultan* of *Egypt* allured with their beauty, ſet certain Maſons on work to take down thoſe Tables, with intent to have tranſported them unto his Caſtle of *Cairo*; when a dreadful Serpent iſſued out of the Wall, and brake in pieces ſuch as were removed, ſo that terrified therewith, he deſiſted from his enterpriſe. The three upper ends of the Croſs do end in three Semicircles, having in each an Altar. In the midſt ſtands a Chancel, roofed with a ſtately Cupulo, covered without with Lead, garniſhed within with Moſaick Figures. This Church is left for the moſt part deſolate, the Altar naked, no Lamps maintained, no Service celebrated, except at times extraordinary: yet are there a few poor *Greeks* and *Arminians*, who inhabit within on the right hand of the entrance, and in the oppoſite corners. Adjoining on the left hand ſtands the Monaſtry of the *Franciſcans*, entred through the Church, ſufficiently ſpacious, but of no commendable building, accommodated with divers Gardens, and environed with defencible walls; at whoſe North-weſt corner, a tottered Tower doth challenge regard for the waſte received in that places protection. They brought us into their Chappel, not ſlightly ſet forth and dedicated to S. *Katherine*, having Indulgencies conferred thereupon from Mount *Sinai*. From which we deſcended with Lights in our hands, and then were led



A. *The Altar of Nativity.*
B. *The Manger.*
C. *The Altar of the Magi.*
D. *The ſtairs that aſcend into the Temple above.*
E. *The entry.*
F. *The Chappel of the Innocents.*
G. *The Sepulchre of Euſebius.*
H. *The Sepulchre of Saint Jerom.*
I. *The Sepulchre of Paulo and Euſtochius.*
K. *S. Jeroms ſtudy.*
L. *The aſcent into the Chappel of S Katherine.*
M. *The Chappel of S: Katherine.*
N. *The Oratories.*

by a narrow long Entry, into a little ſquare Cave, ſupported in the midſt with a Pillar of the Rock. On the left hand ſtands an Altar, and under that is a paſſage into a Vault, wherein they ſay, that the Infants ſlain by the bloody Edict of *Herod*, were buried. Out of this Cave or Chappel, there are two other Entries; in that on the right hand, ſtands the Sepulchre of *Euſebius* the Confeſſor, and Diſciple unto S. *Jerome*. This directeth into another Grot, wherein are two Tombs, in form not unlike unto Altars; the farther

farther contained the body of *Paula* a Roman Lady, deſcended of the ancient Families of *Gracchi* and *Cornelii*, who ſtands indebted to S. *Jerom* for this Epitaph:

Scipio quam genuis Paulæ fudere parentes,
Gracchorum ſoboles Agamemnonis inclyta proles,
Hoc jacet in tumulo; Paulam dixere prieres.
Euſtochii generis: Romani prima Senatus,
Pauperem Chriſti Bethlemitica rura ſequuta.

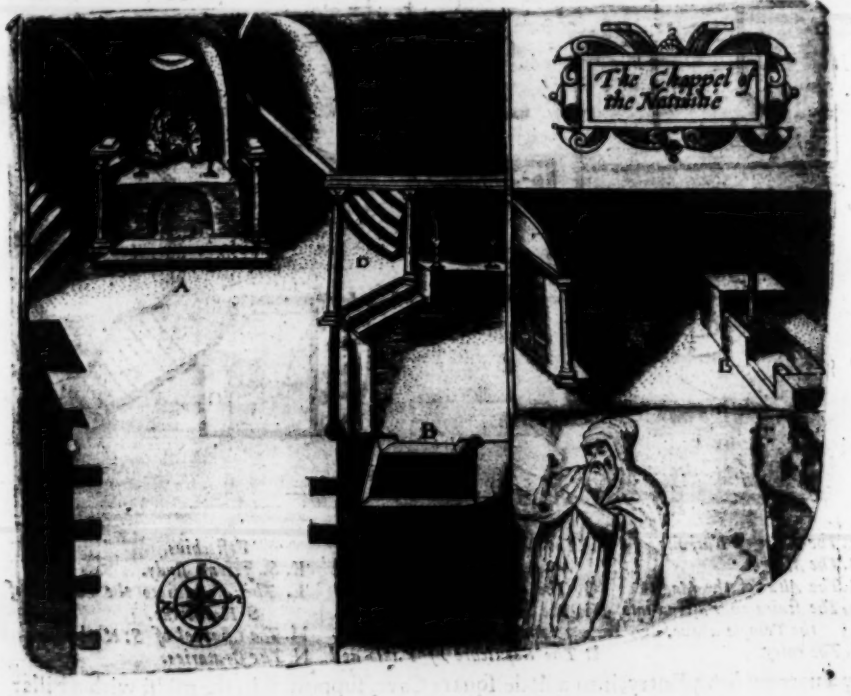
Scipio begot who Paula bore. Th' off-ſpring
Of Gracchus, of the fam'd Micenian King,
Here lies; earſt Paula called: Mother to
Euſtochius, chief of Romes grave Senate; who
To Chriſt and Bethlem vow'd, bade pomp adieu.

ingraving alſo on the Front of the Entrance,

Aſpicis anguſtum preciſa rupe ſepulchrum?
Hoſpitium Paulæ eſt, cœleſtia regna tenentis,
Fratrem, cognatos, Romam, Patriamque relinquens,
Divitias, ſobolem, Bethlemita conditur antro.
Hic preſepe tuum, Chriſtæ, atque hic myſtica Magi
Munera portantes hominique Deoque dedere.

Seeſt thou this Tomb hewn in the growing Stone?
'Tis Paula's Inn, poſſeſt of Heavenly throne,
Who leaving Brother, Kindred, Rome, what gave
Her birth, wealth, children, lies in Bethlems Cave.
Chriſt, here's thy Cratch: the Wiſe did hither bring
Myſterious gifts, to God, a Man, a King.

Her Son *Euſtochius* lies with her in the ſelf ſame Monument. She built four Monaſteries near adjoining to this Temple (whoſe ruines do yet give teſtimony of her Pietty, one ſhe planted with men, the three other with Virgins, who never paſt the bounds of their Convents but on Sundays only) and then attending on their ſeveral Governeſſes, to perform their Oraiſons in the Church, and Cave of the Nativity: her ſelf the Abbeſs of one of them, and ſo for the ſpace of twenty years did continue. She likewiſe built an adjoining Hoſpital for Pilgrims, whoſe ruines declare it to have been no mean Fabrick. The other Tomb did cover the body of S. *Jerome*, who lived in her time, and in the Monaſtry which ſhe had founded: his bones, together with the bones of *Euſebius*, were tranſlated to *Rome*, and ſhrined in the Church of *Santa Maria Maggiore*, over which Pope *Sixtus Quintus* hath erected a ſumptuous Chappel. Out of this we paſt into another Grot, which they call his Cell, wherein he lay (as they ſay) full fifty years, and ſix months, and there twice tranſlated the Bible. Returning into the aforeſaid Chappel of the Innocents, by the other entry we paſſed into a Vault or Chappel,



A. *The Altar of the Nativity.*
B. *The Manger.*
C. *The Altar of the Magi.*
D. *The Stairs that aſcend into the Temple above.*
E. *The picture of the imaginary figure of Saint Jerom.*

twelve

twelve foot wide, forty long, and fifteen in height, the ſides and floor all lined with fair white Marble: the compaſſed roof adorned with Moſ-work, and Moſaick gilding, though now much periſhed. At the upper end, in an arched Concave, ſtands an Altar garnithed with a Table of the Nativity. Under this is a ſemicircle; the ſole ſet forth with ſtones of ſeveral colours, in the form of a Star; and in the midſt a Serpentine, there ſet to preſerve the memory of that place where our Saviour was born. The credit whereof I will neither impeach nor inforce. In this City it was, and in a Stable; nor is the report by the ſite refuted, though under ground, hewn out of the living Rock, as is the reſt before ſpoken of. For he that travels through theſe Countries, will not wonder to ſee ſuch Caves imployed to like uſes. Neither is it likely, that they that ſucceeded thoſe times ſo nearly, ſhould err in that place ſo celebrated in their devotions, and beautified with ſuch coſt. On either ſide of this Altar, in the corners, there are two equal aſcents, which land on the oppoſite outſides of the Chancel, cloſed with doors of braſs cut thorow: thorow which they paſs in their ſolemn Proceſſion. Now on the South-ſide, and near unto the foot of the ſtairs, you deſcend by three ſteps into a leſſer Grot; ſeparated only from the former by three fine Columns of divers-coloured Marble, which ſeem to ſupport the over-hanging Rock. On the Weſt-ſide there is a Manger hewn out in a Concave, about two foot high from the floor, and a little way hollowed within: wherein, they ſay, that our new-born Saviour was laid by the Virgin; now flagged about with white Marble, as the Rock that roofs it; at the left end ſuſtained with a ſhort Serpentine Pillar. In the bottom of this Manger, and juſt in the middle, a round Serpentine is ſet, to denote the place where he lay, which retaineth, as they would make us believe, the Effigies of S. *Jerom*; miraculouſly framed by the natural veins of the ſtone, in reward of his often and affectionate kiſſes. But ſurely, they be the eyes of faith that muſt apprehend it: yet preſent they it in picture, as it is ſet forth in the former Table. On the oppoſite ſide of this Grot there is a Bench in the Rock, not unlike to an Altar, where the *Magi* of the Eaſt, that were conducted hither by the Star, diſpoſed, as they ſay, of their Preſents. Whom they of *Colen* will have to be Kings, and three in number: and moreover, that they returned no more into their Countries, but came and dwelt in their City; where, in their principal Church, theſe Verſes are extant:

Three Kings, the King of Kings, three gifts did bring;
Myrrh, Incenſe, Gold; as to Man, God, a King.
Three holy gifts be likewiſe given by thee
To Chriſt, even ſuch as acceptable b..
For Myrrha, tears, for Frankincenſe, impart
Submiſſive prayers: for pure Gold, a pure heart.

Tres Reges, Regi Regum, tria dona ferebant;
Myrrham homini, uncto aurum, thura dedere Deo;
Tu tria facultatem dones pia munera Chriſto;
Muneribus gratus ſi cupis eſſe tuis.
Pro Myrrha lachrymas, auro cor porrige purum;
Pro thure, ex humili pectore funde preces.

Theſe places be in the keeping of the *Franciſcans*: and not leſs reverenced than *Calvary*, or the Sepulchre: viſited alſo by the *Mahometan* Pilgrims. Where Lamps ſtill burning, do expel the natural darkneſs; and give a greater ſtate thereunto than the light of the day could afford it. *Baldwin* the Second did honour this place with an Epiſcopal See (being before but a Priory) annexing thereunto, together with the Church of *Aſcalon*, many Towns and Villages. In the place where this City ſtood, there are now but a few poor Cottages ſtanding. Moſt of the few Inhabitants *Greeks* and *Armenians*: who get a beggarly living by ſelling unto Strangers the Models of the Sepulchre, and of the Grot of the Nativity; cut in Wood, or caſt in Stone, with Croſſes, and ſuch like Merchandize; and in being ſerviceable unto Pilgrims.

After dinner we deſcended afoot into the Valley which lyeth Eaſt of the City; fruitful in Paſturage: where *Jacob* fed his flock (at this day called his field) near the Tower of *Ader*. But more famous for the Apparition of the Angels, who there brought to the Shepherds the glad tidings of our Salvation. In the midſt of the field, on the ſelf-ſame place, as is ſuppoſed, and two miles diſtant from *Bethlehem*, Saint *Helena* erected a Church, and dedicated it to the Angels; now, nothing but ruines. Returning from thence, and turning a little on the left hand, we came to the Village where thoſe Shepherds dwelt, as yet ſo called. In the midſt whereof there ſtandeth a Well; the ſame, as the rumour goeth, that the Bleſſed Virgin deſired to drink of, when the churliſh Villagers refuſing to draw her up water, it forthwith miraculouſly flowed to the brim, greedy to paſs thorow her bleſſed lips, and ſatiſ-

fie

ſie her longing. Of this the *Arabs* would not ſuffer us to drink before we had given them money. Nearer to *Bethlehem*, and at the foot of the Hill, are the ruines of a Chappel, where *Joſeph* (as they ſay) had his dwelling at ſuch time as the Angel commanded him to flye into *Egypt*. Near the top, and not far from the back of the Monaſtery, there is a Cave containing two Rooms, one within another, deſcended into by a narrow entrance, and in ſome places ſupported by Pillars. In this, it is ſaid, that *Joſeph* hid our Saviour and his Mother, whilſt he prepared things neceſſary for his journey. The ſtone thereof pulveriz'd and often waſhed, of much a little will remain, not unlike to refined Chalk; which taken in drink, is ſaid to have a ſoveraign virtue in reſtoring milk both to Women and Cattel; much uſed by the *Moors* themſelves for that purpoſe. Over this ſtood one of the Nunneries built by *Paula*, not only ſhewing the foundation, and wherein ſhe died. Theſe places ſeen, we re-entred the Monaſtery, and there repoſed our ſelves the night following.

Each of us beſtowing a piece of Gold on the Vicar, betimes in the morning we departed, bending our courſe to the Mountains of *Judæa*, lying Weſt from *Bethlehem*. Near to which, on the ſide of the oppoſite Hill, we paſt by a little Village called, as I take it, *Bezec* (inhabited only by Chriſtians:) mortal (as they ſay) to the *Mahometans* that attempted to dwell therein. About two miles further we paſſed by *Bethſur*, ſeated in a bottom between two rocky Mountains; once a ſtrong Fort: firſt built by *Rehoboam*, and after repaired by the *Maccabees*; famous for ſundry Sieges; being in the upper way between *Jeruſalem* and *Gaza*. Where we ſaw the ruines of an ample Church: below that a Fountain, not unbeholding to Art; whoſe pleaſant Waters are forthwith drunk up by the earth that produced them. Here, they ſay, that *Philip* baptized the Eunuch; whereupon it retaineth the name of the *Æthiopian* Fountain. And no queſtion but the adjoyning Temple was erected out of devotion to the honour of the place, and memory of the fact. Yet ſeemeth it ſtrange to me, that a Chariot ſhould be able to paſs thoſe rocky and declining Mountains, where almoſt a Horſe can hardly keep footing. Having travelled about a mile and a half further, we came to the Cave

A *The Deſart.*
B *The Cave of S. John Baptiſt.*
C *The Fountain.*
D *The Ruines of the Monaſtery.*

where *John Baptiſt* is ſaid to have lived from the age of ſeven, until ſuch time as he went unto the Wilderneſs by *Jordan*; ſequeſtred from the abode of men, and feeding on ſuch wild nouriſhment as theſe un-inhabited places afforded. This Cave is ſeated

on

on the Northern-ſide of a Deſart Mountain (only beholding to the Locuſt Tree) hewn out of the precipitating Rock; ſo as difficultly to be aſcended or deſcended to: entred at the Eaſt corner, and receiving light from a Window in the ſide. At the upper end there is a Bench of the ſelf ſame Rock, whereon (as they ſay) he accuſtomed to ſleep; of which whoſo breaks a piece off, ſtands forth-with excommunicate. Over this, on a little flat, ſtand the ruines of a Monaſtery, on the South-ſide, naturally walled with the ſteep of a Mountain, from whence there guſheth a living Spring which entreth the Rock, and again burſteth forth beneath the mouth of the Cave; a place that would make ſolitarineſs delightful, and ſtand in compariſon with the turbulent pomp of Cities. This over-looketh a profound Valley, on the far ſide hem'd with aſpiring Mountains, whereof ſome are cut (or naturally ſo) in degrees like Allies, which would be elſe un-acceſſibly fruitleſs; whoſe levels yet bear the ſtumps of decayed Vines, ſhadowed not rarely with Olives and Locuſts. And ſurely, I think that all or moſt of thoſe Mountains have been ſo husbanded, elſe could this little Country have never ſuſtained ſuch a multitude of people. After we had fed of ſuch proviſion as was brought us from the City, by other of the Fraternity that there met us, we turned towards *Jeruſalem*, leaving the way of *Bethlehem* on the right hand, and that of *Emaus* on the left. The firſt place of note that we met with was there where once ſtood the dwelling of *Zachary*; ſeated on the ſide of a fruitful

A. *The Church of John Baptiſt.* B. *The Fountain.* C. *The houſe of Elizabeth.*

Hill, well ſtored with Olives and Vineyards. Hither came the bleſſed Virgin to viſit her Couſen *Elizabeth*. Here died *Elizabeth*, and here in a Grot on the ſide of a Vault or Chappel, lies buried; over which a goodly Church was erected, together with a Monaſtery, whereof now little ſtandeth but a part of the Walls, which offer to the view ſome fragments of painting, which ſhew that the reſt have been exquiſite. Beyond, and lower, is our Ladies Fountain, (ſo called of the Inhabitants) which maintaineth a little current through the neighbouring Valley. Near this, in a bottom, and uttermoſt extent thereof, there ſtandeth a Temple; once ſumptuous, now deſolate: built by *Helena*, and dedicated to S. *John Baptiſt*, in the place where *Zachary* had another houſe, where the Prophet was born in a Room hewn out of the Rock, of principal devotion with thoſe Chriſtians; poſſeſt, as the reſt, by the beaſtly *Arabians*, who defile it with their Cattel, and employ it to the baſeſt of uſes. Tranſcending the leſs ſteep Hills, and paſſing through Vallies of their Roſes voluntarily plentiful, after awhile we came to a Monaſtery, ſeated in a Straight between two Rocky Mountains

tains, environed with high Walls, and entred by a door of Iron, where a Biſhop of the *Georgians* hath his reſidence, who courteouſly entertained us. Within they have a handſom Chappel, at the upper end an Altar, and under that a Pit, in which they ſay, that the Palm did grow (but rather, if any, the Olive, whereof that place hath ſtore) of which a part of the Croſs was made. For it was framed (as they report) of four ſeveral woods; the foot of Cedar, the bole of Cypreſs, the tranſom of Palm, and the title of Olive. This is called thereupon, The Monaſtery of the holy Croſs. Where, in ſtead of Bells, they ſtrike on a hollow beam (as the *Grecians* do in the Temple of *Golgotha*) to ſummon their Aſſemblies. Between this and *Jeruſalem*, we ſaw nothing worth noting, that hath not been ſpoken of already.

The day following, we went to review the remarkable places about the City, paſſing by the Caſtle of the *Piſans*, on the left hand entring at a little ſquare paſſage, we were ſhewed a ſmall Chappel, the Door and Windows rammed up; for that (as they ſay) the *Mahometans* became mortally ſick, that, though but by chance, did come into it: ſtanding, where ſtood the Temple of St. *Thomas*. From hence we were brought to the Palace of *Annas*, deſtroyed by the Seditious in the time of the Siege, where now ſtandeth a Church dedicated to the bleſſed Angels, and belonging to the *Armenians*, who have their dwellings about it. Within the Court there is an old Olive-tree, environed with a low Wall, unto which, it is ſaid, that they bound our Saviour. Turning on the right hand, we went out at the Port of *Sion*. South, and not far from thence,

A. *A Moſque, where once ſtood the Cœnaculum.*
B. *The Church of S. Saviour, where ſtood the houſe of Caiaphas.*
C. *Where the Jews would have taken away the body of the Virgin Mary from the Apoſtles.*
D. *Where Peter wept.*
E. *Port Eſquiline.*
F. *The Pool and Fountain of Siloe.*
G. *Where the Oak Rogel ſtood.*
H. *The Church of the purification of the bleſſed Virgin.*
I. *The Fountain of the bleſſed Virgin.*
K. *The Bridge that paſſeth over Cedron, with the Rock that bears the impreſſion, as they ſay, of Chriſts footſteps.*
L. *The Field of Blood.*
M. *Where certain of the Apoſtles hid themſelves.*
N. *The Mountain of offence.*
O. *Where the houſe of Annas the High Prieſt ſtood.*
P. *Where the Franks are buried.*
Q. *Port Sion.*

on the midſt of the Mount, is the place, as they ſay, where Chriſt did eat his laſt Supper; where alſo, after his Reſurrection, the doors being ſhut, he appeared to his Apoſtles, where they received the Holy Ghoſt; where *Peter* converted three thouſand; and where, as they ſay alſo, they held the firſt Council, in which the Apoſtles Creed was decreed. Here *Helena* built a moſt ſumptuous Temple, including therein the Cœnaculum; where that Marble Pillar was preſerved that ſtood before

before in the Palace of *Pilate*, to which they tied our Saviour when they whipped him. This Church ſubverted by the *Saracens*, in the ſelf-ſame place, the *Franciſcans* had a Monaſtery erected, who in the year 1561. were removed by the *Turks*: they building here a Moſque of their own, into which no Chriſtian is permitted to enter. Yet not in the reſpects aforeſaid, ſo reverenced by the Infidels, but in that it is delivered by Tradition, (and not unlike) that *David* had there his Sepulchre. His Monument was enriched with a maſs of Treaſure, out of which *Hircanus*, 850 years after, took three thouſand Talents, to divert the War which was threatned by *Antiochus*. *Herod*, with unlike ſucceſs, attempted the like. For having already taken out a great ſum, and perſiſting in his ſacriledge, a flame of Fire brake out of the Tomb, and conſumed divers of his Inſtruments. In expiation whereof, he adorned the ſame with a ſtately Monument, which ſtood intire for a long time after. Between this and the walls of the City, the *Franks* have their burial; where lie ſix *Engliſh*-men, (ſent, as may be ſuſpected) unto their long-homes not many years ſince, though coloured by the *Franciſcans*, in whoſe Monaſtery they lay, with pretence of Divine vengeance, for the ſuppoſed murder of their *Drogarman*. Seven they were in all, all alive, and well in one day, ſix dead in the other; the out-liver, becoming a Convert to their Religion. Turning a little on the left hand we came to a ſmall Church, encloſed within a ſquare wall, arched within with a wall on the top, in manner of a Cave; the habitation of their *Armenians*, who have of this Church the cuſtody. Here flouriſhed the proud Palace of *Caiaphas*, in which our Saviour was buffeted, ſpit upon, and ſo ſpitefully reviled. Here *Helena* built a fair Church to Saint *Peter*; but that deſtroyed, in the room thereof, this leſs was erected, and dedicated to Saint *Saviour*. On the right hand, in the Court, they undertook to ſhew where the Fire was made, by which *Peter* ſtood, when he denied his Maſter: and at the ſide of the Church door, the Chapiter of a Pillar, whereon the Cock crowing, did move him to contrition. At the upper end of the Church, upon a large Altar, lieth a ſtone, that (as they ſay) which was rolled againſt the mouth of the Sepulchre. From hence we deſcended into the Valley of *Gehinnon*, which divideth Mount *Sion*, from the Mountain of *Offence*; ſo called, for that *Solomon*, by the perſwaſion of his Wives, here ſacrificed to *Chamoch*, and *Molech*; but now by theſe Chriſtians, called, The Mountain of *Ill-counſel*, where, they ſay, the Phariſees took counſel againſt Jeſus; whoſe height yet ſhews the reliques of no mean buildings. This Valley is but ſtraight, now ſerving for little uſe; heretofore moſt delightful, planted with Groves, and watered with Fountains; wherein the *Hebrews* ſacrificed their Children to *Molech*; an Idol of Braſs, having the head of a Calf, the reſt of a Kingly Figure, with arms extended to receive the miſerable ſacrifice, ſeared to death with his burning embracements. For the Idol was hollow within, and filled with fire. And leſt their lamentable ſhrieks, ſhould ſad the hearts of their Parents, the Prieſts of *Molech*, did deaf their ears with the continual clangs of Trumpets and Timbrels; whereupon it was called the Valley of *Tophet*. But the good *Joſias* brake the Idol in pieces, hewed down the Groves, and ordained that that place (before a Paradiſe) ſhould be, for ever, a receptacle for dead carkaſſes, and the filth of the City. *Gehenna*, for the impiety committed therein, is uſed for Hell, by our Saviour. On the South-ſide of this Valley, near where it meeteth the Valley of *Jehoſaphat*, mounted a good height, on the ſide of the Mountain, is *Aceldama*, or Field of Blood, purchaſed with the reſtored reward of Treaſon, for a Burial place for Strangers. In the midſt whereof, a large ſquare Room was made by the Mother of *Conſtantine*; the South-ſide walled with the natural Rock; flat at the top, and equal with the upper level, out of which ariſe certain little Cupoloes, open in the midſt, to let down the dead bodies. Through theſe we might ſee the bottom all covered with Bones, and certain Coarſes but newly let down, it being now the Sepulchre of the *Armenians*. A greedy Grave, and great enough to devour the dead of a whole Nation. For, they ſay (and I believe it) that the earth thereof, within the ſpace of eight and forty hours, will conſume the fleſh that is laid thereon. The like is ſaid of St. *Innocents* Church-yard in *Paris*; and he that ſees the multitude of bones that are there piled about it, the daily burials (it being a general receptacie for Strangers) and ſmalneſs of the circuit, may be eaſily induced to credit it. And why might not the earth be tranſported from hence, as well as that at *Rome*, in *Campo Sancto*, brought thither in 270 Ships, by the commandment of the aforeſaid Empreſs? which, though changing ſoyls, retaineth her virtue; it being alſo a place of burial for Foraigners. In the Rock about there are divers Sepulchres,

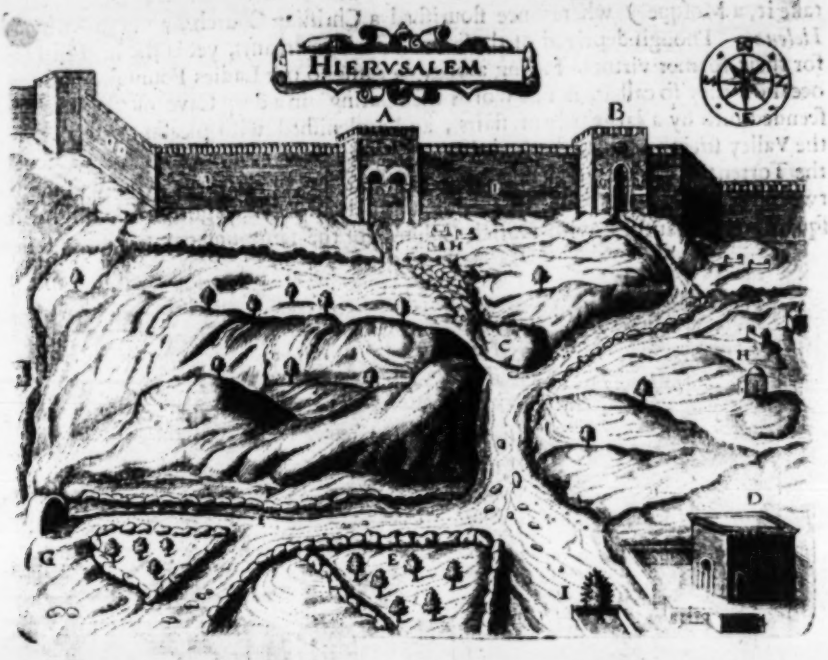
A. *The place of the Cenaculum.*
B. *Of the Oak Roguel.*
C. *Where the Apoſtles did hide themſelves.*
D. *The Field of Blood.*
E. *The Mountain of offence.*
F. *Part of the Valley of Jehoſaphat.*
G. *Part of the Valley of Gehinnon.*

and ſome in uſe at this day, having great ſtones rolled againſt their mouths, according to the ancient cuſtom. Beyond, on the point of the Hill, a Cave hewn out of the Rock, conſiſting of ſeveral Rooms, is ſaid to have hidden ſix of the Apoſtles in the time of Chriſts Paſſion. Firſt, made without doubt for a Sepulchre, and after ſerving for an Hermitage; the Roof of the larger Room retaining ſome ſhew of guilding. Below, where the Valley of *Gehinnon* and *Jehoſaphat*, like conjoining ſtreams, do tend to the South, there is a dry Pit, where the Prieſts are ſaid to have hid the ſacred Fire, when the Jews were carried captive into *Babylon*; and ſeeking it after their return, did find it converted into Water. But *Nehemiah* cauſed it to be ſprinkled on the Altar, when forth-with, with the beams of the Sun, it miraculouſly flamed. This Valley of *Jehoſaphat* (ſo called of that good King) from hence extendeth full North, and then inclineth a little to the Weſt, firſt preſenting (though Natural) no other than a large dry Ditch to the Eaſt of the City, contracted between it and the over-pearing Hills of the oppoſite *Olivet*. It is ſaid to be about two miles long, and if ſo but ſhort ones; where broadeſt fruitful: watered by the Torrent *Cedron*, which runneth no longer than fed with ſhowrs, loſing his intermitted ſtreams in the Lake of *Aſphaltis*. It was alſo called the Valley of *Cedron*, and of the King; where the general Judgment ſhall be, if the *Jews* or *Latines* may be believed, who ground their opinions upon the Prophecy of *Joel*; which I will not gain-ſay, ſince ſome of our Divines, have of late, ſo laboured to approve it. Of the ſame opinion are the *Mahometans*. In the Wall about it there is a Window, not far from the Golden Gate, where they ſay that *Mahomet* ſhall ſit whilſt Chriſt doth execute Juſtice. Paſſing to the City-ſide of the Valley, at the foot of the Hill, and Eaſt of the South-Eaſt corner, is the place where the Prophet *Iſaiah* was ſawn aſunder, by the commandment of *Manaſſes* his Grand-child by the Mother, and there buried; where there is a little pavement uſed for a place of prayer by the *Mahometans*. Cloſe below this ſtood the Oak *Roguel*, where now a white Mulbery is cheriſhed. North of it, in a gut of the Hill (above which, in the wall, ſtood the Tower) was the Fiſh-pool of *Siloe*, containing not above half an Acre of Ground, now dry in the bottom; and beyond the Fountain that fed it, now no other than a little Trench walled in on the ſides, full of filthy water, whoſe upper part is obſcured by a building (as I take

take it, a Moſque) where once flouriſhed a Chriſtian Church, there built by Saint *Helena*. Though deprived of thoſe her ſalubrious ſtreams, yet is ſhe held in honour for their former virtues. Paſſing along, we came to our Ladies Fountain (upon what occaſion they ſo call it, is not worth the relating) in a deep Cave of the Rock, deſcended into by a large pair of ſtairs, and repleniſhed with pleaſant waters. Here the Valley ſtreightneth, and a little beyond is no broader than ſerves for a Chanel to the Torrent. On the other ſide ſtands the Sepulchre of *Zachary*, who was ſlain between the Temple and the Altar; all of the natural Rock, eighteen foot high, four ſquare, and beautified with Dorick Columns of the ſame unſeparated ſtone ſuſtain-

A *A part of the Pillar of Abſalom.*
B *The Cave of S. James.*
C *The Sepulchre of Zachary.*
D *The Torrent Cedron.*

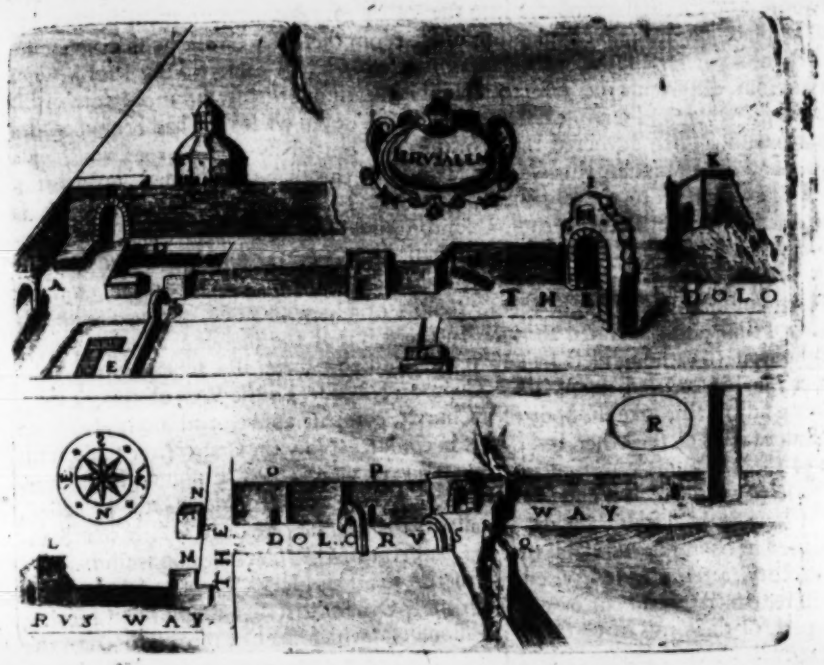
ing the Corniſh, and topt like a pointed Diamond. Cloſe to this there is another in the upright Rock; the front like the ſide of an open Gallery, ſupported with Marble Pillars, now between rammed up with ſtones. Within is a Grot, whither *James* retired (as they ſay) after the Paſſion of our Saviour, with purpoſe never to have received ſuſtenance, until he had ſeen him, who in that place appeared unto him after his Reſurrection. In memorial whereof, the Chriſtians erected a Church hard by, whoſe ruines are now ruined. A little farther, there is a ſtone Bridge of one Arch, which paſſeth the Torrent. In a Rock, at the foot thereof, there are certain impreſſions, made (as they ſay) by our Saviours feet, when they led him thorow the water. At the Eaſt-end of this Bridge, and a little on the North, ſtands the Pillar of *Abſalom*, which he here erected in his life-time, to retain the memory of his name, in that his iſſue male failed (but he was not buried therein) being yet intire, and of a good Fabrick, riſing in a lofty ſquare; below adorned with half Columns, wrought out of the ſides and corners of the Dorick form; and then changing into a round, a good height higher doth grow to a point in faſhion of a Bell, all framed of the growing ſtone. Againſt this there lieth a great heap of ſtones, which increaſeth daily. For both *Jews* and *Mahometans* paſſing by, do throw ſtones againſt it, yet execrating *Abſalom* for his rebellion againſt *David*. Adjoyning there is a large ſquare, but lower by far, which hath an entrance like the Frontiſpiece of a Porch, cut curiouſly without, the earth almoſt reaching to the top of the entrance, having a Grot within hewn out of the Rock: ſome ſay, a Kingly Sepulchre, perhaps appertaining to the former. A little more North, and up the Torrent, at the foot of *Olivet*, once ſtood the Village *Gethſemane*; the place yet fruitful in Olives: and hard by the delightful



A *The golden Gate of the Temple.*
B *The Gate of S. Steven.*
C *Where S. Steven was ſtoned to death.*
D *The Sepulchre of the Bleſſed Virgin.*
E *The Garden of Mount Olivet.*
F *The Torrent of Cedron.*
G *The Bridge of the Torrent.*
H *Sepulchres of the Mahometans.*
I *Where Thomas ſtood, as they will have it, when the Bleſſed Virgin let fall her Girdle.*

Garden wherein our Saviour was betrayed. They point at the place where he left two of his Diſciples, and a little higher the third, when he went to pray; and withal the place where he was taken. In this Garden there is alſo a ſtone, whereon they ſay that our Lady ſate, and beheld the Martyrdom of S. *Steven*, who ſuffered on the ſide of the oppoſite Hill. Without the ſaid Garden, in the joyning of two ways, they ſhewed us the place, as they will have it, where S. *Thomas* ſtood, when incredulous, forſooth, of our Ladies Aſſumption, ſhe let fall her Girdle to inform his belief.

And now are we come to the Sepulchre of the Bleſſed Virgin, made thus, as it is, by the Mother of *Conſtantine*. Before it a Court; the building above ground a ſquare Pile only, flat at the top, and neatly wrought, like the largeſt Portico to a Temple. You enter at the South-ſide, and forthwith deſcend by a goodly pair of ſtairs of fifty ſteps. About the midſt of the deſcent are two ſmall oppoſite Chappels; in that on the right hand, are the Sepulchres of *Joacim* and *Anna*; in that on the left, of *Joſeph*, the Parent and Spouſe of the Mother of Jeſus. The ſtairs do lead you into a ſpacious Church, ſtretching Eaſt and Weſt, walled on each ſide, and arched above with the natural Rock. Upon the right hand, in the midſt, there is a little ſquare Chappel, framed of the eminent Rock, but flagged both within and without with white Marble, and entred at two doors. At the far ſide thereof ſtands her Tomb; which taketh up more than the third part of the Room; now in form of an Altar, under which (they ſay) that ſhe was decently buried by the Apoſtles, and the third day after aſſumed into Heaven by the Angels. In this there burn eighteen Lamps continually; partly maintained by the Chriſtians, and partly by the *Mahometans*: who have this Palace in an eſpecial veneration. Near the Eaſt ſemicircle of the Church, there ſtandeth a great Altar (over which the little Light that this dark place hath, doth deſcend by a Cupolo:) near the Weſt another, but both unfurniſhed: and by the former, a Well of an excellent water. In a canton of the Wall, right againſt the North-end of the Sepulchre, there is a clift in the Rock, where the *Turks* do affirm that our Lady did hide her ſelf, when ſhe was perſecuted by the *Jews*; into which I have ſeen their Women to creep, and give the cold Rock affectionate kiſſes. The oppoſite Canton is alſo uſed for an Oratory, by the *Mahometans*, who have the keeping of the whole, and will not ſuffer us to enter of free coſt. Remounting the ſame ſtairs, not far off on the left hand, towards the Eaſt, and not above a ſtones caſt from the Garden of *Gethſemane*, a ſtraight paſſage deſcendeth into



A *The entrance and building above ground of the Church of the Sepulchre of the blessed Virgin.*
B *The place from whence it receiveth light.*
C *The entrance of the Oratory of Christ.*
D *The place from whence it receiveth light.*
AA *Where Christ prayed.*
BB *Where the Angel stood.*

into a vast round Cave; all of the natural Rock, the Roof confirmed with Arches of the same, receiving a dim light from a little hole in the top, which was, in times past, all over curiously painted; The place (they say) where Christ did pray, when in that bloody agony he was comforted by the Angels. From hence we bent our course to the City. High on the Hill, where three ways meet, and upon the flat of a Rock, is the place where S. *Stephen* (who bore the first Palm of Martyrdom) was stoned to death. The Stones thereabout have a red rust on them, which, they say, give testimony of his blood-shed. A little above, we entred the City at the Gate of S. *Stephen* (where on each side a Lyon retrograde doth stand) called in times past, The port of the Valley, and of the Flock; for that the Cattel came in at this Gate, which were to be sacrificed in the Temple, and were sold in the Market place adjoining. On the left hand there is a Stone Bridge, which passeth at the East end of the North wall into the Court of the Temple of *Solomon*: the head to the Pool *Bethesda* (underneath which it had a conveyance) called also *Probaticum*, for that the Sacrifices were therein washed ere delivered to the Priests. It had five Ports built thereto by *Solomon*; in which continually lay a number of diseased persons. For an Angel, at certain seasons troubled the water; and he that could next descend thereinto, was perfectly cured. Now it is a great square profundity, green, and uneven at the bottom; into which a barren Spring doth drill, from between the Stones of the North-ward wall, and stealeth away almost undiscerned. The place is for a good depth hewn out of the Rock; confined above, on the North-side, with a steep Wall; on the West, with high buildings (perhaps a part of the Castle of *Antonia*, where are two doors to descend by, now all, that are half choked with rubbidge) and on the South, with the wall of the Court of the Temple. Whereof it is fit that something be spoken by us, although not suffered to enter without the forfeiture of our lives, or renouncing of our Religion.

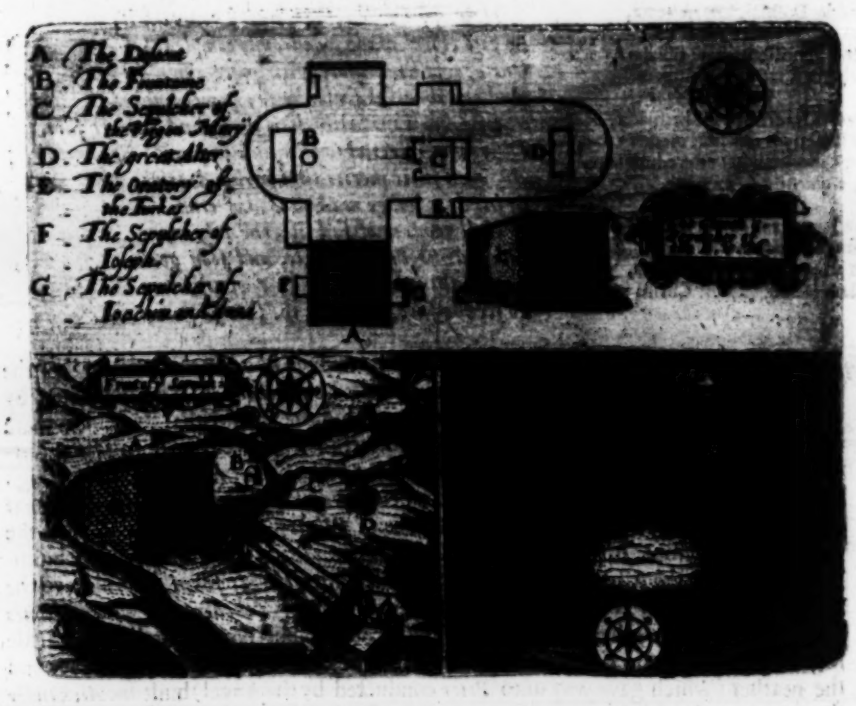
I will not speak of the former form and magnificency thereof, by sacred Pens so exactly described. First, built by *Solomon*, destroyed by *Nebuchadnezzar*, re-edified by *Zorubbabel*, (yet so far short of the first in glory, that those wept to behold it, who had beheld the former:) new built, or rather sumptuously repaired by *Herod* the Great; and lastly, utterly subverted by *Titus*. The *Jews* assayed to re-

edifie it in the Reign of *Adrian:* of whom he ſlew an infinite number, levelled it with the floor, and threw the rubbidge into the Valley of *Jehoſaphat*, to make it leſs deep, and the place leſs defenſible; planting in the room thereof a Grove which he conſecrated unto *Jupiter*. Afterward *Julian* the Apoſtata, to diſprove the Propheſie of our Saviour, did licenſe the *Jews* to rebuild it, furniſhing them with money out of his Treaſury: when lo, a terrible Earth-quake ſhook down what they had begun, and a flame burſting forth devoured the Workmen; reported by *Amianus Marcellinus* a Pagan, and living in thoſe times. But who built this that now ſtandeth, is doubtful. Some do attribute it to the Chriſtians, others to a Prince of the *Arabians* (which is confirmed by the Chriſtians of thoſe Countrys) and he the *Saracen Omer*, next Succeſſor unto *Mahomet*. Seated it is upon Mount *Moriah*, in the South-eaſt corner of the City, without doubt, in the very place where *Solomon* ſtood; the more eminent building conſiſting of an eight ſquare round, of a blewiſh ſtone, adorned with adjoining Pillars, and tarraſed above. In the midſt of the ſhelving Roof, another upright aſpireth; though leſs by far, yet the ſame in form and ſubſtance with the former; being covered over with a Cupulo of Lead. To the Weſt of this, a long building adjoineth, like the body of a Church, compaſt above, and no higher than the under tarras of the other, but like it in colour. Now the Court (the ſame with that of the old Temple) is juſt fourſquare every way, about a ſlights ſhoot over. In the Eaſt-wall, which is alſo a wall to the City, ſtands the golden Gate, ſo called, in that it was gilded, which belonged only to the Temple, through which our Saviour paſſed in triumph. It is ſaid, that the Emperour *Heraclius* returning from his *Perſian* Victory, attempted to have entred thereat in all his glory; but was miraculouſly prohibited, until he had put off all his Princely Ornaments, in a ſimple habit bearing that part of the Croſs of Chriſt on his ſhoulders which he had recovered from the *Perſians*. This Gate is now rammed up by the *Turks*, to prevent, as ſome ſay, a propheſie, which is, that the City ſhould be there entred by the Chriſtians. A part of the South-ſide is alſo incloſed with the Wall of the City. The reſt, not inferiour in ſtrength, is environed with a deep Trench hewn into the Rock, (though now much choaked) heretofore inhabited in the bottom like a Street. In the midſt of this out-Court, there is another, wherein the aforeſaid Moſque doth ſtand, raiſed ſome two yards above the out-Court, and garniſhed on the ſides with little Turrets, thorow which it is aſcended; all paved with white Marble (the ſpoil of Chriſtian Churches) where the *Mahometans*, as well as within, do perform their particular Oriſons. Sundry low Buildings there are, adjoining to the wall of the out-Court; as I ſuppoſe, the habitation of their *Santons*. In the South-eaſt corner, and a little in the out-wall, there is a handſome Temple covered with Lead, by the Chriſtians called, The Church of the Purification of the Virgin; now alſo a Moſque, *Godfrey* of *Bulloign*, with the reſt of the City took this place by aſſault, and ſlew within the Circuit thereof ten thouſand *Saracens*. By him then was it made a Cathedral Church; who erected Lodgings about it for the Patriarch, and his Canons. Into this there are now but two entrances; that on the Weſt, and this Gate over the head of the Pool *Bethesda*, (called of old, the Horſe-Gate, for that here they left their Horſes, it being not lawful to ride any further) reſembling the Gate of a City. One thing by the way may be noted; that whereas our Churches turn to the Eaſt, the Temple of *Solomon* regarded the Weſt; perhaps in reſpect of Mount *Calvary*.

Re-paſſing the aforeſaid Bridge (ſeeing we might proceed no farther) on the North-ſide of the Street, that ſtretcheth to the Weſt, now in a remote corner, ſtood the Houſe of *Joachim*; where the goodly Church was built to the honour of S. *Anna*, with a Monaſtry adjoining, of which ſome part yet remaineth, but polluted with the *Mahometan* Superſtition. Turning back, we took up the ſaid Street to the Weſt: not far onward, at the left hand, ſtood the Palace of *Pilate*, without all queſtion the Caſtle of *Antonia*; near adjoining to the wall of the Temple, where now the *Sanziack* hath his Reſidence; deprived of thoſe lofty Towers, and ſcarce appearing above the Walls that confine it. On the right hand, at the far end of a Street that pointeth to the North, ſtood the ſtately Manſion of *Herod*; of which ſome ſigns there are left, that witneſs a periſhed excellency. Now at the Weſt-corner of that of *Pilates*, where the Wall for a ſpace doth turn to the South, there are a pair of high Stairs, which lead to the place of Juſtice, and Throne of the *Roman* Preſident, where the Saviour of the World was by the World condemned. The Stairs that, they ſay, then were called *Scala Sanctæ*, I have ſeen

at

at *Rome*, near St. *Johns*, in the *Lateran*; tranſlated thither by *Conſtantine*. Three pair there are in one front, divided but by walls: the middlemoſt thoſe; being of white Marble, and eighteen in number, aſcended and worn by the knees of the ſuppliants, who deſcend by the other. At the top there is a little Chappel called *Sanctum Sanctorum*, where they never ſay Maſs: And upon this occaſion, a holy Father, in the Room adjoining, having conſumed moſt part of the night in his devotions, is ſaid, an hour before the dawning, to have ſeen a Proceſſion of Angels paſs by him, ſome ſinging, and others (perhaps that had worſe voices) bearing Torches; amongſt whom was St. *Peter* with the Euchariſt; who executed there his Pontificial function; and that done, returned. This rumoured the day following about the City, numbers of people flock'd thither, who found the Room all to be dropt with Torches, in confirmation of this relation. Whereupon it was decreed, that not any (as not worthy) ſhould ſay Maſs on that Altar. Now the way between the place of thoſe Stairs and Mount *Calvary*, is called the dolorous way; along which our Saviour was led to his Paſſion: in which, they ſay, (and ſhew where) that he thrice fell under the weight of his Croſs. And a little beyond



A *The Gate of Saint Stephen.*
B *The Gate that opens into the Court of the Temple.*
C *The Moſque, where once ſtood the Temple of Solomon.*
D *The Pool Bethesda.*
E *The Church of St. Anna.*
F *Where the Palace of Pilate ſtood.*
G *Where the Court of Herod.*
H *Where the holy Stairs.*
I *Pilates Arch.*
K *The Church of the ſwouning of the bleſſed Virgin.*
L *Where they met with Simon of Cyrene.*
M *Where Chriſt ſaid, weep not for me, you Daughters of Jeruſalem.*
N *Where the houſe of the rich glutton ſtood.*
O *Where the houſe of the Phariſee.*
P *Where the houſe of Veronica.*
Q *The Gate of Juſtice.*
R *Mount Calvary.*

there is an ancient Arch that croſſeth the Street, and ſupporteth a ruined Gallery: in the Eaſt ſide a two-arched Window, where *Pilate* preſented Chriſt to the people. An hundred paces farther, and on the left hand, there are the reliques of a Church, where, they ſay, that the bleſſed Virgin ſtood when her Son paſſed by, and fell into a Trance at the ſight of that killing ſpectacle. Sixty ſix paces beyond (where this Street doth meet with that other which leadeth to Port *Ephraim*, now called the Gate of *Damaſcus*) they ſay, that they met with *Simon* of *Cyrene*, and compelled him to aſſiſt our Saviour in the bearing of his burthen. Turning a little on the left hand, they ſhewed us where the women wept, and he replyed; *Weep not for me you Daughters of Jeruſalem, &c.* Then turning again on the right, we paſſed under a little Arch,

near

near which a houſe aſcended by certain ſteps; the place where *Veronica* dwelt, who gave our Saviour, as they ſay, a Napkin as he paſſed by the door, to cleanſe his face from the blood which trickled from his thorn-piere'd brows; and ſpittle wherewith they had deſpightfully defiled him: who returned it again enriched with his lively counterfeit; now to be ſeen at *Rome* upon Feſtival days, in St. *Peter*'s Church in the *Vatican*. To which this Hymn was made, and publiſhed by Pope *John* the two and twentieth, with a grant of ſeven years indulgency to him that ſhould devoutly utter it to that Picture.

Salve ſancta facies noſtri Redemptoris,
In qua nitet ſpecies divini ſplendoris,
Impreſſa Panniculo nivei candoris;
Dataque Veronicæ ſignum ob amoris.

Salve decus ſeculi, ſpeculum ſanctorum;
Quod videre cupiunt ſpiritus cœlorum:
Nos ab omni macula purga vitiorum,
Atque nos conſortio junge beatorum.

Salve vultus Domini, imago beata,
Ex æterno munere mire decorata:
Lumen funde cordibus ex vi tibi data,
Et à noſtris ſenſibus tolle colligata.

Salve robur fidei noſtræ Chriſtianæ,
Deſtruens hæreticos qui ſunt mentis vanæ,
Horum auge meritum qui te credunt ſane,
Illius effigie qui Rex ſit ex pane.

Salve noſtrum gaudium in hac vita dura,
Labili, & fragili; cito peritura,
Nos deduc ad propria ô fœlix figura,
Ad videndam faciem quæ eſt Chriſti pura.

Of our Redeemer, hail, O Face divine,
Wherein the beams of heavenly beauty ſhine:
Fix'd in a Napkin, white as ſnow new driven;
And to Veronica (thy loves pledge) given.

Hail worlds renown, of Saints the mirrour bright,
Whoſe deſir'd view would heaven thron'd ſpirit delight,
Purge us from ſtains which ſinning ſouls infect,
And join to bleſt communion of th' elect.

Hail our Lords viſage, happy counterfeit,
By gift etern' made wondrouſly compleat;
Our hearts illuminate with grace aſſign'd:
And our thrall'd ſenſes by thy power unbind.

Of Chriſtians faith, hail force, and fortreſt ſure,
Deſtroying Hereticks, of minds impure:
Augment their merits that in thee do truſt,
By his dear image made a God of cruſt.

Hail comfort of ſad life, the only one,
Life tedious, brittle, fickle, and ſoon gone,
Lead to thine own, O happy Portraicture,
To ſee the face of Chriſt, the face ſo pure.

Fronting the far end of this Street, an ancient Gate which ſtood in the Weſt wall of the old City, yet reſiſts the ſubverſions of time; called by *Nehemiah*, The old Gate; by the *Jebuſites*, the Port of *Jebus*, and the Gate of Judgment; for that the Elders there ſate in Juſtice: through which the condemned were led to execution unto *Mount Calvary*, then two hundred and twenty paces without, and a little on the left hand; though now almoſt in the heart of the City. From hence we aſcended the Eaſt-ſide of *Mount Calvary* (eight hundred paces from the Palace of *Pilate*) and ſo deſcended into the Court of the Temple of the Sepulchre. Right againſt it are the ruines of lofty buildings, heretofore the Alberges of the Knight Hoſpitallers of St. *Johns*. Turning to the South, we were ſhewed where once ſtood the dwelling of *Zebedeus*, in which *James* and *John* were born, heretofore a Collegiate Church, but now a Moſque. A little higher we came to the Iron-Gate, a paſſage in times paſt between the upper City and the neather (which gave way unto *Peter* conducted by the Angel) built by *Alexander* the Great. Who having taken *Tyrus*, and the Sea-bordering Cities of *Phœnicia* and *Paleſtine*, begirt *Jeruſalem* with his Army; when on a ſudden the Gates were ſet open, *Jaddus* the High Prieſt iſſuing forth, clothed in his Pontifical Habit, and followed with a long train in white Rayments; whom *Alexander* eſpying, advanced before the reſt of the company; and when he drew near, fell proſtrate before him. For it came unto his remembrance, how once in *Dio* a City of *Macedon*, conſulting with himſelf about his *Aſian* enterprize, he had ſeen in a Viſion one ſo apparelled, who bid him boldly proceed, and told him, that the God whom he ſerved would protect his Army, and make him Lord of the *Perſian* Monarchy. Then hand in hand they entred the City, the High Prieſt conducting him unto the Temple, where he ſacrificed unto God according to the manner of the *Hebrews*: *Jaddus* expounding unto him the Prophecies of *Daniel*, which foretold of his Victories. From thence we proceeded unto the Houſe of Saint *Mark*; of which an obſcure Church in the cuſtody of the *Sorians*, doth retain the memory. And beyond we came to the Church of Saint *James*, ſtanding in the place where he was beheaded; erected by the *Spaniards*, together with an Hoſpital, and now poſſeſt by the *Armenians*. This ſeen, we returned to the Covent.

The day following, we went out (as before) at the Port of *Sion*. Turning on the left

left hand along the Wall, we were ſhewed the place where *Peter* wept, when he had denied our Saviour; dignified once with a Church, and whereof there now remaineth ſome part of the foundation. Right againſt it, there is a Poſtern in the Wall, formerly called Port *Eſquiline*; at which they bore forth the filth of the City. The foundation of this part of the Wall is much more ancient, and much more ſtrong than the reſt; conſiſting of black ſtones of a mighty ſize. Not far beyond we croſſed the Valley of *Jehoſaphat*, and mounted the South-end of Mount *Olivet*, by the way of *Bethania*. Having aſcended a good height, on the right hand they ſhewed us where *Judas* hanged himſelf (the ſtump of the Sycamore, as they ſay, not long ſince extant) being buried in a Grot that adjoyneth; nearer the top where Chriſt curſed the Fig-tree, many there growing at this preſent. Deſcending the Eaſt ſide of the Mountain, a little on the left hand, we came to a deſolate Chappel,

A *Mount Olivet.*
B *Bethphage.*
C *The Fountain of the Apoſtles.*
D *Where the Houſe of Martha ſtood.*
E *The Stone whereon Chriſt ſate.*
F *Where the Houſe of Mary ſtood.*
G *The Sepulchre of Lazarus.*
H *The Houſe of Lazarus.*
I *The Houſe of Simon the Leper.*
K *The Valley of the curſed Fig tree.*
L *The way of Jeruſalem.*
M *Quarantania.*

about which were divers ruines, the houſe heretofore of *Simon* the Leper. From thence we deſcended into the Caſtle of *Lazarus* (whereof yet there is ſomething extant) the Brother to *Mary* and *Martha*. Cloſe under which lies *Bethania* (two miles from *Jeruſalem*) now a tottered Village, inhabited by *Arabians*. In it the Vault where Chriſt raiſed *Lazarus* from death; ſquare and deep, deſcended into by certain ſteps. Above are two little Chappels, which have in either of them an Altar, where ſtood a ſtately Church erected by Saint *Helena*: and after that an Abbey, Queen *Milliſent* the Foundreſs. A little North of *Bethania*, we came to the ruines of a Monaſtery, now level with the floor, ſeated in the place unto which the penitent *Mary* retired from the corrupting vanities of the City. Southward of this, and not far off, ſtood the houſe of *Martha*, honoured likewiſe with a Temple, and ruinated; alike equally diſtant from both, there is a ſtone, whereon, they ſay, that our Saviour ſate, when the two Siſters intreated him to reſtore life to their Brother, now four days buried. The Pilgrim that breaks off a piece thereof ſtands excommunicated. A little above there is a Fountain of excellent water, deep ſunk into the Rock, (by which we refreſhed our ſelves with proviſion brought with us) called the Fountain of the Apoſtles. Now we aſcended Mount *Olivet* again, by another way more inclining to the North. Upon the right hand, and not far from the top, ſtood *Bethphagè*, whoſe

whoſe very foundations are now confounded; from whence Chriſt paſt unto *Jeruſalem* in Triumph upon an Aſſes Colt; every Palm-Sunday by the *Pater-guardian* ſuperſtitiouſly imitated.

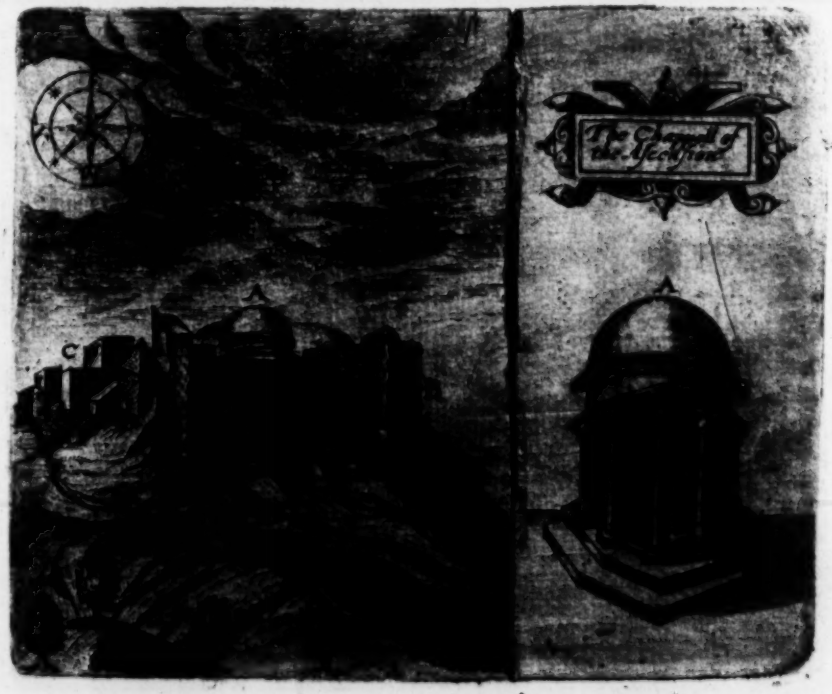
Here we look back, and for a while ſurvey the high Mountain *Quarantania*, the low Plains of *Jericho*, *Jordan*, and the Dead-Sea; which we could not go to, by reaſon of our tardy arrival, the Pilgrims returning on the ſelf-ſame day that we came unto *Jeruſalem*. A Journey undertaken but once a year, in regard of the charge, the Paſſengers being then guarded by a *Sheck* of the *Arabians*, to reſiſt the wild *Arabs*, who almoſt famiſhed on thoſe barren Mountains (which they dare not huſband for fear of ſurpriſal) rob all that paſs, if inferiour in ſtrength. Yet paid we towards that conduct, two Dollars apiece to the *Sanziak*. I have ſpoken before of the River and Lake that devoureth it, as much as here heard, and what I have read, that diſſenteth not: the reſt being ſuch like ſtuff as the former, wherewith I have already tired my ſelf, and afflicted my Reader. I will therefore forbear to deliver a particular report of that three days Pilgrimage, only thus much in general. *Jordan* runneth well-nigh thirty miles from *Jeruſalem*, the way thither by *Bethania*, made long and troubleſom by the ſteep deſcents and labyrinthian windings; being, to the judgment of the eye, not the fourth part of that diſtance. In this the Pilgrims waſh themſelves, and bring from thence of the water, ſovereign (as they ſay) for ſundry Diſeaſes. A great way on this ſide the River, there ſtands a ruined Temple upon the winding of a crooked Chanel, forſaken by the ſtream, (or then not filled but by inundations) where Chriſt (as they ſay) was baptized by *John*. On the right hand ſtood *Jericho*, (a City of fame) and in the time of the Chriſtians an Epiſco-

A *Where Chriſt aſcended into Heaven.*
B *The Cell of Pelagia.*
C *Where Chriſt ſpake of the general Judgment.*
D *Where, they ſay, he taught the Lords Prayer.*
E *Where the Apoſtles made the Creed.*
F *Where Chriſt wept over the City.*
G *Where the Bleſſed Virgin repoſed.*
H *Where the Angel ſaid, You men of Galilee, &c.*
I *Where St. Thomas, as they ſay, took up the Bleſſed Virgins Girdle.*
K *Where the Bleſſed Virgin ſate, and beheld the Martyrdom of St. Steven.*
L *Where Chriſt left the three Diſciples.*
M *Where he was taken.*
N *The Coverture of Chriſts Oratory.*
O *Gethſemane.*
P *The Sepulchre of the Virgin Mary.*
Q *Where Judas hanged himſelf.*
R *The Pillar of Abſalom.*
S *The Bridge that paſſeth over Cedron.*
T *Sepulchres.*
V *The Valley of the curſed Fig tree.*
X *The way to Bethania.*
Y *The way to Jeruſalem.*
Z *The Torrent Cedron.*
R *The Garden of Gethſemane.*

pall

pal See) beautiful in her Palms, but chiefly proud of her *Balſamum*: a Plant then only thought particular unto *Jury*, which grew moſt plentifully in this Valley, and on the ſides of the Weſtern Mountains which confine it, being about two cubits high, growing upright, and yearly pruned of her ſuperfluous branches. In the Summer they lanced the rind with a ſtone, (not to be touched with ſteel) but not deeper than the inward film; for otherwiſe it forthwith periſhed: from whence thoſe fragrant and precious tears did diſtil, which now are only brought us from *India*; but they far worſe, and generally ſophiſticated. The bole of this Shrub is of the leaſt eſteem, the rind of greater, the ſeed exceeding that, but the liquor of greateſt, known to be right in the curdling of milk, and not ſtaining of garments. Here remained two Orchards thereof in the days of *Veſpaſian*; in defence of which, a battel was fought with the Jews, that endeavoured to deſtroy them. Of ſuch repute with the *Romans*, that *Pompey* firſt, and afterwards *Titus*, did preſent it in their triumphs as an eſpecial glory; now utterly loſt through the barbarous waſte, and neglect of the *Mahometans*. Where *Jericho* ſtood, there ſtand a few poor Cottages inhabited by the *Arabians*. The Valley, about ten miles over, now producing but a ſpiny graſs, is bordered on the Eaſt with the high *Arabian* Mountains, on the Weſt with thoſe of *Jury*. Amongſt which, *Quarantania* is the moſt eminent, being in that Wilderneſs where Chriſt for forty days was tempted by the Devil: ſo high, that few dare attempt to aſcend to the top, from whence the Tempter ſhewed him the Kingdoms of the Earth, now crowned with a Chappel, which is yet unruined. There is, beſides, in the ſide an Hermitage, with a Ciſtern to receive Rain-water; and another Grot, wherein the Hermits were buried. Here St. *Jerom* (as they ſay) fulfilled his four years penance.

But now return we to the ſummit of *Mount Olivet*, which over-toppeth the neighbouring Mountains; whoſe Weſt-ſide doth give you a full ſurvey of each particular part of the City, bedeck'd with Olives, Almonds, Fig-trees, and heretofore with Palms; pleaſantly rich when husbanded, and now upbraiding the barbarous with his neglected pregnancy. So famous in ſacred Hiſtories, and ſo often bleſt with the preſence of Chriſt, and apparition of Angels. It is not much leſs than a mile in height, ſtretching from North to South, and having three heads. On the middlemoſt (and that the higheſt) there ſtandeth a little Chappel, of an eight-ſquare round, at every corner a Pillar, mounted on three degrees; being all of white Marble, and of an elegant



A. *The Chappel of Aſcenſion.*
B. *The Cell of Pelagia.*
C. *The Ruines of the Monaſtery.*
D. *The entrance.*

ſtructure

ſtructure. Within it is not above twelve foot over; paved with the natural Rock, which beareth the impreſſion of a foot-ſtep, they ſay, of our Saviours; the laſt that he ſet upon earth, when from thence he aſcended into Heaven. A place in honour inferior unto none; frequented by Chriſtians, poſſeſt by *Mahometans*, yet free to both their devotions. Built it was by the Mother of *Conſtantine*, and covered like the Sepulchre, with a ſumptuous Temple (whoſe ruines yet look aloft) together with a Monaſtery, on the South-ſide of which, they ſhewed us the Cell of *Pelagia*; a famous, rich, and beautiful Curtizan of *Antioch*; who converted by the Biſhop of *Damiata*, retired hither unknown; and here long lived in the habit and penury of an Hermit, being not, till dead, diſcovered for a woman. Deſcending, we were ſhewed by the way, where our Saviour taught them the *Pater Noſter*, where he foretold of the deſtruction of *Jeruſalem*, where the Apoſtles made the Creed, where he wept over the City, (a paved ſquare, now a *Mahometan* Oratory) and ſuch like traditions, not much worthy the mentioning. So croſſing the Valley by the Sepulchre of the Bleſſed Virgin, we entred the City at the Gate of St. *Stephen*, returning the ſame way (as the day before) to the Monaſtery.

Much of the day, and all the night following we ſpent in the Church of the Sepulchre, they then concluding the ceremonies and ſolemnities of that Feſtival. The next day we prepared for our departure. We agreed with certain *Muccermen* (ſo call they their Muliters) of *Aleppo* (who had brought a *Portugal* hither, with his Janizary, and Interpreter, then newly come from *India*) to carry us unto *Tripoly*, and defray all charges (our diet excepted) for twenty ſix Dollars a man, and for half ſo much if we went but to *Acre*; greatly to the diſpleaſure of *Atala* the *Drogarman*, that would not undertake our convoy under a great ſum; who found a time to affect his malice; yet his little pains we rewarded with four Dollars. Caphar and Aſs-hire about the Country had coſt us ſix Sultanies. We gave money to the Frier-ſervants, and that not niggardly, conſidering our light purſes, and long journy; whereof the *Pater-guardian* particularly inquired, leſt their vow of poverty they ſhould covetouſly infringe (or rather, perhaps, defraud his deſire) by retaining what was given to their private uſes. A crime with excommunication puniſhed; yet that leſs feared, I ſuppoſe, than detection. They uſe to mark the Arms of Pilgrims with the names of *Jeſus*, *Maria*, *Jeruſalem*, *Bethlehem*, the *Jeruſalem* Croſs, and ſundry other characters, done in ſuch manner as hath been declared before. The *Pater-guardian* would needs thruſt upon us ſeveral

A. *A Fountain.* B. *Mount Olivet.* C. *Sepulchre.* D. *A Moſque.* E. *Sion.*

Certi-

Certificates, which returned him as many *Zechines*. He desired that he would make their poverty known, with the dignity of those sanctified places, as a motive to relief, and more frequent Pilgrimages.

Leaving behind those friendly *Italians* that accompanied us from *Cairo*, (being now also upon their return) on the first of *April* we departed from *Jerusalem*, in the company of that Apothecary (now Knight of the Sepulchre) and the *Portugal* before-mentioned, together with an *Alman* and a *French*-man; all bound for *Tripoly*. We returned by the way which we strayed from in our coming, less difficult to pass; the Mountains more pleasant and fruitful. Near the City there are many Sepulchres and places of ruines, here and there dispersed. On the right hand, and in sight, is *Silo*, of a long time a station for the Ark of the Covenant, the highest Mountain of *Jury*, which beareth on the top some fragments of a City; North of it, on another, were the remains of that *Rama Sophim* (with more likelihood of truth than the other) which was the habitation of *Samuel*; whose bones are said to have been translated unto *Constantinople*, by the Emperour *Arcadius*. After four miles riding, we descended into the Valley of *Teberinth*; famous, though little, for the slaughter of *Goliah*. A Bridge here crosseth the Torrent, near which are the ruines of an ancient Monastery; more worthy the observing for the greatness of the stones, than fineness of the workmanship. Having rid four miles further, they shewed us *Modin*, the ancient Seat of the *Maccabees*; towards the North, and seated on the top of an aspiring Hill, which yet supporteth the reliques of a City, whereof there hath something been spoken already. Beyond, by the highway side there is another Monastery, not altogether subverted: of late inhabited by some of the *Franciscans*; who beset one night by the *Arabs*, and not able to master their terrour, quitted it the day following. About a stones cast off, there standeth a Church now desolate; yet retaining the name of the Prophet *Jeremy*. But whether here stood that *Anathoth*, or no, that challengeth his birth, I am ignorant. About three miles further, we passed by a place called *Sereth*; where, by certain ruines, there standeth a Pile like a broken Tower, engraven with *Turkish* Characters, upon that side which regardeth the way; erected, as they say, by an *Ottoman* Emperour. Now, having for a while descended those Mountains that neighbour the Champion, we came to the ruines of an ancient Building, over-looking the level, yet no less excelling in commodious situation, than delicacy of prospect. They call it, The house of the Good Thief. Perhaps some Abbey erected in that place, or Castle here built to defend this passage. Upon the right hand there standeth a handsom Mosque, every way open, and supported with Pillars, the Roof flat, and charged on the East-end with a Cupolo, heretofore a Christian Chappel. This is ten miles from *Rama*, whither we came that night; and wet as we were, took up our Lodgings on the ground in the house of *Sion*, nothing that day befalling, save the violence done us by certain *Saphies*, who took our Wine from us, and payments of Head-money in sundry places, which was unto us neither chargeable nor troublesom.

Not until noon next day departed we from *Rama*; travelling through a most fruitful Valley. The first place we passed by was *Lydda*, made famous by St. *Peter*; called after *Diospolis*, that is, the City of *Jupiter*, and destroyed by *Cestius*. Here yet standeth a Christian Temple, built, as they say, by a King of *England*, to the honour of St. *George*, a *Cappadocian* by birth, advanced in the Wars to the Dignity of a *Tribune*; who after became a Souldier of Christ, and here is said to have suffered Martyrdom under *Diocletian*. Others say, that there never was such a man, and that the story is no other than an Allegory. The *Greeks* have the custody of this Church, who shew a Skull, which they affirm to be Saint *Georges*. In the time of the Christians it was the seat of a Suffragan, now hardly a Village. Eight miles from *Rama* stands the Castle *Augia*, built like a Cane, and kept by a small Garrison. A little beyond, the *Muccermen* would have stayed (which we would not suffer, being then the best time of the day for travel) that they might by night have avoided the next Village, with the payments there due; where we were hardly intreated by the procurement of *Attala*, who holds correspondency with the *Moors* of those Quarters. They would not take less than four Dollars a man (when perhaps as many Madeins were but due) and that with much jangling. They sought occasion how to trouble us, beating us off our Mules, because, forsooth, we did not light to do Homage to a sort of half-clad Rascals, pulling the white Shash from the head of the *Portugal* (whereby he well hoped to have past for a *Turk*) his *Janizary* looking

on. Here they detained us until two of the clock the next morning, without meat, without ſleep, couched on the wet earth, and waſhed with rain, yet expecting worſe, and then ſuffered us to depart. After a while we entred a goodly Foreſt, full of tall and delightſom Trees, intermixed with fruitful and flowry Lawns. Perhaps the earth affordeth not the like, it cannot a more pleaſant. Having paſſed this part of the Wood (the reſt inclining to the Weſt, and then again extending to the North) we might diſcover a number of ſtragling Tents; ſome juſt in our way, and near to the skirts of the Foreſt. Theſe were *Saphies* belonging to the Hoſt of *Morat Baſſa*, then in the Confines of *Perſia*. They will take (eſpecially from a Chriſtian) whatſoever they like; and kindly they uſe him, if he paſs without blows: nor are their Commanders at all times free from their inſolencies. To avoid them, we ſtruck out of the way, and croſſed the pregnant Champaign to the foot of the Mountains, where, for that day, we repoſed our ſelves. When it grew dark we aroſe, inclining on the left hand, and mingling after it a while with a ſmall Caravan of *Moors*, we were injoyned to ſilence, and to ride without our Hats, leſt we ſhould be diſcovered for Chriſtians. The Clouds fell down in ſtreams, and the pitchy night had bereft us of the conduct of our eyes, had not the Lightning afforded a terrible light. And when the rain intermitted, the Air appeared as if full of ſparkles of fire, born to and fro with the wind; by reaſon of the infinite ſwarms of Flies that do ſhine like Glow-worms; to a Stranger a ſtrange ſpectacle. In the next Wood we outſtript that Caravan, where the thieviſh *Arabs* had made ſundry fires, to which our Foot-men drew near to liſten, that we might paſs more ſecurely. An hour after midnight, the Sky began to clear; when, on the other ſide of the Wood, we fell amongſt certain Tents of *Spahis*; by whom we paſt with as little noiſe as we could, ſecured by their ſounder ſleepings. Not far beyond, through a large Glade, between two Hills we leiſurely deſcended for the ſpace of two hours (a Torrent ruſhing down on the left hand of us:) when not able longer to keep the backs of our Mules; we laid us down in the bottom, under a plump of Trees on the far-ſide of a Torrent. With the Sun we aroſe, and found our ſelves at the Eaſt-end and North-ſide of Mount *Carmel*.

Mount *Carmel* ſtretcheth from Eaſt to Weſt, and hath his uttermoſt Baſis waſhed with the Sea, ſteepeſt towards the North, and of an indifferent altitude; rich in Olives and Vines when husbanded; and abounding with ſeveral ſorts of Fruits and Herbs, both medicinable and fragrant; though now much over-grown with Woods and Shrubs of ſweet ſavour. Celebrated it was for the habitation of *Elias*; whoſe houſe was after his death converted into a Synagogue; where Oracles, it is ſaid, were given by God; called by *Suetonius*, The God *Carmelius*; whoſe words are theſe, intreating of *Veſpaſian*; *In Judæa, conſulting with the Oracle of the God Carmelius, the Oracle aſſured him, that whatſoever he undertook, ſhould be ſucceſsful.* Where then was nothing more to be ſeen than an Altar. From hence proceeded the Order of the Fryar *Carmelites*, as Succeſſor to the Children of the Prophets there left by *Elias*. Who had their beginning in the Deſart of *Syria*, in the year 1180. inſtituted by *Almericus* Biſhop of *Antioch*; and ſaid to have received their white habit from our Lady; whom *Albertus* the Patriarch of *Jeruſalem* tranſported firſt into *Europe*. There is yet to be ſeen the remains of their Monaſtery, with a Temple dedicated to the Bleſſed Virgin; under which a little Chappel or Cave, the ancient Dwelling of *Elias*. This is inherited by *Achmet*, an *Emer* of the *Arabians*, who, after the ancient cuſtom of that Nation, doth live in Tents, even during the Winter, although poſſeſt of ſundry convenient houſes; whoſe Signiory ſtretcheth to the South, and along the Shore. Within his Precinct ſtands the Caſtle of the *Peregrines*, upon a Cape almoſt environed with the Sea, now called *Tortora*; built by *Raimond* Earl of *Poliſa*, for their better ſecurity; and after fortified by the *Templars*. Ten miles South of this ſtood that famous *Cæſarea* (more anciently called, The Tower of *Strato*, of a King of *Aradus*, the Builder, ſo named; who lived in the days of *Alexander*) in ſuch ſort re-edified by *Herod*, that it little declined in Magnificency from the principal Cities of *Aſia*; now level with the floor, the Haven loſt, and Situation abandoned.

We paſſed the Torrent *Chiſon*, which floweth from the Mountains of *Tabor* and *Hermon*; and gliding by the North skirts of *Carmel*, diſchargeth it ſelf into the Sea. *Carmel* is the South bound to the ample Valley of *Acre*; bounded on the North by thoſe of *Saron*, on the Weſt it hath the Sea, and is incloſed on the Eaſt with the Mountains of *Galilee*. In length about fourteen miles, in breadth about half

half as much; the nearer the Sea, the more barren. In it there aroſe two Rivulets of living, but peſtilent waters drilling from ſeveral Mariſhes. The firſt is the River of *Belus*, called by *Pliny*, *Pagida* and *Palus*, and *Badis* by *Simonides*; whoſe ſand affordeth matter for glaſs, becoming fuſible with the heat of the Furnace. *Strabo* reports the like of divers places thereabout. And *Joſephus*, ſpeaking of this, declareth, that adjoyning thereunto, there is a Pit an hundred cubits in circuit, covered with ſand like glaſs, and when carried away (for therewith they accuſtomed to ballance their Ships) it forthwith filled again; born thither by winds from places adjacent: and moreover, that whatſoever Mineral was contained therein converted into glaſs; and glaſs there laid, again into ſand. Near to this Pit ſtood the Sepulchre of *Memnon* the Son of *Tythonus* (who was Brother unto *Priamus*, and reigned in *Suſa*, a City of *Perſia*, by him founded) his Mother was called *Ciſſia*, (though feigned to have been begotten on *Aurora*, in regard that he reigned in the Eaſt; and perhaps a cuſtom then in uſe to reward the moſt excellent, with repute of immortal Parentage: ſo *Sarpedon* was ſaid to be the Son of *Jupiter*, *Æneas* of *Venus*, and *Achilles* of *Thetis*) who had extended his Conqueſts to the uttermoſt parts of *Æthiopia*, before he came to the Wars of *Troy*; where ſlain by *Achilles*, *Aurora* is feigned to have made this interceſſion for him unto *Jupiter*.

Rob'd of my Memnon, who brave Arms in vain
Bore for his Uncle, by Achilles ſlain
In his youths flower (ſo would you Gods) came I,
O chief of Powers, a mothers anguiſh, by
Some honour given him leſſen, death with fame
Re-comfort; Jove aſſents, when greedy flame
Devour'd the funeral pile, and curled fumes
Day over-caſt: as when bright Sol aſſumes
From ſtreams thick vapours, nor is ſeen below,
The flying dying ſparkles joyntly grow
Into one body: Colour, form, life ſpring
To it, from fire, which levity doth wing.

Memnonis orba mei venio: qui fortia fruſtra
Pro patruo tulit arma ſuo: primiſque ſub annis
Occidit à forti (ſic dii voluiſtis) Achille.
Da precor huic aliquem ſolatia mortis honorem,
Summe Deûm rector, matremque vulnera leni.
Jupiter annuerat; cum Memnonis arduus alto
Corruit igne rogus: nigrique volumina fumi
Infecere diem, veluti cum flumina natas
Exhalant nebulas, nec Sol admittitur infra.
Atra favilla volat; glomerataque corpus in unum
Denſatur, faciemque capit, ſumitque colorem
Atque animum ex igni: levitas ſua præbuit alas.

Ovid. Met. l. 13.

A fiction invented by flatterers, to inſinuate into the favour of greatneſs, ſtrengthning that opinion in the vulgar, by ſome illuſion or other.

Having rid ſeven or eight miles along the skirts of the Hills, we croſſed the Valley, and anon that other Rivulet a little above where it falleth into the Road of *Acre*; where, to our comfort, we eſpy'd the Ship that brought us to *Alexandria*, with another of *London*, called the *Elizabeth Conſort*. When entring the Town, we were kindly entertained by our Country-men. Here we ſtaid, the reſt of our Company proceeded unto *Tripoly*, this being the mid-way between it and *Jeruſalem*. But our *Mucceerman* would not reſt ſatisfied with half of his hire, according to our compact, whom we were glad to be rid of for twenty Dollars a man: our oaths being bootleſs againſt a True Believer; for ſo they do term themſelves.

This City was called *Ace* at the firſt; a refuge for the *Perſians* in their *Ægyptian* Wars: then *Ptolomais*, of *Ptolomy* King of *Ægypt*, *Colonia Claudii*, of *Claudius Cæſar*, who here planted a Colony, afterward *Acon*, and now *Acre*. Seated on a level, in form of a triangular Shield, on two ſides waſhed with the Sea, the third regarding the Champaign. The carkaſs ſhews that the body hath been ſtrong, double immured, fortified with Bulwarks and Towers, to each Wall a Ditch, lined with ſtone, and under thoſe divers ſecret Poſterns. You would think by the ruines, that the City rather conſiſted wholly of divers conjoyning Caſtles, than any way mixed with private dwellings; which witneſs a notable defence, and an unequal aſſault; or that the rage of the Conquerours extended beyond Conqueſt: the huge Walls and Arches turned topſie-turvy, and lying like Rocks upon the foundation. On the South-ſide lies the Haven, no better than a Bay; open to the Weſt, North-Weſt and South-Weſt winds, the bottom ſtony, and ill for their Cables. When poſſeſt by the Chriſtians, it was an Epiſcopal See, and under the Metropolitan of *Tyrus*. It was taken from them by *Omer* the *Saracen*; and recovered by *Baldwin* at the firſt, aſſiſted by the *Genoneſe* with threeſcore and ten Gallies; who had for their labour the third part of the revenue ariſing out of the Haven; with dwellings and other immunities aſſigned them. *Saladine* made it ſtoop again to the *Mahometan* yoke: again delivered in the third years ſiege, by our *Richard* the Firſt, and

Philip the *French* King. There are the ruines of a place, which yet doth acknowledge King *Richard* for the Founder; confirmed likewiſe by the paſſant Lion. An hundred years after it remained with the Chriſtians; and was the laſt receptacle in the Holy Land, for the Knights *Hoſpitallers* of St. *Johns* of *Jeruſalem*, called thereupon St, *John de Acre*; to whom a goodly Temple near the South-ſide of the City was conſecrated, which now over-toppeth the reſt of the ruines. In a Vault thereof a maſs of Treaſure was hid by the Knights of the Order, which being made known from time to time unto their Succeſſors, was fetch'd from hence about forty years ſince by the Gallies of *Malta*; the Inhabitants abandoning the Town upon their landing. In the year 1291. beſieged by an hundred and fifty thouſand *Mahometans*, *Acre* received an utter ſubverſion, which the *Mamalucks* after in ſome ſort repaired, and loſt it at laſt, with the name and the Empire, unto the *Turkiſh Selymus*. It is now under the *Sanziack* of *Saphet*, and uſurped with the reſt of that Province, by the *Emer* of *Sidon*. In the Town there are not above two or three hundred Inhabitants, who dwell here and there in the patch'd-up ruines; only a new Moſque they have, and a ſtrong ſquare Cave (built where once was the Arſenal for Gallies) in which the Franck Merchants ſecurely diſpoſe of themſelves and their Commodities. Who, for the moſt part, bring hither ready Monies, (*Dutch* Dollars being as generally, throughout *Jury* and *Phœnicia*, equivalent with Royals of eight, elſewhere leſs by ten Aſpers) fraughting their Ships with Cottons that grow abundantly in the Country adjoyning. Here have they a *Cadee*, the principal Officer. The *Engliſh* are much reſpected by the principal *Moors*; inſomuch, as I have ſeen the ſtriker ſtricken by his fellow: a rare example amongſt the *Mahometans*. Which I rather attribute to their policy than humanity; leſt, by their quitting of the place, they ſhould be deprived of their profit, they being the only men that do maintain their Trading. Here they wraſtle in Breeches of oyled Leather, cloſe to their Thighs; their bodies naked, and anointed according to the ancient uſe, derived, as it ſhould ſeem by *Virgil*, from the *Trojans*:

Exercent patrias oleo labente paleſtras
Nudati ſocii———,
Virg. Æn.

Diſrob'd they wraſtle in their Countries guiſe
With gliding oyl———

who rather fall by conſent than by ſleight or violence. The Inhabitants do nightly houſe their Goats and Sheep, for fear of the *Jaccals* (in my opinion no other than Foxes) whereof an infinite number do lurk in the obſcure Vaults, and reedy Mariſhes adjoyning to the Brook; the Brook it ſelf abounding with Tortoiſſes.

Four days we ſtayed at *Acre*; in which time we vainly expected the leiſure of the Merchants to have accompanied us to *Nazareth*, diſtant from hence about fifteen miles; who go by one way, and return by another, for fear of the *Arabs*; now a ſmall Village of *Galilee*; ſeated in a little Vale between two Hills; where are the remains of a goodly Temple (once the Chair of an Archbiſhop) erected over the houſe of the Bleſſed Virgin; whereof there is yet one room to be ſeen, partly hewn out of the living Rock, amongſt the Chriſtians of great veneration. But the *Romaniſts* relate, that the room wherein ſhe was born, was born by the Angels (at ſuch time as the Country was univerſally poſſeſſed by the Infidels) over Seas and Shores to a City of *Illyria*. But when thoſe people grew niggardly in their offerings, it was wrap'd from thence, and ſet in the Woods of *Picenum*, within the poſſeſſions of a noble Lady named *Lauretta*; frequented by infinite numbers of Pilgrims: Where many miſcarrying by the ambuſhment of Thieves, who lurked in the Woods adjoyning, the Bleſſed Virgin commanded the Angels to remove it unto a certain Mountain belonging unto two Brethren, where ſhe got much riches and ſumptuous apparel, by the benevolence of her Votaries, and her charitable Miracles. By which means the two Brethren grew alſo rich, and withal diſſentious about the diviſion of their purchaſes. Whereupon it was once more tranſported by thoſe winged Porters, and ſet in the place where as now it ſtandeth, near to the *Adriatick* Sea, and not far from *Ancona*; yet retaining the name of *Lauretta*. Who can but wonder at the fautors of theſe wonders? amongſt whom *Muretus*, none of the leaſt learned.

O cœli dilecta domus, poſteſque beati,
V óſne per æthereas, Judææ à finibus, oras
Aligerum, mandante Deo, vexere manipli!
Hic virgo, genitura Deum, genitricis ab alvo
Prodiit, & blandis mollit vagitibus auras!

O houſe belov'd of heaven! O happy poſts!
By winged Miniſters, thorow skies from coaſts
Of Juda brought, Jehova bidding! Here
Was that bleſt Virgin born that God did bear!

Here

Here, a maid pure, in truth and prais'd repute;
Her holy womb ſwell'd with that ſaving fruit.
He who all mind, th' etern and only Son,
To Father equal; who to man undone
Brought hope and life from heaven, here (little) play'd,
And kiſt his mother, in time happy made.

Hic quoque virginei ſervata laude pudoris
Sancta ſalutifero tumuerunt viſcera fœtu.
Ille opifex cunctorum, illa æterno unica proles,
Æqua patri ille homini primæva ab origine lapſo
Spem cœlo vitamque ferens hac luſit in aula
Parvulus, & ſanctæ blande obtulit oſcula matri.

In which in her Image (made, as they ſay, by St. *Luke*) of the hue (though a *Jew*) of a *Black-a-more*. This Conclave hath a Cover of Marble; yet not touched by the ſame; included within a magnificent Temple, adorned with Armors and Trophies, and beſet with Statues and Tables, repreſenting her miraculous Cures and Protections, whereof the aforeſaid Votary.

Lo, all the Church with tables hung, confeſs
Thy ſaving aid to wretched mans diſtreſs.
This is from bowel-torturing fever rid,
Beholding thee in ſoul. The ſetting Kid,
Sad Hyads, he ſafe ſees; when deaf Seas roar
Storm-beat, by thee ſet on the long'd-for ſhore.
He upon whom a wrongful doom hath paſt,
Now death expecting in dark dungeon caſt,
The wrong by thee reveal'd, reviews his wife,
His ſons amd parents, with a new-given life.

Certe equidem tota pendentes æde tabellas
Aſpicio, quæ te miſeris præſto eſſe loquuntur;
Hic te animo ſpectans torrentem viſcera febrem
Depulit; ille Hyadas triſtes Hœdumque cadentem
Spectavit tutus; vertentibus æquora ventis,
Et duce te patrias enavit ſalvus ad oras.
Criminis ille reus falſi, ſub judice duro.
Dum mortem expectat, tenebroſo in carcere clauſus.
Munere Diva tuo, detecta fraude reviſit,
Uxorem & natos, exoptatumque parentem.

And well hath ſhe been paid for her labour; her Territories large, her Jewels ineſtimable; her Apparel much more than Princely, both in coſt and variety; her Coffers full: of whom, though the Pope be a yearly Borrower, yet are they doubly repleniſhed by the firſt and later ſpring-tides of devotion. Now at *Nazareth* no Chriſtian is ſuffered to dwell by the *Moors* that inhabit it. Moſt of the old City ſeemeth to have ſtood upon the Hill that adjoyneth; which bears the decays of divers other Churches. *Nazareth* gave the name of *Nazaretans* unto Chriſtians, called here corruptly *Noſtranes* at this preſent.

Upon the eighth of *April* we went aboard the *Trinity*, and hoiſed ſails for *Sidon*; the winds favourable, and the Seas compoſed; but anon they began to wrangle, and we to ſuffer. Spouts of water were ſeen to fall againſt the Promontory of *Carmel*. The tempeſt increaſed with the night, and did what it could to make a night of the day that enſued. I then thought, with application, of that deſcription of the Poet,

The bitter ſtorm augment; the wild winds wage
War from all parts, and joyn with the Seas rage.
The ſad clouds ſink in ſhowers; you would have thought
That high-ſwoln Seas even unto heaven had wrought,
And heaven to Seas deſcended. No Star ſhewn;
Blind night in darkneſs, tempeſts, and her own
Dread terrours loſt; yet theſe dire lightning turns
To more fear'd light, the Sea with lightning burns.

Aſpera creſcit hyems, omnique à parte feroces
Bella gerunt venti, fretaque indignantia miſcent.
Ecce cadunt largi reſolutis nubibus imbres,
Inque fretum credas totum deſcendere cœlum,
Inque plagas cœli tumefactum ſcandere pontum:
——Caret ignibus æther.
Cæcaque nox premitur tenebris hyemiſq; ſuiſq;:
Diſcutiunt tamen has, præbentq; micantia lumen
Fulmina, fulmineis ardeſcunt ignibus undæ.
Ovid. Met. l. 11.

But the diſtemperature and horrour is more than the danger, where Mariners be *Engliſh*, who are the abſoluteſt under heaven in their profeſſion, and are by Foreigners compared unto fiſhes. About four of the clock we came before *Sidon*; the Ship not able to attain to the harborage of the Rock, which is environed by the Sea, and the only protection of that Road for Ships of good burthen. But ſome of us were ſo ſick, that we deſired to be ſet aſhore in the Skiff, a long mile diſtant (which was performed, but not without peril.)

Phœnicia is a Province of *Syria*, interpoſing the Sea and *Galilee*, ſtretching North and South from the River *Valanus*, to the Caſtle of the *Peregrines*; which is on the far-ſide of the Mount *Carmel*.

Phœnix did give the Land a laſting name.

Et qui longa dedit terris cognomina Phœnix.
Sil. Ital. l. 1.

Brother unto *Cadmus*, and the fifth from *Jupiter*. His great Grand-father was *Epaphus*, his Grand-father *Belus Priſcus*, (reputed a God, and honoured with Temples; called *Bel* by the *Aſſyrians*, and *Baal* by the *Hebrews*) his Father *Agenor*. *Belus* the leſs, called alſo *Methres*, was ſon unto *Phœnix*, King of *Phœnicia* by deſcent, and of *Cyprus* by Conqueſt. He had iſſue, *Pygmalion* and *Dido*, who well revenged of her Brother for the death of her Husband, fled unto the Confines of *Lybia*, and there erected the City of *Carthage*. The *Carthaginians* names, as *Hannibal*, *Aſdrubal*, *Anna*, *&c.* did thew that they had their Original from hence. But the coming thither of *Æneas*, and cauſe of her death, is held by divers no other than a fiction. For *Appian* (if his credit may ballance with *Virgils*) reports that *Carthage* was built full fifty years before *Troy* was deſtroyed. And *Auſonius* upon her Picture:

Illa ego ſum Dido vultu, quam conſpicis hoſpes,
Aſſimulata modis, pulchraque mirificis,
Talis eram; ſed non Maro quam mihi finxit erat mens:
Vita nec inceſtis læta cupidinibus.
Namque nec Æneas vidit me Troius unquam,
Nec Lybiam advenit claſſibus Iliacis.
Sed furias fugiens, atque arma procacis jarbæ,
Servavi, fateor, morte pudicitiam.
Pectore transfixo caſtos quod pertulit enſes;
Non furor aut læſo crudus amore dolor.
Sic cecidiſſe juvat, vixi ſine vulnere famæ,
Ulta virum, poſitis mœnibus oppetii.

I Dido, whom this table doth impart,
Of paſſing beauty drawn by happy art;
Such was when living; not of ſuch a mind
As Maro feign'd, to furious luſts inclin'd.
Me Troys Æneas never ſaw; nor bore
The Ilian ſhips unto the Lybian ſhore,
But flying outrage, and jarbas, I
By death ſecur'd my beſieg'd chaſtity. (breſt
That ſtruck the chaſte ſteel through my conſtant
Nor rage, nor injur'd Love, with grief oppreſt.
So, pleas'd, I fell: liv'd undeſam'd, (bely'd)
Reveng'd my husband, built a City, dy'd.

Phœnicia is ſaid by others to be named of a Date, which is called *Phœnix* in the *Ægyptian* Tongue; the abundance growing in that part of *Ægypt* having given a name to this people, who were formerly *Ægyptians*.

——Hi rubro gurgite quondam
Mutavere domum, primique per æquora vecti,
Luſtravere ſalum, primi docuere carinis
Ferre cavis orbis commercia; ſydera primi,
Servavere poli——
Dionyſ.

Theſe earſt from the red Gulph remov'd; who durſt
On Seas by new-found ways adventure firſt:
Firſt, taught to fraught ſhips with chang'd merchandize:
Firſt, ſtars obſerv'd in the character'd ſkies.

together with Arithmetick and Letters,

Phœnices primi (famæ ſi creditur) auſi
Manſuram rudibus vocem ſignare figuris.
Nondum flumineos Memphis contexere Byblos
Noverat; & ſaxis tantum volucreſque feræque,
Sculptaque ſervabant magicas animalia linguæ.
Lucan l. 3.

Phœnicians firſt impreſt (if fame be true)
The fixt voice in rude figures. Memphis knew
Not yet how ſtream-lov'd Byblus to prepare;
But birds and beaſts, carv'd out in ſtone, declare
Their Hieroglyphick wiſdoms:

which Letters *Cadmus*, baniſhed by his Father (the Builder of *Thebes* in *Boetia*, by him perhaps ſo called of the *Ægyptian Thebes*) did communicate to the *Grecians*. To them alſo ſome attribute the invention of Poetry; an Art by Art not to be attained; which giveth admirable fame and memory to the deſerver, and inflameth the noble mind with a vertuous emulation. The chief Sea-bordering Cities of *Phœnicia* are *Tripolis*, *Byblis*, *Berytus*, *Sidon*, *Tyrus*, and *Ptolomais* now called *Acre*.

Tripolis is ſo called, becauſe it was joyntly built by *Tyrus*, *Sidon*, and *Aradus*. It is ſeated under *Libanus*, and commanded by a well-furniſhed Citadel, manned with two hundred *Janizaries*. Before it there is an ill-neighbouring Bank of Sand, which groweth daily both in greatneſs and nearneſs; of which they have a Propheſie, that it ſhall in proceſs of time be devoured. The Town and Territories are governed by a *Baſſa*. Two miles off, and Weſt from it, is the Haven; made by a round piece of Land adjoyning to the Main by an Iſthmus; the mouth thereof regarding the North. On each ſide there is a Bulwark, kept by an hundred *Janizaries*, and planted with Ordnance to defend the entrance. Hither of late the *Grand Signior* hath removed the Seal, which was before at *Alexandretta*; a Town in the furtheſt extents of the *Streights*, beyond the River *Orontes*; moſt contagiouſly ſeated by reaſon of the Mariſhes and lofty bordering Mountains (towards the North, being a part of *Taurus*) which deprive it the ratifying Sun for no ſmall

part

part of the day; insomuch, that not many Foreigners escape, that there linger any season, who get not ashore before the Sun be high-mounted, and return again ere too low-declining. Notwithstanding the Merchants do offer great sums of Money, to have it restored unto that place, as more convenient for their Traffick with *Aleppo* (the principal Mart of that place of *Asia*, for Silks, and sundry other Commodities) from thence, but three days journey, being eight from *Tripoly*; which the *Turk* will not yet assent to, for that divers Ships have been taken out of that Road by Pirates, there being no Forts for protection, nor no fit place to erect them on. A thing usual it is between *Tripoly* and *Aleppo*, as between *Aleppo* and *Babylon*, to make tame Doves the speedy transporters of their Letters; which they wrap about their legs like Jesses, trained thereunto at such times as they have young ones, by bearing them from them in open Cages. A Fowl of notable memory. Nor is it a modern invention: For we read that *Thouroſthones*, by a Pigeon stained with Purple, gave notice of his Victory at the *Olympian* Games, the self-same day to his Father in *Ægina*. By which means also the Consul *Hircus* held intelligence with *Decimus Brutus* besieged in *Mutina*. The like perhaps is meant by the Poet, when he saith,

As if from parts removed far, from some
A woful Letter swiftly wing'd should come.

——Tanquam è diversis partibus orbis
Anxia præcipiti venisset Epistola penna,
Juv. Sat. 4.

When the Christians besieged *Acre*, *Saladine* sent out one of these winged Scouts, to confirm the courages of the besieged, with promise of a speedy relief; when, I know not by what chance or policy, intercepted, and furnished with a contrary message, it occasioned a sudden surrender.

Byblis was the Royal seat of *Cyneras* (who was also King of *Cyprus*) the Father of *Adonis*, slain by a Boar; deified, and yearly deplored by the *Syrian*, in the month of *June*, they then whipping themselves, with universal lamentation. Which done, upon one day they sacrificed unto his Soul, as if dead; affirming on the next, that he lived, and was ascended into Heaven. For feigned it is, that *Venus* made an agreement with *Proserpina*, that for six months of the year, he should be present with her; alluding unto Corn, which for so long is buried under the Earth, and for the rest of the year embraced by the temperate Air, which is *Venus*. But in the general Allegory, *Adonis* is said to be the Sun, the Boar the Winter, whereby his heat is extinguished; when desolate *Venus* (the Earth) doth mourn for his absence, re-created again by his approach, and pro-creative vertue. Aloft, and not far from the Sea, stood his celebrated Temple: The City was first called *Hevæa*, of *Heveus* sixth son unto *Canaan*. In the time of the Christians, it was an Episcopal See, now a place of no reputation. Three miles on this side runs the River of *Adonis*, which is said by *Lucian*, to have streamed blood upon that solemnized day of his Obsequies. At this day it is called *Canis*, as they there report; of a Dog of stone (that now lies with his heels upwards, in the bottom of the Chanel) which by strange Magical motions and sounds, fore-shewed the alternate Fate of that Country. This was the Northern Confines of the Kingdom and Patriarchy of *Jerusalem*.

Beritus was so called of the Idol *Berith*, but originally *Geris* of *Gergasius*, fifth son unto *Canaan*. It was subverted by *Tryphon*, and re-edified by the *Romans* that there planted a Colony, and called it *Julia Fœlix*; who, by the bounty of *Augustus*, were endued with the Priviledges of Citizens of *Rome*. *Agrippa* there placed two Legions, by whom, and his Predecessor *Herod*, it was greatly adorned; as after with Christian Churches and the See of a Bishop, being under the Metropolitan of *Tyrus*. With the rest, it hath lost his beauty, but not his being; now stored with Merchandize, and much frequented by Forcigners.

But now return we to *Sidon*, the most ancient City of *Phœnicia*, built, as some write, by *Sida* the Daughter of *Belus*; according to others, by *Sidon* the first-born of *Canaan*. Some do attribute the building thereof to the *Phœnicians*, who called it *Sidon*, in regard of the plenty of Fish, which frequented those Coasts; for *Sidon* signifieth Fish, in their language. In fame it contendeth with *Tyrus*, but exceedeth it in antiquity, and is more celebrated by the Ancients. The seat thereof is healthful, pleasant, and profitable; on the one side walled with the Sea, on the other side with the fruitful Mountains that lie before *Libanus*; from whence fall many Springs, wherewith they overflow their delicate Orchards, (which abound with all variety

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of excellent fruits) and when they liſt, exclude them. The making of Cryſtal glaſſes was here firſt invented, made of the foreſaid ſand, brought hither before it would become fuſible. Amongſt others right famous, *Sidon* is honoured with the birth of *Boetius*, and was an Epiſcopal See, depending on the Archbiſhoprick of *Tyrus*. But this once ample City ſtill ſuffering, when the often changes of thoſe Countries, is at this day contracted into narrow limits; and only ſhews the foundations of her greatneſs, lying Eaſt-ward of this that ſtandeth, and overſhadowed with Olives. There is nothing left of antiquity, but the ſuppoſed Sepulchre of the Patriarch *Zebulon*, included within a Chappel amongſt thoſe ruines, and held (eſpecially by the *Jews*) in great veneration. The Town now being is not worth our deſcription; the Walls neither fair, nor of force; the Haven decayed, when at beſt but ſerving for Gallies. At the end of the Peir ſtands a paltry Block-houſe, furniſhed with ſuitable Artillery. The Moſque, the Bannia, and Cane for Merchants, the only Buildings of Note.

The Inhabitants are of ſundry Nations and Religions, governed by a ſucceſſion of Princes, whom they call *Emers*; deſcended, as they ſay, from the *Druſes*; the remainder of thoſe *French*-men which were brought into theſe parts by *Godfrey* of *Bulloign*, who driven into the Mountains above, and defending themſelves by the advantage of the place, could never be utterly deſtroyed by the *Saracens*. At length, they afforded them peace and liberty of Religion; conditionally, that they wore the white Turbants, and paid ſuch Duties as the natural Subject. But in tract of time, they fell from the knowledge of Chriſt, nor throughly embracing the other, are indeed of neither. As for this *Emer*, he was never known to pray, nor ever ſeen in a Moſque. His name is *Faccardine*, ſmall of ſtature, but great in courage and atchievments; about the age of forty, ſubtil as a Fox, and not a little inclining to the Tyrant. He never commenceth Battel, nor executeth any notable Deſign, without the conſent of his Mother.

Illa magas artes Æmæque carmina novit,
Inque caput liquidas arte recurvat aquas.
Scit bene quid gramen, quid torto confita rombo
Licia, quid valeat virtus amantis equæ.
Cum voluit toto glomerantur nubila cœlo:
Cum voluit puro fulget in orbe dies,
Sanguine, ſi qua fides, ſtillantia ſydera vidi,
Purpureus Lunæ ſanguine vultus erat.
Hanc ego nocturnas vivam volitare per umbras
Suſpicor, & pluma corpus anile regi.
Evocat antiquis proavos, atavoſque ſepulchris,
Et ſolidam longo carmine findit humum.
Ovid. Am. l. 1. E. 8.

Skil'd in black Arts, ſhe makes ſtreams backward run
The vertues knows of weeds; of laces ſpun
On wheels; and poyſon of luſt-ſtung Mare,
Fair days make cloudy, and the cloudy fair:
Stars to drop blood, the Moon look bloodily,
And plum'd (alive) doth through nights ſhadows fly.
The dead call for their graves to further harms,
And cleave the ſolid earth with her long charms.

To this Town he hath added a Kingly Signiory; what by his Sword, and what by his Stratagems. When *Morat Baſſa* (now principal *Vizier*) came firſt to his Government of *Damaſco*, he made him his by his free entertainment and bounty, which hath converted to his no ſmall advantage; of whom he made uſe in his contention with *Frecke*, the *Emer* of *Balbec*, by his authority ſtrangled. After that he pickt a quarrel with *Joſeph Emer* of *Tripoly*, and diſpoſſeſt him of *Barut*, with the Territories belonging thereunto; together with *Gazar*, about twelve miles beyond it, a place by ſituation invincible. This *Joſeph* hated of his people, for his exceſſive Tyranny, got to be made *Sediar* of *Damaſco*, (which is, General of the Souldiery) and by that power intended a revenge. But in the mean ſeaſon, *Faccardine* ſackt *Tripoly* it ſelf, and forced the *Emer* to fly in a *Venetian* Ship unto *Cyprus*, where again he imbarked in a *French-man*, and landed at the Caſtle of *Peregrines*; and there by *Achmet* the *Arabian* (formerly mentioned) entertained, he repaired to *Damaſco*, entred on his charge, converting his whole ſtrength upon the *Sidonian*, now in the field, and joyn'd with *Ali Baſſa* his confederate. In a Plain, ſome eight miles ſhort of *Damaſco*, the Armies met, the *Damaſcens* are foiled, and purſued to the gates of the City; the Conquerors lodge in the Suburbs, who are removed by the force of an hundred and fifty thouſand *Sultanies*. This Battel was fought about the midſt of *November*, in the year of our Lord 1606. Three months after a Peace is concluded amongſt them. But the Summer following, *Morat* the great *Vizier* having overthrown *Ali Baſſa* of *Aleppo*, that valiant Rebel (who in three main Battels withſtood his whole Forces; having ſet up an order of *Sedgmen* in oppoſition of the *Janizaries*) they ſought by manifold complaints, to incenſe him againſt the *Emer* of *Sidon*, as confederate with the Traitor; which they urged with gifts, received and loſt; for the old *Baſſa*, mindful of the friendly offices done him by

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the *Emer*, (corrupted alſo, as is thought, with great ſums of money) not only not moleſteth, but declareth him a good Subject. Having, till of late, held good correſpondency with the City and Garriſon of *Damaſco*, they had made him *Sanziack* of *Saphet*. Now, when according to the Government of *Turkie*, which once in two or three years doth uſe to remove the Governours of Cities and Provinces, and that another was ſent by the *Damaſcens*, to ſucceed him, he refuſed to reſign it; notwithſtanding tendring to the *Teſtadar* or Treaſurer, the Revenue of that *Sanziakty*. This was the firſt occaſion of their quarrel. He got from the improvident Peaſants the Caſtle of *Elkiffe*, which he hath ſtrongly fortified, and made the Receptacle of his Treaſure, and the Caſtle of *Banies* from the *Sbeck* that ought it, by a wile; which ſtandeth on a Hill by it ſelf, and is indeed by nature invincible. For the *Emer*, in peaceable manner, pitching his Tents not far from the Wall, was kindly viſited, and entertained by the *Sbeck*; when deſirous to ſee it, he conducted him up, having not above twenty or thirty in his company, but thoſe privately armed; leaving order that the reſt ſhould aſcend by two's and by three's, and ſo ſurpriſed it without blood-ſhed; planting the Inhabitants in other places within his Dominions, and ſtrengthening this with a Garriſon. Out of the Rock whereon it is mounted ariſeth one of the two heads of *Jordan*. His Signiory ſtretching from the River of *Canis* (which they call *Celp*) to the foot of Mount *Carmel*. In which the places of principal note are *Gazir*, *Barut*, *Sidon*, *Tyrus*, *Acre*, *Saffet* (which was *Tyberias*) *Diar*, *Camar*, *Elkiffe*, *Bannias*, the two heads of *Jordan*, the Lake *Semochonitis* (now called *Houle*) and Sea of *Tyberias*: with the hot bath adjoyning; *Nazareth*, *Cana*, and Mount *Tabor*. *Saffet* is the principal City, in which there abide a number of *Jews*, who affect the place, in that *Jacob* had his being thereabout, before his going down into *Ægypt*. The *Grand Signior* doth often threaten his ſubverſion, which he puts off with a jeſt, that he knows that he will not this year trouble him; whoſe diſpleaſure is not ſo much provoked by his incroaching, as by the revealed intelligence which he holds with the *Florentine*; whom he ſuffers to harbour within his Haven of *Tyrus*, (yet excuſing it as a place lying waſte, and not to be defended) to come aſhore for freſh water, buys of him under-hand his Prizes, and furniſheth him with neceſſaries. But deſigns of a higher nature have been treated of between them, as is well known to certain Merchants imployed in that buſineſs. And I am verily perſwaded, that if the occaſion were laid hold of, and freely purſued by the Chriſtians, it would terribly ſhake, if not utterly confound the *Ottoman* Empire. It is ſaid of a certainty, that the *Turk* will turn his whole Forces upon him the next Summer; and therefore more willingly condeſcends to a Peace with the *Perſian*. But the *Emer* is not much terrified with the rumour (although he ſeeks to divert the tempeſt by continuance of gifts, the favour of his Friends, and profeſſed integrity:) for he not a little preſumeth of his invincible Forts, well ſtored for a long War, and advantage of the Mountains; having beſides forty thouſand expert Souldiers in continual pay, part of them *Moors*, and part of them Chriſtians; and if the worſt ſhould fall out, hath the Sea to friend, and the *Florentine*. And in ſuch an exigent, intendeth, as is thought, to make for Chriſtendom, and there to purchaſe ſome Signory: For the opinion is, that he hath a maſs of Treaſure, gathered by Wiles and Extortions, as well from the Subject, as from the Foreigner. He hath coyned, of late, a number of counterfeit *Dutch* Dollars, which he thruſteth away in payments, and offers in exchange to the Merchants, ſo that no new *Dutch* Dollars, though never ſo good, will now go current in *Sidon*. He hath the fifth part of the increaſe of all things. The Chriſtians, if *Jews*, do pay for their heads two Dollars apiece yearly; and head-money he hath for all the Cattel within his Dominions. A ſevere juſticer; re-edifies ruinous, and replants depopulated places; too ſtrong for his Neighbours, and able to maintain a defenſive War with the *Turk*; but that it is to be ſuſpected, that his people would fall from him in regard of his Tyranny. Now as for the Merchants, who are for the moſt part *Engliſh*, they are entertained with all Courteſie and Freedom, they may travel without danger, with their Purſes in their hands, paying for Cuſtom but three in the hundred. Yet theſe are but trains to allure them, and diſguiſe his voracity; for if a Factor die, as if the Owner, and he his Heir, he will ſeize on the Goods belonging to his Principals, and ſeem to do them a favour, in admitting of a Redemption under the value; ſo that they do but labour for his harveſt, and reap for his Garners: For ſuch and ſuch like things, they generally intend to forſake his Country. The Merchandize appropriate to this place are Cottons, and Silks, which here

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are made in the Mulberry-Groves, in indifferent quantity. Other Commodities (which are many, and not coorſe) they fetch from *Damaſcus*, two days journey from hence; interpoſed with the ſnow-topt Mountains of *Antelibanus*; ſo exceeding cold, that a *Moor*, at our being here, returning from thence in the company of an *Engliſh* Merchant, periſhed by the way; the heat then exceſſive great in the Vallies on both ſides. *Damaſcus* is ſeated in a Plain, environed with Hills, and watered with the River *Chryſoras*, which deſcendeth with a great murmur from the Mountains; but after a while having entred the Plain, becometh more gentle; ſerving the City ſo abundantly, that few houſes are without their Fountains, and by little Rivulets is let into their Orchards; than which the habitable Earth affordeth not more delicate for excellency of Fruits, and their varieties. Yet is this City ſubject to both the extremes of Weather; rich in Trades, and celebrated for excellent Artiſans. We were deſirous to have ſeen it, but were adviſed not to adventure, becauſe of the lawleſs *Spahies*, there then reſiding in great numbers. The people about *Sidon* are greatly given to the nouriſhing of Cattel, (having notwithſtanding not many) inſomuch as Beef and Veal are ſeldom here to be had, but when by chance they do break their legs, or otherwiſe miſcarry. They fodder them in the Winter (for they cut no Graſs) with Straw and the Leaves of Trees, whereof many do flouriſh continually.

Our Ship returning to *Alexandria*, and carrying with her two of our fellow Pilgrims; on the five and twentieth of *April*, we returned alſo towards *Acre* by Land, in the company of divers *Engliſh* Merchants: the Champaign between the Sea and the Mountains, fruitful, though narrow, and croſſed with many little Rivulets. After five miles riding, we came to a ſmall ſolitary Moſque, not far from the Sea, erected, as they ſay, over the Widows houſe that entertained *Elias*. Cloſe by it are the foundations of *Sarepta*, commended for her Wines,

Vina mihi non ſunt Gazetica, Chia, Falerna:
Quæque Sareptano palmite miſſa bibas.
Sidonius.

Gazetick, Chian, nor Falernian Wine
Have I: drink then of the Sareptan Vine.

It was the Seat of a Biſhop, and ſubject unto *Tyrus*. Right againſt it, and high mounted on a Mountain, there is a handſom new Town, now called *Sarapanta*. Beyond, on the left hand of the way, are a number of Caves cut out of the Rock; the habitations, as I ſuppoſe, of men in the Golden Age, and before the Foundation of Cities.

——Cum frigida parvas
Præberet ſpelunca domos, ignemque laremque,
Et pecus, & dominos communi clauderet umbra:
Sylveſtrem montana thorum cum ſterneret uxor
Frondibus & culmo, vicinarumque ferarum
Pellibus. *Juv. Sat. 6.*

When cool caves humble dwellings did afford,
The fire, lar, cattel, with their owner plac't
All under one ſhed: when the wife then chaſt
(For then uncourtly) made her ſylvan bed
Of ſtraw and leaves, with skins of wild beaſts ſpread.

Theſe are mentioned in the Book of *Joſuah*, and called *Mearah* (which is, the Caves of the *Sidonians*) and were afterward called the Caves of *Tyrus*. A place then inexpugnable, and maintained by the Chriſtians; until, in the year 1167. it was by the corrupted Souldiers delivered to the *Saracens*.

We croſſed a little Valley divided by the River *Elutherus* (now called *Caſmeir*) which derives its Original from *Libanus*, and glideth along with a ſpeedy courſe thorow aſtrangely intricate Chanel; guilty of the death of the Emperour *Frederick Barbaroſſa*, who falling from his Horſe as he purſued the Infidels, and oppreſſed with the weight of his Armour, was drowned therein, and buried at *Tyrus*. On the other ſide of the Valley ſtands an ancient Cane, whoſe port doth bear the portraicture of a Chalice. Five miles beyond, we came to a Village ſeated on a little Hill in the midſt of a Plain; the ſame by all likelihood that was formerly called *Paletyrus*, or old *Tyrus*. Forget I muſt not the cuſtom obſerved by the Inhabitants hereabout, who retain the old Worlds Hoſpitality. Be the Paſſenger Chriſtian, or whatſoever, they will houſe him, prepare him extraordinary fare, and look to his Mule, without taking of one Aſper. But theſe preciſe *Mahometans* will neither eat nor drink with a Chriſtian, only miniſter to his wants; and when he hath done, break the earthen diſhes wherein he was fed, as defiled. Now, thorow this Town there paſſes a ruinous Aquæduct, extending a great way towards the South, and thorow the Champaign, ſeeming oft to climb above his beginning, and from hence proceedeth directly Weſt unto *Tyrus*, which ſtandeth about two miles and a half below it.

Tyrus was ſaid to be built by *Tyrus*, the ſeventh Son of *Japhet*; re-edified by *Phœnix*, made a Colony of the *Sidonians*, and afterward the *Metropolis* of *Phœnicia*. The City was conſecrated to *Hercules*, whoſe Prieſt was *Sicheus*. The Citizens famous for ſundry Excellencies and foreign Plantations. *Carthage*, æmulous of *Rome*, (who yearly ſent hither their Embaſſadours) *Lettis* and *Utica*, do acknowledge them for their Founders, together with *Gades*. For, thinking thoſe ſtreights to be the uttermoſt bounds of the earth, on *Europe* ſide they placed that City, and a Temple unto *Hercules*, on the oppoſite ſhore, called thereupon the Pillars of *Hercules*.

———*A people fierce in War.*

——Genus intractabile bello.
Virg. Æn. l. 1.

Nor were their Women unexpert in their Weapons.

The Tyrian Virgins Quivers uſe to bear,
And Purple buſkins ty'd with ribands, wear.

Virginibus Tyriis mos eſt geſtare pharetram,
Purpureoque alte ſuras vincire cothurno.
Ibid.

Yet branded with a twofold imputation:

Inconſtant Tyrians ——
——*Tyrians double-tongu'd.*

Et Tyrios inſtabiles ———
Lucan. l. 3.
———Tyrioſque bilingues.
Virg. Æn. l. 4.

And no marvel, ſince their principal profeſſion was Merchandize; having elected the ſite thereof for that purpoſe. For it ſtood upon a rocky Iſland, removed ſeven hundred paces from the Continent; the ſhape thereof circular, the building loſty by Nature, and impregnably fortified: Soveraign of the Seas, and chief for Commerce thorowout the whole Univerſe, whoſe glory is deſcribed by *Ezekiel*, and deſtruction foretold; inflicted by *Nebuchadnezzar*, who is ſaid to have joyned it firſt to the Continent; but that paſſage was ſoon after demoliſhed by aſſaulting Seas and induſtry of the *Tyrians*. Yet ſeventy years the City lay waſte, and then re-edified, was overthrown again 200 years after, by *Alexander*; whoſe undefatigable perſeverance made all things poſſible. For when the reſt of *Phœnicia* had reſigned their freedoms to his ſervice, the *Tyrians* rather accepted of amity, than ſubjection; who ſent him a Crown of Gold, with plenty of proviſion; which he thankfully received, and made known withal, that he purpoſed to ſacrifice unto *Hercules*, the Patron of their City, and his Anceſtor. The Embaſſadour told him, that he might ſo do in his Temple in *Paletyrus*. Whereat enraged, *You contemn* (quoth he) *my Army of Foot, for that you inhabit an Iſland, but I,ere long, will make it appear you are of the Continent.* They are diſmiſſed, and he provides for the aſſault. *Paletyrus* affords him ſtones, and *Libanus* timber. The South-Weſt winds, to which it lay open, the profundity thereof, and little ſhew of much labour, makes the Souldier deſperate. But revenge re-inflamed their courages, by the refuſal of Peace (being proffered, leſt ſo long a Siege ſhould prove an impediment to their Victories) and ſlaughter of their Heralds, aggravated with ſcoffs: *That they ſo glorious in Arms, ſhould now bear burden like Aſſes; and demanding if Alexander were greater than Neptune.* But when, contrary to their expectations, they ſaw the pile mount above the ſuperficies of the Sea, and fortified with Towers of Wood, to defend from all annoyances, they fired one of their greateſt Ships, being full of combuſtible matter; which driving againſt it, not only caught hold of the Towers, but of as much of the pile that ſurmounted the Water; the fury of the Sea, ſubverting the remainder. His ſecond attempt, they again made fruſtrate, whereupon he thought to have deſiſted; but leſt he ſhould impeach his Fame, which ſubdued more than his Sword, and that this City might witneſs to the World, that he was not to be withſtood; once more he renewed his enterprize, which by the arrival of his Navy was effected. After ſeven months ſiege, the City was taken and defaced, two thouſand of the Citizens crucified all along the ſhore, the reſt being put to the Sword; ſave thoſe that were under-hand ſaved by the *Sidonians*, then ſerving *Alexander*, and mindful that both were once but one people. But *Tyrus*, ſhortly after, overcame theſe calamities, and recovered both her former riches and beauty. That part which joyned to the forced Iſthmus (which is not much more than a ſtones caſt over) being fortified with four ſtrong Walls, five and twenty foot thick, entred thorow a Bulwark, on each ſide whereof ſtood ſix high Towers, almoſt conjoyning to each other. On the South-ſide upon a Rock and adherent, ſtood the Caſtle, as invincible as ſtately; the reſt environed with a double Wall, well adorned with Turrets equally diſtant. On the North-

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ſide lay the Haven, entred between two Towers, and affording a moſt ſafe ſtation. This City did juſtly boaſt of her Purples, the beſt of all other, and taken hereabout. A kind of ſhell-fiſh, having in the midſt of his jaws, a certain white vein, which contained that precious liquor, a dye of ſoveraign eſtimation. The invention thereof is aſcribed unto *Hercules*; who walking along the ſhore with a Damoſel, whom he loved, by chance his Dog had ſeized on one thrown up by the Sea, and ſmeared his lips with the tincture; which ſhe admiring, refuſed to be his, until he had brought her a Garment of that colour, who not long after accompliſhed it. This blood, together with the opened veins, were ſtilled in a Veſſel of Lead, drawn thorow a Limbeck, with the vapour of a little boiling water. The tongue of a Purple is about the length of a finger, ſo ſharp and hard, that he can open therewith the ſhell of an Oyſter; which was the cauſe of their taking. For the Fiſher-men did bait their Weels therewith, which they ſuffered to ſink into the bottom of the Sea; when the Purples repairing thereunto, did thruſt their tongues between the Oſiers, and pricking the gaping Oyſters (kept, for that purpoſe, long out of the water) were by the ſudden cloſings of their ſhells, retained; who could neither draw them unto them, nor approach ſo near as to open them. They gathered together in the firſt of the Spring, and were no where to be found at the riſing of the Dog-ſtar. The Fiſher-men ſtrove to take them alive; for with their lives they caſt up that tincture. The colour did differ according to the Coaſts which they frequented: On the Coaſts of *Africa*, reſembling a Violet, or the Sea when enraged. Near *Tyrus*, a Roſe, or rather our Scarlet, which name doth ſeem to be derived from them; for *Tyrus* was called *Sar*, in that it is built upon a Rock, which gave a name unto *Syria* (as the one at this day *Sur*, and the other *Suria*) by the *Arabians* (they pronouncing *ſcan* for *ſan*, and *ſcar* for *ſar*) and the fiſh was likewiſe named *Sar*, or *Scar* rather in their Language:

Hic petit excidiis urbem, miſerosque penates,
Ut gemma bibat, & Sarrhano dormiat oſtro.
Virg. Georg. l. 2.

He Cities ſacks, and houſes fills with groans,
To lie in Scarlet, drink in precious ſtones.

A colour deſtinated from the beginning, to Courts and Magiſtracy; ſo that ſometimes it is uſed for Magiſtracy it ſelf, as by *Martial* unto *Janus*:

Purpura te fœlix, te colat omnis honos.
Lib. 8. Epiſt. 8.

The happy Purple, thee all honours honour.

The Murex, though differing from the Purple, are promiſcuouſly uſed:

——Tyrioque ardebat murice lana.

——*The wool with Tyrian Murex ſhin'd.*

The excellency of the double die, being light upon through defect of the former. But the Purple is now no more to be had, either extinct in kind, or becauſe the places of their frequenting are now poſſeſt by the barbarous *Mahometans*. After the aforeſaid reſtauration, *Tyrus* preſerved her dignity for the ſpace of nine hundred years, remaining, for ſix hundred thereof, in the Chriſtians poſſeſſion; a Confederate with the *Romans*, and for her faith unto them endued with the immunities of the City. When the Chriſtian Religion grew powerful in theſe parts, it was the Seat of an Archbiſhop, next in precedency unto the Patriarch of *Jeruſalem*; fourteen Biſhopricks being under her Primacy, viz. *Porphyra*, *Acon*, *Sarepta*, *Sidon*, *Cæſarea Philippi*, *Beritus*, *Byblis*, *Betrus*, *Tripoly*, *Orthoſia*, *Achis*, *Aradus*, *Tortoſa*, and *Matadea*. In the year of our Lord 636. it became enthrall'd to the *Saracens*. *Baldwin* the ſecond, four hundred forty four years after, delivered it from that yoke, aſſiſted by the *Venetian* Navy. It was then divided into three portions: two allotted to the King of *Jeruſalem*, and the third to the *Venetians*, and was reſtored to her Archiepiſcopal See, but not unto all her inferiour Biſhopricks; thoſe on the North of the River of *Canis* being then ſubject to the Patriarch of *Antioch*. After this, with admirable valour, they repulſed the aſſaults of *Saladine*, then Lord of *Jury*. But in the year 1280. it was ſubdued by the *Egyptian Mahometans*, and from them by the *Ottoman Selymus*. But this once famous *Tyrus*, is now no other than an heap of ruines; yet have they a reverent reſpect, and do inſtruct the penſive beholder with their exemplary frailty. It hath two Harbours, one on the North-ſide, the faireſt, and beſt throughout all the Levant, (which the Curſours enter at their pleaſure) the other choaked with the decays of the City. The *Emer* of *Sidon* hath given it, with the adjacent Territories, to his Brother for a poſſeſſion, comprehending ſix miles

breath, and in ſome places three. A level naturally fertil, but now neglected; watered with pleaſant Springs; heretofore abounding with Sugar-Canes, and all variety of Fruit-Trees.

We paſſed by certain Ciſterns, ſome a mile and better diſtant from the City; which are called *Solomons* by the Chriſtians of this Country. I know not why, unleſs theſe were they which he mentions in the *Canticles*. Square they are, and large, repleniſhed with living water; which was in times paſt conveyed by the Aquæduct into the aforeſaid Orchards; but now uſeleſs and ruined, they ſhed their waters into the Valley below, making it plathy in ſundry places, where the air doth ſuffer with the continual croaking of Frogs, not unaptly feigned to have their beginning from thoſe bauling *Peaſants*,

——*Who ſtill*
Do rudely wrangle, and of all ſhame void,
Though under water, under water chide.

——nunc quoque turpes
Litibus exercent linguas, pulſoque pudore
Quamvis ſunt ſub aqua, ſub aqua male dicere tentant.
Ovid. Met. l. 6.

Within night we came unto certain Tents that were pitched in thoſe Mariſhes belonging to the *Emers* Brothers Servants, who there paſtured their Horſes; where, by a *Moletto*, the Maſter of his Horſe (whoſe Siſter he had married) we were courteouſly entertained. The next morning, after two or three hours riding, we aſcended the high and woody Mountains of *Saron*, which ſtretch with intermitted Valleys unto the Sea of *Galilee*; and here have their white Cliffs waſh'd with the ſurges; (called *Capo Banico* by the Mariner) frequented (though forſaken by men) with Leopards, Bores, Jaccals, and ſuch like ſavage Inhabitants. This paſſage is both dangerous and difficult, neighboured by the precipitating Cliff, and made by the labour of man; yet recompencing the trouble with fragrant ſavours; Bays, Roſemary, Marjoran, Hyſop, and the like, there growing in abundance. They ſay, that of late a Thief, purſued on all ſides, and deſperate of his ſafety, (for rarely are offences here pardoned) leap'd from the top into the Sea, and ſwam unto *Tyrus*, which is ſeven miles diſtant; who, for the ſtrangeneſs of the fact, was forgiven by the *Emer*. A little beyond we paſſed by a ruinous Fort, called *Scandarone* of *Alexander* the Builder; here built to defend this paſſage: much of the Foundation overgrown with Oſiers and Weeds, being nouriſhed by a Spring that falleth from thence into the Sea. A *Moor* not long ſince was here aſſailed by a Leopard that ſculk'd in the aforeſaid Thicket; and jumping upon him, overthrew him from his Aſs: but the Beaſt having wet his feet, and miſt of his hold, retired as aſhamed without further violence. Within a day or two after he drew company together to have hunted him; but found him dead of a Wound received from a Bore. The higher Mountains now coming ſhort of the Sea, do leave a narrow level between. Upon the left hand, on a high round Hill, we ſaw two ſolitary Pillars, to which ſome of us rid, in hope to have ſeen ſomething of antiquity; where we found divers others laid along, with the half buried Foundation of an ample Building. A mile beyond we came to a Fort maintained by a ſmall Garriſon of *Moors*, to prohibit that paſſage if need ſhould require, and to ſecure the Traveller from Thieves; a place heretofore unpaſſable, by reaſon of their outrages. The Souldiers acquainted with our Merchants, freely entertained us, and made us good chear, according to their manner of diet; which was requited with the preſent of a little Tobacco, by them greedily affected. They alſo remitted our Caphar; uſing to take four Dollars apiece of the ſtranger Chriſtians. From hence aſcending the more eminent part of the rocky and naked Mountains, which here again thruſt into the Sea (called in times paſt the *Tyrian* Ladder) by a long and ſteep deſcent we deſcended into the Valley of *Acre*. Divers little Hills being here and there diſperſed, crown'd with ruines, (the coverts for Thieves) and many Villages on the skirts of the bordering Mountains. E're yet night, we re-entred *Acre*.

FINIS LIBRI TERTII.

THE FOURTH BOOK.

NOW ſhape we our courſe for *England*. Beloved ſoil; as in ſcite,

...Penitus toto diviſos orbe Britannos. *Virg. Eccl.*

——*Wholly from all the World disjoined;*

ſo in thy felicities. The Summer burns thee not, nor the Winter benums thee; defended by the Sea from waſtful incurſions, and by the valour of thy Sons from hoſtile invaſions. All other Countrys are in ſome things defective; when thou, a provident Parent, doſt miniſter unto thine whatſoever is uſeful: foreign additions but only tending to vanity and luxury. Virtue in thee at the leaſt is praiſed, and Vices are branded with their names, if not purſued with puniſhments. That *Ulyſſes*

Qui mores hominum multorum vidit & Urbes. *Hom. Odyſſ. l. 1.* *Who knew many mens manners, and ſaw many Cities:*

if as ſound in judgment as ripe in experience, will confeſs thee to be the Land that floweth with Milk and Honey.

Our Sails now ſwelling with the firſt breath of *May*, on the right hand we left *Cyprus*, ſacred of old unto *Venus*, who (as they feign) was here firſt exhibited to mortals.

Venerandam auream coronam habentem pulchram Venerem
Canam, quæ Cypri munimenta ſortita eſt
Maritimæ, ubi illam Zephyri vis molliter ſpirantis
Suſcitavit per undam multiſoni maris
Spuma in molli. *Hom. in Hymnis.*

I ſing of Venus crown'd with Gold, renown'd
For fair, that Cyprus guards, by Neptune bound.
Her in ſoft ſome mild-breathing Zephyre bore
On murmuring waves unto that fruitful ſhore.

Thither

Thither ſaid to be driven in regard of the fertility of the ſoil, or beaſtly luſts of the people, who to purchaſe portions for their Daughters, accuſtomed to proſtitute them on the ſhore unto Strangers; an Offering beſides held acceptable to their Goddeſs of Viciouſneſs. Some write that *Cyprus* was ſo named of the Cypreſs-trees that grew therein. Others of *Cyrus*, who built in it the ancient City of *Aphrodiſia*, but groſly; for *Cyrus* lived ſix hundred years after *Homer*, who had uſed that name; but more probably of *Cryprus*, the more ancient name; in that often concealed by the ſurges. It ſtretcheth from Eaſt unto Weſt in form of a Fleece, and thruſteth forth a number of Promontories; whereupon it was called *Ceraſtis*, which ſignifieth horned; ſo terming Promontories: as in *Phillis* to *Demophoon*,

A Bay there is like to a bow when bend,
Steep horns advancing on the ſhores extend.

Eſt ſinus adductos modicè falcatus in arcus;
Ultima præruptæ cornua mole rigent.
Ovid. Epiſt. 2.

the occaſion of that Fable of *Venus* her metamorphoſing the cruel Sacrificers of that Iſland into Oxen, or elſe called ſo of the tumours that grew in many of their foreheads: It is in circuit according unto *Strabo* 427 miles, 60 miles diſtant from the rocky ſhore of *Cilicia*; and from the main of *Syria* an hundred: from whence it is ſaid to have been divided by an Earth-quake. Divided it was into four Provinces, *Salamina Amathuſia*, *Lapethia*, and *Paphia*, ſo named of their principal Cities. *Salamina* was built by *Teucer* in memorial of that from whence he was baniſhed by his Father *Telamon*, for not revenging the death of his Brother.

When Teucer fled from fire, and Salamine,
Crown'd with a wreath of Poplar dip'd in Wine.
He thus his ſad friends cheers; Go we lov'd-mates
Which way ſoever Fortune leads, the Fates
Are kinder than my Father; nor deſpair
When Teucer guides you. He whoſe anſwers are
Moſt ſure, Apollo, in another land,
Did ſay another Salamine ſhould ſtand.

——— Teucer Salamina patremque
Quum fugeret, tamen uva Lyæo
Tempora populea fertur vinxiſſe corona,
Sic triſtes affatus amicos.
Quo nos cunque feret melior fortuna parente
Ibimus ô ſocii comitesque:
Nil deſperandum Teucro duce & aſpice Teucro.
Certus enim promiſit Apollo,
Ambiguam tellurem nova Salamine futuram.
Hor. l. 1. Od. 7.

The Iſland being aſſigned unto him by *Belus*, if *Didoes* relation may be believed.

Teucer, exiled Greece, to Sidon came:
Who a new Kingdom ſought by Belus aid.
My Father Belus then did Cyprus tame:
And that rich Country tributary made.

Atque equidem Teucrum memini idoha venire,
Finibus expulſum patriis nova regna petentem
Auxilio Beli; genitor tunc Belus opimam
Vaſtabat Cyprum, & victor ditione tenebat.
Virg. Æn. l. 1.

This City was afterwards called *Conſtantia*; but deſtroyed by the *Jews* in the days of the Emperor *Trajan*; and finally by the *Saracens*, in the Reign of *Heraclius* upon the ruines thereof, the famous *Famagoſta* was erected by King *Coſts*, as they ſay, the Father of St. *Katharine*. Eternized in fame by the unfortunate valour of the *Venetians*, and their auxiliary Forces under the command of *Signior Bragadine*; who with incredible fortitude withſtood the furious aſſaults made by the populous Army of *Selymus* the Second, conducted by *Muſtapha*; and after ſurrendred it upon honourable conditions, infringed by the perjured and execrable *Baſſa*. Who entertaining at his Tent with counterfeit kindneſs the principal of them, ſuddenly picking a quarrel, cauſed them all to be murdered, the Governour excepted, whom he reſerved for more exquiſite torments. For having cut off his ears, and exhibited him by carrying of earth on his back to the deriſion of the Infidels, he finally fley'd him alive; and ſtuffing his skin with Chaff, commanded it to be hung at the main-yard of his Galley. *Famagoſta* is ſeated in a Plain, between two Promontories; in form well-nigh quadrangular, whereof two parts are waſhed with the Sea, indifferent ſtrong, and containing two miles in circumference. It ſtandeth almoſt

oppoſite unto *Tripoly*, having a Haven which openeth South-Eaſt; the mouth thereof being ſtreightned with two Rocks which defend it from the weather. There was Saint *Barnaby* born, there ſuffered Martyrdom under *Nero*, and there buried; to whom the Cathedral Church was dedicated. This greatly ruined City is yet the ſtrongeſt in the Iſland, the ſeat of the *Zanziack*; who was lately put into an affright upon the approach of the *Florentine* Ships, that he fully purpoſed, as is credibly reported, to have ſurrendred it upon their landing. But they (perhaps poſſeſt with a mutual terrour) forbear to attempt it. The aforeſaid region of *Salamina* (which lyeth on the Eaſt of the Iſland) contained alſo the celebrated Cities of *Aphrodiſium*, *Tamaſſus* abounding with Vitriol and Verdigreaſe; *Arſinoe*, *Idalium* and the neighbouring Groves ſo chanted of; the Olympian Promontory (where *Venus* had her Temple, into which it was not lawful for any Woman to enter) with the Hill on the oppoſite *Pedaſium*, ſquare on the top like a Table, and cried unto her, as all the afore-named. In the territory of *Lapathia* comprehending the North-part, where once ſtood *Tremitus*; in the heart almoſt of the Iſland, and midſt of a goodly Plain ſtands the late regal City of *Nicoſia*; circular in form, and five miles in circumference; not yielding in beauty (before defaced by the *Turk*) unto the principal Cities of *Italy*; taken by the aforeſaid *Muſtapha* on the ninth of *September*, in the year 1570. with an uncredible ſlaughter, and death of *Dandalus* the un-warlike Governour. The chief of the Priſoners, and richeſt ſpoils, he cauſed to be imbarqued in two tall Ships, and a great Gallion, for a preſent to ſend unto *Selymus*: when a noble and beautiful Lady, preferring an honourable death before a life which would prove ſo repleat with ſlavery, and hated proſtitutions; ſet fire on certain Barrels of Powder, which not only tore in pieces the Veſſels that carried her, but burnt the other ſo low, that the Sea devoured their Reliques. The *Franks* have their Factors reſident in *Nicoſia*; partly inhabited by the ancient *Greek Cypriots*, and partly by *Turks* and *Moors*. The Buildings are low, flat-roof'd, the entrances little, for the moſt part aſcended by Stairs for the more difficult entry. North of this, and upon the Sea, ſtood *Cerevina*, erected by *Cyprus*, now of great ſtrength, and called *Cerines*; (yet ſurrendred to the *Turk* before it was beſieged) and at the Weſt-end of that Province, the City of the Sun, with the Temples of *Venus*, and *Iſis*, built by *Phalerus* and *Achamus* the *Athenians*. The Mountain of *Olympus* lies on the South of *Lapathia*, high, and taking up fifty miles with his baſis; now called, The Mountain of the Holy Croſs; clothed with Trees of all ſorts, and ſtored with Fountains, whereon are a number of Monaſteries poſſeſt by the *Greek Coloieros* of the Order of Saint *Baſil*. South of the which, even to the Sea, extendeth *Amathuſa*.

—gravidamque Amathunta metallis. *Ovid. Met. l.* 10. ——*heavy with Mines of Braſs:*

ſo called of the City *Amathus*, now ſcarcely ſhewing her foundation, ſacred unto *Venus*, and wherein the Rites of her *Adonis* were annually celebrated. Built perhaps unto *Amaſis* (for I do but conjecture by the name, and in that it lieth oppoſite unto *Egypt*) who was the firſt that conquered *Cyprus*. Eaſt thereof are the *Saline*, ſo named of the abundance of Salt that is made there; where the *Turk* did firſt land his Army; the ſhore thereabout being fit for that purpoſe. On the Weſt-ſide of *Amathus* there is a Promontory, in form of a Peninſula, called formerly *Curias* (of the not far diſtant City built by the *Argives*, at this day named *Epiſcopia*, where *Appollo* had a Grove hard by a Promontory, from whence they were thrown that but preſumed to touch his Altar) now called the *Cape* of *Cats*: whereon are the ruines of a Monaſtry of *Greek Coloieros*, fair when it flouriſhed, with a ſumptuous Temple dedicated to St. *Nicholas*. The Monks, as they ſay, being obliged to foſter a number of Cats for the deſtruction of the abundance of Serpents that infeſted thoſe quarters; accuſtoming to return to the Covent at the ſound of a Bell when they had ſufficiently hunted. *Paphia* comprehendeth the Weſt of *Cyprus*; ſo called of the maritime City, built by the Son of *Pigmalion* by his Ivory Statue; ſuch ſaid to be in regard of her beauty; of whom having long lived a ſingle life (in deteſtation of thoſe luſtful women) he became inamoured,

Illa Paphum genuit, de quo tenet inſula nomen. *Ovid. Met. l.* 10. *She Paphus bare, whoſe name that Iſland bears.*

But *Paphus*, according to others, was built by *Cyneras* (both Father and Grand-father to *Adonis*)

Adonis) who called it ſo in remembrance of *Paphus* his Father. This *Cyneras* having ſworn to aſſiſt *Menelaus* with fifty Ships, ſent him only one, with the models of the other in Clay to colour his perjury. No place there was through the whole earth where *Venus* was more honoured.

An hundred fires Sabean guns conſume
There in her fane, which fragrant wreaths perfume.

—— Ubi templum illi, centumque Sabæo
Thuræ calent aræ, ſertiſque recentibus halent.
Virg. Æn. l. 1.

Five miles from thence ſtands the City of *Baffa*, called New *Papho* heretofore, and built by *Agapenor*, frequented from all parts both by men and women; who went from thence in a ſolemn Proceſſion unto the Old, to pay their Vows, and celebrate her Solemnities. But her Temples both in the one and in the other (as throughout the whole Iſland) were razed to the ground by the procurement of Saint *Barnaby*. Weſt of this ſtood *Cythera*, a little Village, at this day called *Conucha*; ſacred alſo unto *Venus*, and which once did give a name unto *Cyprus*. That, and not the Iſland that lies before

Mine Amathus, high Paphos, Cythera,
Idalia Groves——

Eſt Amathus eſt celſa mihi Paphos atque Cythera,
Idaliæque domus —— *Virg. Æn. 10.*

The uttermoſt Promontory that ſtretcheth to the Weſt, with the ſuper-eminent Mountain, now called *Capho*, Saint *Piſano*; bore formerly the name of the *Athenian Acamus*: Eaſt of which ſtood the City of *Arſinoe* (at this day *Leſcare*) renowned for the Groves of *Jupiter*. This Iſland boaſts of the births of *Aſclapiades*, *Solon*, *Zeno* the Stoick, and Author of that Sect, *Apollonius*, and *Xenophon*. At the firſt it was ſo overgrown with wood, that beſides the infinite waſte made thereof in the melting of metals: it was decreed that every man ſhould inherit as much as he could make Champain. A Country abounding with all things neceſſary for life; and therefore called *Macaria*. Whoſe wealth allured the *Romans* to make a Conqueſt thereof: a prey that more plentifully furniſhed their Coffers, than the reſt of their Triumphs. It affordeth matter to build a Ship from the bottom of the Keel to the top of her Top-gallant, and to furniſh her with Tackle and munition. It produceth Oyl and Grain of ſeveral ſorts; Wine that laſteth unto the eighth year, Grapes whereof they make Raiſins of the Sun; Citrons, Oranges, Pomegranates, Almonds, Figs, Saffron, Coriander, Sugar-canes: ſundry Herbs as well Phyſical as for food, Turpentine, Rubarb, Colloquintida, Scammony, &c. But the ſtaple Commodities are Cotton-woolls (the beſt of the Orient) Chamoletts, Salt, and Sope-Aſhes. They have plentiful Mines of Braſs, ſome ſmall ſtore of Gold and Silver, green Soder, Vitriol, Alome, Orpiment, White and Red Lead, Iron, and divers kinds of precious Stones of inferiour value, amongſt which the Emerald, and the Turky. But it is in the Summer exceeding hot, and unhealthy, and annoyed with Serpents. The Brooks (for Rivers it hath none) rather merit the name of Torrents, being often exhauſted by the Sun: inſomuch, as in the time of *Conſtantine* the Great, the Iſland was for ſix and thirty years together almoſt utterly abandoned; Rain never falling during that ſeaſon. It was firſt poſſeſſed by the Sons of *Japhet*; payed tribute firſt by the *Egyptian Amaſis*; then conquered by *Belus*, and governed by the poſterity of *Teucer*, until *Cyrus* expulſed the nine Kings that there ruled. But after the *Grecians* repoſſeſt the Soveraignty, and kept it until the death of *Nicocles*; and then it continued under the Government of the *Ptolomees*, till the *Romans* took it from the laſt of that name: reſtored it was again to *Cleopatra*, and her Siſter *Arſinoe*, by *Antonius*. But he overthrown, it was made a Province of *Rome*; and with the tranſmigration of the Empire, ſubmitted to the *Bizantine* Emperours; being ruled by a ſucceſſion of Dukes for the ſpace of eight hundred years, when conquered by our *Richard* the firſt, and given in exchange for the titular Kingdom of *Jeruſalem* unto *Guy* of *Luſignan*, it continued in his Family, until in the year 1473. it was by *Catharina Cornelia* a *Venetian* Lady, the Widow to King *James* the Baſtard, who had taken the ſame by ſtrong hand from his Siſter *Carlotte*, reſigned to the *Venetians*; who ninety ſeven years after did loſe it to the Infidels, under whoſe yoke it now groaneth. But it is for the moſt part inhabited by *Grecians*, who have not long ſince attempted an unfortunate inſurrection. Their Eccleſiaſtical eſtate is governed by one Arch-Biſhop, and three Biſhops; The Metropolitan of *Nicoſa*, the Biſhop of *Famagoſta*, *Paphus*, and *Amathus*, who live upon ſtipends.

Much becalmed, and not ſeldom croſſed by contrary winds, for divers days we ſaw Sea and Air only (yet once within ken of a Promontory of *Licia*, called the ſeven Capes) until we approached the South-eaſt of *Candy*, called formerly *Creta*,

Creta Jovis magni nutrix veneranda feraxque
Et frugum & pecoris——
Dionyſ.

Crete ſacred Nurſe to Jove, a fruitful ground
With Corn and Cattel ſtor'd——

and to make up the Diſtich with that of *Homers*,

——pulchra, pinguit, circumflua.
Hom. Odyſ. l. 19.

——fair, fat, ſea-bound;

It lieth an hundred miles South-weſt from the leſſer *Aſia*, as many South-eaſt from *Peloponeſus*, and North of *Africa*, an hundred and fifty: wherefore aptly ſaith *Homer*,

Creta quidem terra medio eſt in nigro ponto.
Idem.

Crete in the midſt of the dark Sea doth ſtand.

imitated by *Virgil*,

Creta Jovis magni medio jacet inſula ponto.
Vir. Æn. l. 3.

Crete ſeated in the midſt of Seas, Joves land.

lying neither in the *Adriatick*, *Ægean*, *Carpathian*, nor *Libian* Seas; which on each ſide environ it. It ſtretcheth two hundred and fifteen miles from Eaſt to Weſt; containing forty five in breadth, and in circuit five hundred and twenty. Full of Mountains, yet thoſe not unprofitable, affording excellent paſturage; the higheſt is *Ida*.

Ida frequens piceis & quercubus optima mater.
Dionyſ.

In pitch rich above other,
Of Oaks the pregnant mother:

ſeated almoſt in the midſt of the Iſland, now called *Pſilotriti*; from whoſe lofty and ſpiny top both Seas may be diſcerned. Where ſtandeth a little Chappel; compact of great ſquare ſtones without lime, in form of an Arch; being there ſo exceeding cold in the heat of the Summer (at which time Goats and Sheep can only graze there) that the Shepherds are glad to deſcend before night into the Valley. From thence iſſue many Springs. Some part of it is a plain deſcent, ſome precipitate, ſome clothed with Trees of ſeveral kinds, but by the Cypreſs eſpecially graced. It noſtreth nothing that is wild, but Hares, Red Deer, and Fallow; and is the inheritance of the *Calargy*: a Family, that for this thouſand years, have retained a prime repute in this Iſland. Two other Mountains of fame there be, the one at the Weſt end, called anciently *Leucaore*, now *la Spachia*; another at the Eaſt end, now called *Sethia*, and anciently *Dicta*, which receiveth that name from *Diana*, to whom this Iſland was greatly devoted; it ſignifying Nets: ſhe being an Huntreſs and Patroneſs of Hunters:

Ades en comita Diva Virago
Cujus regna pars terrarum
Secreta vacat——
——tua Creteas
Dextra——
Sequitur cervas: nunc veloces
Figis Damas leviore manu. *Senec. in Hipp.*

Virago, thou that Soveraign art
Of woods, and waſtes; the Cretan Hart
Thy hand purſues, and with quick cunning
Strikes through the ſwifter Fallow running.

The ſtory goes, how one *Britomart*, a Nymph of this Iſland, eagerly following the Chaſe, and overthrown ere aware in a toil, not able to free her ſelf, the beaſt now ruſhing upon her; ſhe vowed a Temple to *Diana*, if ſo be ſhe eſcaped that danger; who forthwith ſet her on her feet; and of thoſe Nets was called *Dictinna: Diana* alſo aſſuming that name for the love which ſhe bare her. The ancient Geographers do jointly affirm, with *Virgil*, that the *Cretians*

Centum urbes habitant magnas,
Virg. Æn. l. 3.

Did in an hundred ample Cities dwell:

which were not ſo many in the days of *Homer*:

——in hâc nonaginta civitates,
Inter has Gnoſſas magna civitas ubi Minos
Per novem annos regnavit Jovis magno confabulator. *Odyſ. l.* 19.

With ninety Cities crowned. Of theſe moſt great
High Gnoſſus; for nine years the royal ſeat
Of Minos, he that talks with Jove.

This

This City long held the Regality; ſeated in a Plain, not far from the Eaſt, extent of the Iſland, and from the North ſhore not above ſix Furlongs, where it had a convenient Haven: long ſince, having nothing left but a ſound of the name; a little Village there ſtanding, called *Cinoſus*. The next in dignity was

Gortina ſtrongly wall'd——

Gortina bene cincta mœnibus.
Hom. Od. l. 19.

ſeated not far from the Southern baſis of *Ida*: who ſheweth what ſhe was by her ruines; there yet remaining an Aquæduct entire, ſupported by a number of Arches, certain ſtragling Houſes poſſeſſing the place, now named *Mataria*. The third *Cydonia*, now next to the greateſt, and called *Canea*: ſeated towards the Weſt, and on the North-ſhore; enjoying a large and ſafe Harbour. Theſe three were all of thoſe hundred that remained (or at leaſt retained their repute) in the days of *Strabo*, who was of this Country. For only it hath at this day *Candy* and *Canea*, fortified by Art, *Rhetimo* and *Sitia* by Nature. *Candy*, that now giveth a name to the Iſland, ſtanding upon the North-ſhore (as do all the reſt) is a ſtrong and well inhabited City, accommodated with an excellent Harbour; of which the elder *Scaliger*:

An hundred Cities finely wall'd (if true
Fame ſings) Times waſte hath now reduc'd to few.
Small Towns I judge they were. Yet what deſtroy'd
In all; alone by Candy is ſupply'd.

Centum olim cinctas operoſis mœnibus urbes
Reddidit ad paucas imperioſa dies.
Oppida parva tamen reor illa fuiſſe, ſed aucta
Quod deeſt ex reliquis Candia ſola refert.
J. C. Scal.

The whole Iſland is divided into the Provinces of *Canea*, *Rhetimo*, *Candia*, and *Sitia*, lying further Eaſtward: ſtrengthened both by the ſhore, in few places approachable, and by the many Fortreſſes. It hath no navigable Rivers. It aboundeth with Grain, Oyl, and Fruits of all kinds: among the reſt, with the Apples of *Adam*, the juice whereof they tun up and ſend into *Turkie*, much uſed by them in their meats. The mountains afford diverſity of Phyſical Herbs: as Ciſtus (and that in great quantity) from whence they do gather their Ladanum, Halimus, that reſiſteth Famine, and Dictamnus, ſo ſoveraign for wounds; whoſe virtue was firſt found out by Stags, and Bucks, that by eating thereof, ejected the Arrows wherewith they were wounded. Uſed by *Venus*, in the cure of her *Æneas*.

With her white hand ſhe crops from Cretian Ide
The freſh-leav'd ſtalk, with flower in purple di'd,
A ſoveraign Herb well known to fearful Deer,
Whoſe trembling ſides the winged Arrows bear.

Ipſa manu genetrix Cretea carpit ab Ida
Pulveribus caulem foliis, & flore comantem
Purpureo, non illa feris incognita captis
Gramina cum tergo volueres hæſere ſagitta.
Virg. Æn. l. 12.

But that which principally enricheth this Country, is their Muſcadines and Malmſies, thoſe kind of Grapes brought firſt hither from *Arviſia*, a Mountain of *Chios*. Wines that ſeldom come unto us uncuted, but excellent where not, (as within the Streights) and compared unto *Nectar*.

Crete I confeſs, Joves Fortreſs to be:
For Nectar only is transferr'd from thee:

Vera quidem fateor Jovis incunabula magni:
Nam liquor haud alibi Nectaris ille venit.
J. C. S. al.

The ancient Inhabitants of this Iſland are related by *Homers Ulyſſes*:

Infinite people of mixt ſpeech here dwell:
Achaians, Eteocretans who excel
In valour; Cidons, Dorians, Trichaites,
Divine Pelaſgians.

——In hac autem homines
Multi infiniti——
Alia alio non lingua mixta, in ipſa quidem Achivi,
Ibi autem Eteocretes magnamini ibique Cidones.
Dorenceſque, Trichaites, divinique Pelaſgi.
Hom. Odyſſ. l. 19.

But the natural people hereof were the *Cidonians*, and *Eteocretans*, or *Curetes*, ſo ancient, that they are feigned even in this place to have their creation. The laſt named inhabited *Ida*, *Cretas* their firſt King, of whom the Iſland was ſo named. They lived in Caves, (for Houſes then were not) and uſed no other coverture than Nature afforded them. They found out many things uſeful for life, as the taming of certain Beaſts, whom they gathered firſt into Flocks and Herds; and brought civility amongſt men, by inſtituting Laws, and obſerving of Diſcipline. They taught how to direct the voice

unto

unto harmony, poſſeſſing the mind with the awe of Religion, initiating with Orders and Ceremonies. They found out the uſe of Braſs and Iron, with the Sword and Head-piece: the firſt inventers of ſhooting, hunting, and dancing in Armour. Being called *Idæi Dactili*, either in regard of their numbers, or obſerved meaſures: but according to *Diodorus*, of their ten *Ephori*. The Progeny of the *Painim* gods were born in this Iſland, to whom divine honours were aſcribed: to ſome for their beneficial inventions, to others for introducing Juſtice amongſt men, repulſing of injuries and violence, cheriſhing the good, deterring the bad, ſuppreſſing by force of Arms the Tyrants of the earth, and relieving the oppreſſed. But that they were no other than mortals, the *Cretians* themſelves do teſtifie, who affirm that *Jupiter* was not only born and bred in their Country, but buried, and did ſhew his Sepulchre (though reproved by *Callimachus*)

Cretes mendaces ſemper Rexalme ſepulchrum
Erexere tuum; tu vivis ſemper & uſque es.

Still lying Cretians, ſacred King, dare rear
Thee a Tomb: thou ever liv'ſt, and art each where.

on the Mountain *Laſſia*: and that he was foſtered by the *Curetes* in *Æginus*, which lyeth on the South of *Ida*; concealed and delivered unto them by his Mother, to prevent his ſlaughter. For *Saturn* reſolved to deſtroy his male children: either having ſo compacted with his Brother *Titan*, or to prevent the Prophecy, which was that his his Son ſhould depoſe him. A cruelty uſed amongſt the *Grecians* it was (and therefore this not to be held for a Fable) to expoſe the Infants whom they would not foſter, unto the mercy of the Deſarts. Long after the death of theſe reputed Gods, lived *Minos*, and *Rhadamant*: who for their juſtice upon earth, were feigned after to have been Judges in Hell. Notorious is the adultry of *Paſiphae*, with the General *Taurus*; which gave unto the Poets the invention of their *Minotaur* (ſo called they the Baſtard)

Deſtinat hunc Minos thalami removere pudorem,
Multiplicique domo cæcis includere tectis.
Dædalus ingenio fabræ celeberrimus artis
Ponit opus, turbatque notas & lumina flexu.
Ducit in errorem variarum ambage viarum.
Ovid. Met. l. 8.

To hide his marriage ſhame, him Minos dooms
To durance in un-explicable Rooms.
The work of witty Dedalus; confounding
Th' direct by reſemblance: abounding
With winding ways, the Maze of errour rounding.

made an imitation of that in *Egypt*, as aforeſaid. But no tract thereof remained in the days of *Pliny*, although at this day, the Inhabitants undertook to ſhew it unto ſtrangers. For between where once ſtood *Gortina* and *Gnoſſus*, at the foot of *Ida*, under the ground are many Meanders hewn out of the Rock, now turning this way, and now that way; inſomuch that it is not without a conductor to be entred, which you are to hire at the adjoining Village. I have heard an Engliſh Merchant ſay (who hath ſeen it) that it was ſo intricate, and vaſt, that a Guide which uſed to ſhew it unto others for twenty years together, loſt himſelf therein, and was never more heard of. Within are little Turrets which over-look the walls that make the diviſions, in many places not reaching to the top. But by moſt this is thought to have been but a Quarry, where they had the Stone that built both *Gnoſſus* and *Gortina*, being forced to leave ſuch Walls for the ſupport of the Roof, and by following of the veins to make it ſo intricate. *Metellus* firſt made the *Cretians* ſtoop to the *Romans*. After they were under the *Greek* Emperours, until *Baldwin* the *Latine* Emperour of *Conſtantinople* beſtowed the Iſland upon *Boniface*, Marqueſs of *Monteferrato*, who ſold it to the *Venetians* in the year 1194. But in the time of Duke *Dandalus*, they rebelled, and were again in the year 1343, reduced to their obedience. So remain they at this day, the *Greeks* being permitted the free exerciſe of their Religion, by whom it is for the moſt part inhabited. And although in many things they imitate the *Venetians*, yet ſtill retain they their old vices; *Lyers, evil Beaſts, ſlow Bellies*, whereof formerly upbraided by Saint *Paul*, out of their Poet *Epimenides*. They ſtill exerciſe ſhooting; wherein throughout all Ages they have excelled,

——Gnoſſaſque agitare pharetras
Docta, nec Eois pejor Gortina ſagittis.
Lucan. l. 3.

Gnoſſians good Archers are, the uſe of Bows,
Not Parthia better than Gortina knows:

uſing the *Scythian* Bow, but much better than the *Scythians*. The Country people do dance with their Bows ready bent on their arms, their Quivers hanging on their

their backs, and their Swords by their ſides, imitating therein their Anceſtors, (a cuſtom alſo amongſt the *Lacedemonians*) called by them *Pyrricha*: and as of old, ſo uſe they to ſing in their dancings, and reply to one another. The better ſort of men are apparelled like the *Venetians*, and ſo are the women, who ſeldom ſtir abroad, except it be to the Church, but in the night time. The common people are clothed like the *Greeks* of *Simo*, of whom we have ſpoken; the Women only wearing looſe Veils on their heads, the breaſts and ſhoulders perpetually naked, and died by the Sun into a loathſom tawny.

Now out of ſight of *Candie*, the Winds both ſlack and Contrary, we were forced to bear Northward of our courſe, until we came within view of *Zant*; where our Maſter purpoſed to put in (ſince we could not ſhorten our way) to furniſh the Ship with freſh Water and other Proviſions. But anon, we diſcover five Sails making towards us, and imagining them to be men of War, made all things ready for defence: When to our better comfort, they proved all *Engliſh*, and bound for *England*, with whom we conſorted; they having ſupplyed our neceſſities. Their names were the *Alithia* (Admiral) the *Centaure* (Vice-Admiral) the *Delight*, the *Bleſſing*, and a Ship of *Plimmouth*, called (if I forget not) the *Jonathan*. Two days after (the Winds now ſomething more friendly) the Admiral gave chaſe to a little Ship, which we ſuppoſed a Pirat, who left her courſe, and fled before the Wind; ſo that without too much expence of time he could not approach her. We paſt by the South ſide of *Sicilia*, and left *Malta* on the left hand; when out of hope to be ſet a ſhoar (for it was the purpoſe of our Merchant before he met with theſe conſorts, to have touched at *Meſſina*) and ſadded with the apprehenſion of ſo tedious a Voyage; on the ſudden the Wind came about, and blowing fiercely Weſt and by North, did all the night following exerciſe his fury. Whereby our Ships rather loſing than gaining of their way, and exceedingly toſſed, the weather not likely to alter, they reſolved to put into *Malta*. So on the ſecond of *June* being *Sunday*, we entred the Haven that lies on the Eaſt-ſide of the City of *Valetta*; which we ſaluted with eighteen pieces of Ordnance. But we were not ſuffered to come into the City, (though every Ship had a neat Patent to ſhew, that thoſe places from whence they came were free from Infection) nor ſuffered to depart when the Wind blew fair; which was within a day or two after. For the Galleys of the Religion were then ſetting forth, to make ſome attempt upon *Barbary*, and the reaſon of the reſtraint was, leſt being taken by the Pyrats, or touching upon occaſion at *Tripoly*, *Tunis*, or *Argire*, their deſigns might be by compulſion or voluntarily revealed: nor would they ſuffer any Frigot of their own for fear of ſurpriſal, to go out of the Haven, until many days after that the Gallies were departed. But becauſe the *Engliſh* were ſo ſtrong (a great Ship of *Holland* putting alſo in to ſeek company) and that they intended to make no more Ports; on the ſixth of *June*, they were licenſed to ſet ſail, the Maſters having the night before in their ſeveral Long-Boats, attended the return of the Great Maſter (who had been abroad in his Galley, to view a Fort that then was building) and welcomed him home with one and twenty pieces of Ordnance.

But no intreaty could get me aboard; chuſing rather to undergo all hazards and hardneſs whatſoever, than ſo long a Voyage by Sea, to my nature ſo irkſome. And ſo was I left alone on a naked Promontory right againſt the City, remote from the concourſe of people, without proviſion, and not knowing how to diſpoſe of my ſelf. At length a little Boat made towards me, rowed by an Officer appointed to attend on Strangers that had no Prattick, leſt others by coming into their company ſhould receive the infection; who carried me to the hollow hanging of a Rock, where I was for the night to take up my Lodging; and the day following to be conveyed by him unto the *Lazaretta*, there to remain for thirty or forty days, before I could be admitted into the City. But, behold, an accident, which I rather thought at firſt to have been a Viſion, than (as I found it) real. My Guardian being departed to fetch me ſome Victuals, laid along, and muſing on my preſent condition, a *Phalucco* arrived at the place. Out of which there ſtept two old Women; the one made me doubt whether ſhe were ſo or no, ſhe drew her face into ſo many forms, and with ſuch antick geſtures, ſtared upon me. Theſe two did ſpread a *Turkie* Carpet on the Rock, and on that a table-cloth, which they furniſhed with variety of the choiceſt Viands. Another arrived, which ſet a Gallant aſhore with his two *Amoroſaes*, attired like Nymphs, with Lutes in their hands, full of diſport and ſorcery. For little would they ſuffer him to eat, but what he

he received with his mouth from their fingers. Sometimes the one would play on the Lute, whilſt the other ſang, and laid his head in her lap; their falſe eyes looking upon him, as if their hearts were troubled with paſſions. The attending Hags had no ſmall part in the Comedy, adminiſtring matter of mirth, with their ridiculous moppings. Who indeed (as I after heard) were their Mothers, born in *Greece*, and by them brought hither to trade amongſt the unmarried Fraternity. At length, the *French* Captain (for ſuch he was, and of much regard) came and intreated me to take a part of their Banquet, which my ſtomach perſwaded me to accept of. He willed them to make much of the *Foreſtier*; but they were not to be taught enterment, and grew ſo familiar, as was not much to his liking. But both he and they, in pity of my hard Lodging, did offer to bring me into the City by night (an offence, that if known, is puniſhed by death) and back again in the morning. Whilſt they were urging me thereunto, my Guardian returned, and with him a *Malteſe*, whoſe Father was an Engliſh-man; he made acquainted therewith, did by all means dehort them. At length (the Captain having promiſed to labour my admittance into the City) they departed. When a good way from ſhoar, the Curtizans ſtript themſelves, and leapt into the Sea; where they violated all the preſcriptions of modeſty. But the Captain the next morning, was not unmindful of his promiſe, ſolliciting the Great Maſter in my behalf, as he ſate in Council; who with the aſſent of the Great Croſſes, granted me Prattick. So I came into the City, and was kindly entertained in the houſe of the aforeſaid *Malteſe*: where for three weeks ſpace, with much contentment I remained.

Malta doth lie in the *Libian* Sea, right between *Tripolis* of *Barbary*, and the South-East angle of *Sicilia*; diſtant an hundred fourſcore and ten miles from the one, and threeſcore from the other. It containeth threeſcore miles in circuit: and was called formerly *Melita*, of the abundance of honey. A Country altogether champaign, being no other than a Rock covered with earth, but two feet deep where the deepeſt, having few trees but ſuch as bear fruit, whereof of all ſorts plentifully furniſhed. So that their wood they have from *Sicilia*; yet there is a kind of great Thiſtle, which together with Cow-dung, ſerves the Country people for fuel; who need not much in a Climate ſo exceeding hot, hotter by much than any other which is ſeated in that ſame Parallel: yet ſometimes temperate by the comfortable winds, to which it lies open. Rivers there are none, but ſundry Fountains. The ſoil produceth no Grain but Barley. Bread made of it, and Olives, is the Villagers ordinary diet; and with the ſtraw they ſuſtain their Cattel. Commin-ſeed, Anniſ-ſeed, and Honey, they have here in abundance, whereof they make Merchandize; and an indifferent quantity of Cotton-wooll, but that the beſt of all other. The Inhabitants die more with age than diſeaſes, and heretofore were reputed fortunate for their excellency in Arts, and curious Weavings. They were at firſt a Colony of the *Phœnicians*, who exerciſing Merchandize as far as the great Ocean, betook themſelves to this Iſland; and by the commodity of the Haven, attained to much riches and honour: (who yet retain ſome print of the *Punick* language, yet ſo, that they now differ not much from the *Moreſco*) and built in the midſt thereof the City of *Melita* (now called *Malta*) giving or taking a name from the Iſland. Now whether it came into the hands of *Spain*, with the Kingdom of *Sicilia*, or won from the *Moors* by their Swords, (probable both by their Language, and that it belongeth to *Africa*) I am ignorant: but by *Charles* the Fifth, it was given to the Knights of *Rhodes*, as appeareth by *Maninus* of *Utina*, exhorting *Philip* the Second to relieve them.

Eſt Melite patris munus: nam Carolus olim
Hanc dedit ejectis longo poſt tempore bello
Turcarum Rhodiis ducibus, magnoque Magiſtro.
Nunc quoq; ſit Melite munus Rex magne Philippe,
Sit munus Rex magne tuum florentibus armis
Militibus noſtris; tua quos nos vivida virtus
Servet ab exitio minitantis dira tyranni.
OBav. Maninus.

Malta's thy Fathers gift: which Charles did give
Th' expulſed Knights of Rhodes, that did out-live
That long war and ſad fate, by Turks impos'd;
Be't now great Philip thine, now when incloſ'd
By a dire Tyrant. Shield them from the foe:
And in ſtrong arms thy lively virtue ſhow.

This Order of Knight-hood received their denomination from *John*, the charitable Patriarch of *Alexandria*; though vowed to Saint *John Baptiſt*, as their Patron. Their firſt Seat was the Hoſpital of St. *John* in *Jeruſalem* (whereupon they were called Knight-Hoſpitallers) built by one *Gerrard*, at ſuch time as the Holy Land became famous, by the ſucceſsful Expeditions of the Chriſtians; who drew divers worthy

thy perſons into that Society; approved by the Pope *Gelaſius* the Second. They by the allowance of *Honorius* the Second, wore Garments of black, ſigned with a white Croſs. *Raymond*, the firſt Maſter of the Order, did amplifie their Canons; inſtilling himſelf, *The poor ſervant of Chriſt, and Guardian of the Hoſpital in Jeruſalem.* In every Country throughout Chriſtendom they had Hoſpitals, and Revenues aſſigned them; with Contributions procured by Pope *Innocent* the Second. They were tyed by their Vows to entertain all Pilgrims with ſingular humanity; to ſafe-guard their paſſages from Thieves and Incurſions, and valiantly to ſacrifice their lives in defence of that Country. But the Chriſtians being driven out of *Syria*, the Knights had the *Rhodes* aſſigned them by the *Greek* Emperour, (others ſay by *Clement* the Fifth) which they won from the *Turk*, and loſt again as aforeſaid; retiring from thence unto *Malta*. There are of them here ſeven Alberges, or Seminaries: One of *France* in general, one of *Avergne*, one of *Province*, one of *Caſtile*, one of *Aragon*, one of *Italy*, one of *Almany*, and an eighth there was of *England*, until by *Henry* the Eighth diſſolved, with what juſtice I know not. Yet is there one that ſupplies the place, in the election of the Great Maſter. Of every one there is a Grand Prior, who lives in great reputation in his Country, and orders the affairs of their Order. Saint *Johns* without *Smithfield* was in times paſt the Manſion of the Grand Prior of *England*. An *Iriſh* man living in *Naples*, and receiving a large Penſion from the King of *Spain*, now beareth that Title; thoſe that come for the Order, are to bring a teſtimony of their Gentry for ſix deſcents, which is to be examined, and approved by the Knights of their Nation; and is firſt to remain here a year for a probation. Nor are Women exempted from that dignity, admitted by a Statute made in the Maſter-ſhip of *Hugo Revelus*. Perhaps for that one *Agnis*, a noble Lady, was the Author, as they affirm, of their Order; but that there be any now of it, is more than I could be informed. The Ceremonies uſed in Knighting, are theſe: Firſt, carrying in his hand a Taper of White Wax, he kneeleth before the Altar, clothed in a long looſe Garment, and deſireth the Order of the Ordinary. Then in the Name of the Father, the Son, and the Holy Ghoſt, he receiveth a Sword, therewith to defend the Catholick Church; to repulſe and vanquiſh the Enemy, to relieve the Oppreſſed, if need ſhould be to expoſe himſelf unto death for the Faith, and all by the power of the Croſs, which by the Croſs Hilt is deſigured. Then is he girt with a Belt, and thrice ſtrook on the ſhoulders with his Sword, to put him in mind, that for the honour of Chriſt he is cheerfully to ſuffer whatſoever is grievous: who taking it of him, thrice flouriſheth it aloft as a provokement to the Adverſary, and ſo ſheaths it again, having wiped it firſt on his arm, to teſtifie that henceforth he will live undefiledly. Then he that gives him Knighthood, laying his hand on his ſhoulder, doth exhort him to be vigilant in the Faith, and to aſpire unto true honour, by couragious and laudable actions, &c. Which done, two Knights do put on his Spurs, gilt, to ſignifie that he ſhould ſpurn Gold as dirt, not to do what were ignoble for reward. And ſo goes he to Maſs with the Taper in his hand; the works of Piety, Hoſpitality, and redemption of Captives, being commended unto him, told alſo of what he was to perform in regard of his Order. Then is asked if he be a Free-man, if not joined in Matrimony, if unvowed to another Order, or not of any Profeſſion; and if he be reſolved to live among them, to revenge their injuries, and quit the authority of ſecular Magiſtracy? Having anſwered thereunto, upon the receipt of the Sacrament, he vows in this order: *I vow to the Almighty God, to the Virgin Mary, his immaculate Mother, and to Saint John Baptiſt, perpetually, by the help of God, to be truly obedient to all my Superiours, appointed by God and this Order; to live without any thing of mine own, and withall to live chaſtly.* Whereupon he is made a partaker of their priviledges and indulgencies granted unto them by the See of *Rome*. Beſides other Prayers, they are commanded to ſay an hundred and fifty Pater-noſters daily for ſuch as have been ſlain in their Wars. They wear Ribands about their necks with brouches of the Croſs; and Cloaks of black, with large white Croſſes ſet thereinto on the ſhoulder, of the Linen: but in the time of War, they wear Crimſon Mandilions, behind and before ſo croſſed, over their Armour. They come hither exceeding young, that they may the ſooner attain to a *commendum* at home, (whereof many be of great value) not got by favour, but ſeniority; and are to live here for the ſpace of five years (but not neceſſarily together) and to go on four expeditions. If one of them be convicted of a capital crime, he is firſt publickly degraded in the Church of Saint *John*, where he received his Knight-hood; then

ſtrangled

ſtrangled, and thrown after into the Sea in the night time. Every Nation do feed by themſelves in their ſeveral Alberges, and ſit at the Table like Friars: but ſuch as upon ſuit, do get leave to eat apart, have ſixty Crowns allowed them by the Religious yearly; as all have five and twenty apiece for Apparel. There are here reſident about five hundred, being not to depart without leave, and as many more diſperſed through Chriſtendom; who hither repair upon every Summons, or notice of Invaſion. The Religion is their general Heir, whereſoever they dye; only each Knight may diſpoſe of a fifth part of his ſubſtance. There be ſixteen of them Counſellors of State, and of principal Authority, called Great Croſſes; who wear Tippets, and Coats alſo under their Cloaks, that be ſigned therewith. Of theſe are the Marſhal, the Maſter of the Hoſpital, the Admiral, the Chancellour, *&c.* When one doth die, another is Elected by the Great Maſter and his Knights, who give their voices (if I forget not) by Bullets, as do the *Venetians*, whereby both envy and faction is avoided. Now if the Great Maſter fall ſick, they will ſuffer no Veſſel to go out of the Haven until he be either recovered or dead, and another Elected, leſt the Pope ſhould intrude into Election, which they challenge to be theirs, and is in this manner performed. The ſeveral Nations Elect two Knights apiece of their own, and two are Elected for the Engliſh from amongſt themſelves; theſe ſixteen chuſe eight, and thoſe eight do nominate a Knight, a Prieſt, and a Friar-Servant (who alſo wears Arms) and they three chuſe the Great Maſter, out of the ſixteen Great Croſſes. This man is a *Pickard* born, about the age of ſixty, and hath governed eight years. His Name and Title, *The Illuſtrious and moſt Reverend Prince, my Lord Friar Aloſius of Wignian Court, Great Maſter of the Hoſpital of Saint Johns of Jeruſalem; Prince of Malta, and Goza.* For albeit a Friar (as the reſt of the Knights) yet is he an abſolute Soveraign, and is bravely attended on by a number of gallant young Gentlemen. The Clergy do wear the cognizance of the Order; who are ſubject to like Laws, except in Military matters.

There are ſixty Villages in the Iſland, under the command of ten Captains; and four Cities. Old *Malta* is ſeated (as hath been ſaid before) in the midſt of the Iſland

A *The City of Valetta.*
B *The Caſtle of S. Hermes.*
C *The Caſtle of S. Angelo.*
D *Burgo.*
E *La Iſoula.*
F *The Platform.*
G *The Font of S. Michael.*
H *The Fountain.*

upon a Hill, and formed like a Scutcheon, held of no great importance, yet kept by a Garriſon. In it there is a Grot, where they ſay Saint *Paul* lay when he ſuffered ſhipwrack, of great devotion amongſt them. The refined ſtone thereof

they

they caſt into little Medals, with the Effigies of Saint *Paul* on the one ſide, and a Viper on the other, *Agnus Dei*, and the like; of which they vent ſtore to the Foreigner. They ſay, that being drunk in Wine, it doth cure the venom of Serpents; and withal, though there be many Serpents in the Iſland, that they have not the power of hurting, although handled, and angered, bereft of their venom ever ſince the being here of the Apoſtle. The other three Cities (if they may all be ſo termed) are about eight miles diſtant, and not much without a Musket-ſhot each of other, near the Eaſt-end, and on the North-ſide of the Iſland; where there is a double Haven divided by a tongue of Rock, which extendeth no further than the conveniently large entrance. The Eaſt Haven reſembleth the horn of a Stag, the firſt branch (as the Palm) affording an excellent Harbour for the greateſt Ships, and the ſecond for Gallies; the reſt are ſhallow. Cloſe to the uppermoſt top there is a Fountain of freſh water, which plentifully furniſheth all Veſſels that do enter. On the tip of the aforeſaid tongue ſtood the ſtrong Caſtle of St. *Hermes*, the firſt that the *Turk* beſieged: which after many furious aſſaults, twenty thouſand Cannon ſhot (whoſe horrible roarings were heard to *Meſſina*) and the loſs of ten thouſand lives, they took in the year 1565. in the month of *June*; but to the greater glory of the vanquiſhed, that loſs rather inraging than diſheartning the remainder.

Worthy of heaven (brave ſouls) from whence you came,
Luſtre of men, of honour; live your fame,
That Malta can from Turkiſh powers defend:
Nor thouſand ſhips, nor horrid conflicts, bend
Your thoughts to fear; nor Scythian cruelty.
Angels admire your valour from on high,
Angels ſhall ſend (ſlight threats and barbarous ſtrength)
Merit wiſht ſuccour. Victory at length
Will crown your toils, and you to Olympus rear,
'Mongſt Heroes old, whom better times did bear:
But if Fates would that you your beſt blood ſpend
In bold defence, and ſo great labours end:
O valiant hearts! what better than to die
For Country, Churches, Altars? Greater glory
Never befell to man, nor ever ſhall:
Vanquiſhed, you ſhall live vanquiſhers to all
Eternity: your honours, and renown'd
Exploits, ſhall ever in mens mouths be found.

Cœlo alto demiſſæ animæ digniſſima cœlo,
Lux invicta virûm, lux nobilitatis, ab armis
Turcarum Meliten quæ fortiter auſa tueri:
Territa non acie horrenti, non mille carinis,
Sævitia aut dira Scythicæ impietatis ab alto
Mirantur ſuperi fortiſſima Pectora ab alto
Demittunt (contemne minas & barbara tela)
Speratum meritò auxilium. Victoria tandem
Excipiet feſſos, claroque reponet Olympo
Heroas inter, melior quos protulit ætas;
Quod ſi fata velint patriæ pro mœnibus acres
Pugnando tantos demum finire labores:
Quid melius quàm pro patria procumbere fortes:
Pro Fanis Ariſque ſacris? cui gloria major
Contingit? aut ullo potis eſt contingere ſeclo?
Victores victi ſemper vivetis in omne
Temporis æterni ſpatium; perque ora virorum
Semper honos, ſemper clariſſima geſta ſonabunt.

Octav. Manin.

Now upon the point of the Promontory, which lies between theſe two Branches of the Haven, where the Ships and Gallies have their ſtations, on a ſteep Rock ſtands the Caſtle of Saint *Angelo*, whoſe ſtrength appeared in fruſtrating thoſe violent Batteries, (being next beſieged by the *Turk*) whereof it yet beareth the ſcars. At the foot of the Rock are certain Cannons planted, that front the mouth of the Haven. This Caſtle is not only divided by a Trench cut thorough the Rock, from the *Burgo*, a little City which poſſeſſeth the reſt of that Promontory; being all a Rock, hewn hollow within for their better defence, and disjoyned by a great deep Ditch from the Land. South of this, and on the next Promontory, ſtands another Town, which is called *La Iſula*: on the point thereof there is a Platform, and at the other end the ſtrong Fort of St. *Michael*, yet inferiour in ſtrength to that of St. *Angelo*. Here remember we the piety of a *Mahometan*, deſcended, no doubt, of Chriſtian Parentage, and favouring our Religion: who in the time of the ſtricteſt ſiege, and ſmalleſt comfort to the beſieged, leap'd into the Sea, and maugre all the ſhot that was made at him, ſwam to this Fort; where firſt requiring and receiving Baptiſm, he made known unto them the ſecrets of the Enemy, adviſed how to fruſtrate their purpoſes, and bravely thruſt himſelf forward in every extremity. But the Knights of the Order aſſiſting one another, by their proper valour, ſo nobly behaved themſelves, that the *Turk* began to deſpair of ſucceſs; and upon the rumored approach of the Chriſtian ſuccours (which in the beſt conſtruction by the over-circumſpect Viceroy of *Sicilia* had been dangerouſly protracted) imbarked themſeves, and departed. But all, ſaving *Burgo* and Saint *Angelo*, reduced into powder; and the return of the *Turk* diſtruſted, it was propounded amongſt the

Knights, to abandon the Iſland, rather than vainly to repair, and endeavour to defend thole lamentable ruines; the adverſaries unequal power, and backward aid of the Chriſtian Princes conſidered. But it too much concerned the ſtate of Chriſtendom, (eſpecially of the Countries confining) it being as it were both the Key and Bulwark thereof, to have it ſo forſaken: Inſomuch, that the Pope, the *Florentine*, and the reſt of the Princes of *Italy*, encouraged them to ſtay; aſſiſting them with money, and all neceſſary proviſion. But eſpecially the King of *Spain*; who over and above, did ſend them there three thouſand Pioners, and levied in the Kingdom of *Naples* and *Sicilia*, to repair their old Fortreſſes, and begin a new City upon that tongue of Land which divideth the two Havens; now almoſt abſolutely finiſhed.

This is called the City of *Valetta* in the honour of *John de Valetta*, who then was Great Maſter. Not great, but fair, exactly contrived, and ſtrong above all other; mounted aloft, and no where aſſailable by Land, but at the South-end. The Walls of the reſt do joyn to the upright Rock, as if one piece, and are beaten upon by the Sea. That toward the Land is but a narrow Iſthmus, where the Rock doth naturally riſe: the Ditch without hewn down exceeding broad, and of an incredible profundity, ſtrongly flank'd, and not wanting what fortification can do. This way openeth the only gate of the City; (the other two, whereof one leadeth to Saint *Hermes*, and the other to the Eaſt Haven, being but ſmall Poſterns; and hard within are two great Bulwarks, planted on the top with Ordnance. At the other end (but without the Wall) ſtands the Caſtle of Saint *Hermes*, now ſtronger than ever; whereof (as that of Saint *Angelo*) no *French* man can be Governour. Almoſt every where there are Platforms on the Walls, well ſtored with Ordnance. The Walls on the inſide are not above ſix foot high, un-imbattell'd, and ſhelving on the outſide; the Buildings throughout a good diſtance off, both to leave room for the Souldier, and to ſecure them from battery. Near the South-end, and on the Weſt-ſide, there is a great Pit hewn into the Rock, out of which there is a Port cut under the Wall into the Weſt Haven, intended (for yet unfiniſhed) to have been made an Arſenal for their Gallies; that Harbour being too ſhallow for Ships: a work of a great difficulty. The Market-place is ſpacious, out of which the ſtreets do point on the Round. The Buildings are for the moſt part uniform; all free-ſtone, two ſtories high, and flat at the top: the upper Rooms of moſt having Out-terraſſes. The Great Maſters Palace is a Princely Structure, having a Tower which over-looketh the whole Iſland. The Chamber where they ſit in Council is curiouſly painted with their fights by Sea and by Land, both foreign and defenſive. The ſeven *Alberges* of the Knights be of no mean building, amongſt whom the City is quartered. Magnificent is the Church of St. *Paul*, and that of St. *Johns*; the one the Seat of a Biſhop, and the other of a Prior. And St. *Johns* Hoſpital doth merit regard, not only for the building, but for the entertainment there given; for all that fall ſick are admitted thereunto. The Knights themſelves there lodge, when hurt or diſeaſed; where they have Phyſick for the body, and for the ſoul alſo (ſuch as they give.) The Attendants many, the Beds over-ſpread with fair Canopies; every fortnight having change of Linen. Served they are by the junior Knights in ſilver; and every *Friday* by the Great Maſter, accompanied with the great Croſſes. A ſervice obliged unto from the firſt inſtitution; and thereupon called Knight-Hoſpitallers. The Jeſuits have of late crept into the City, who now have a Colledge a building. Here be alſo three Nunneries, the one for Virgins, another for peniteut Whores, (of impenitent here are ſtore) and the third for their Baſtards.

The barrenneſs of this Iſle is ſupplied with the fertility of *Sicilia*, from whence they have their proviſion. The City is victualled for three years; kept under the ground, and ſupplied with new, as they ſpend of the old. They have ſome freſh water-fountains; and the rain that falleth they reſerve in Ciſterns. Beſides, the Knights and their dependants, the Citizens and Iſlanders be within the muſter of their Forces, in which there are not of living ſouls above twenty thouſand. They keep a Court of Guard nightly, and almoſt every minute of the night the Watch of one Fort gives two or three knolls with a Bell, which is anſwered by the other in order. The Religion hath only five Gallies; and ſtinted they are, as I have heard, to that number, (if more, they belong unto private men) and but one Ship. The cuſtom is, or hath been, having hung out a Flag, to lend money to all comers that would dice it; if they win, to repay it with advantage; if loſe, to ſerve until their entertainment amounted to that ſum. Now the expeditions that they make are little better than for booty: ſometimes landing in the night time on the Main of *Africa*, and ſurprizing

zing ſome Village; or ſcouring along the Coaſts, they take certain ſmall Barks; which disburdened of their lading and people, they ſuffer to hull with the weather. For they make good profit of their Slaves, either imploying them in their drudgeries, (they having at this inſtant above fifteen hundred of them) or by putting them to ranſom: for ever and anon you ſhall have a little Boat, with a Flag of Treaty, come hither from *Tripoly*, *Tunis*, and *Algiers*, to agree for the redemption of Captives; as from the *Malteſes* to thoſe places, who are ſerved with the ſame meaſure. During my abode here, there arrived a Bark, brought in by eight *Engliſh* men, who had for a long time ſerved the *Turkiſh* Pirates of *Tunis*: they bound for *Algiers*, took Weapons in hand, and drove the diſtruſtleſs *Turks* (being twice as many) into the ſtern, kept there by two, whilſt the other dreſſed the Sails for *Malta*. Amongſt them there was one, who ſaying he would never be Slave to a Chriſtian, ſtrip'd himſelf ſecretly, and propping up his Gown, and laying his Turbant upon it, as if ſtill there, he drop'd into the Sea. But the deceiver was deceived by the high Land, which ſeemed nearer than it was; and ſo wearied with ſwimming, ſunk in their ſights. The Inquiſition would have ſeized both on their perſons and purchaſe, becauſe they had ſerved the Infidels: but they were protected by the Great Maſter (being deſirous to ſerve him) who will not ſuffer their cruel authority to enter the new City; ſo that they are fain to reſide in *Burgo*.

The *Malteſes* are little leſs tawny than the *Moors*, eſpecially thoſe of the Country, who go half clad, and are indeed a miſerable people: but the Citizens are altogether Frenchified; the Great Maſter, and major part of the Knights being *French*-men. The Women wear long black Stoles, wherewith they cover their faces (for it is a great reproach to be ſeen otherwiſe) who converſe not with men, and are guarded according to the manner of *Italy*. But the jealous are better ſecured, by the number of allowed Curtizans (for the moſt part *Grecians*) who ſit playing at their doors on Inſtruments; and with the art of their eyes inveigle theſe continent by vow, but contrary by practice, as if chaſtity were only violated by marriage. They here ſtir early and late, in regard of the immoderate heat and ſleep at noon-day. Their Markets they keep on *Sundays*.

Now were the Gallies returned with indifferent ſucceſs; and yet my ſtay was prorogued by the approaching Feſtival of their Patron; for until that was paſt, no Boat would ſtir out of the Harbour. The Palace, Temples, Alberges, and other principal Houſes were ſtuck round on the outſide with Lamps the evening before: and amongſt other Solemnities they honoured the day with the diſcharge of all their Artillery. The Forts put forth their Banners, and every Alberg the Enſign of his Nation, at night having Bonfires before them. Five great ones were made in the Court of the Palace; whereof the firſt was kindled by the Great Maſter, the ſecond by the Biſhop, the third by the Prior, the fourth and fifth by the Mareſhal and Admiral. On the four and twentieth of *June* I departed from *Malta* in a Falucco of *Naples*; rowed by five, and not twice ſo big as a Wherry; yet will ſhe for a ſpace keep way with a Galley. They uſe to ſet forth in ſuch Boats as theſe, two hours before Set-ſet; and if they diſcover a ſuſpected Sail between that and night (for the *Turks* continually lye there in wait) do return again; if not, they proceed, and by the next morning (as now did we) reach the Coaſts of *Sicilia*.

Sicilia, the Queen of the *Mediterranean* Iſland, ſo ſaid to be, not only for her greatneſs (containing 700 and fourſcore miles in circumference) but for her other celebrated excellencies. It beareth the form of a Triangle, and was firſt called *Trinacria* of her three Promontories, *Pachinus*, *Pelorus*, and *Lilybæus*; after *Sicilia*, not (ſaith *Scaliger*) of the *Ligurian Siculi*, who expulſing the *Sicani*, inhabited in their rooms, as is for the moſt part believed; but ſo called of *Sicilex*, which ſignifieth cut and ſelected (as *Silex* ſignifieth a ſtone that is hewn and choſen) in that violently divided from *Italy*,

Or Seas the earth with ſudden waves o're-laid,
Or cut; and new ſhores of the midland made.
Where ſtruggling ſtreams ſtill toil with might and main;
Leſt flood-torn mountains ſhould unite again:

Qua mare tellurem ſubiit aut obruit undis
Aut ſcidit, & medias fecit ſibi littora terras.
Vis illic ingens pelagi ſemperque laborant
Æquora, ne rupti repetant confinia montes.
Lucan. l. 3.

Sacred of old unto *Ceres* and *Proſerpina*; for that

The gleab with crooked plough firſt Ceres rent;
Firſt gave us corn, a milder nouriſhment:
Firſt Laws preſcribed: ——

Prima Ceres unco glebas dimovit aratro:
Prima dedit fruges alimentaque mitia terris:
Prima dedit leges ——
Ovid. Met. l. 15.

who are ſaid here firſt to have inhabited, in regard of the admirable fertility of the ſoil: the Mountains themſelves (whereof it hath many) even to their tops extraordinarily fruitful. Called by *Cato* the Granary and Nurſe of the people of *Rome*; by *Cicero*, the treaſury and life of the City: and *Lucan* ſpeaking of it, and *Sardinia*,

Utraque frugiferis eſt inſula nobilis arvis,
Nec plus Heſperiam longinquis meſſibus ullæ,
Nec Romana magis complerunt horrea terræ.
Ubere vix glebæ ſuperat ceſſantibus Auſtris,
Cum medium nubes Borea cogente ſub axem,
Effuſis magnum Libyæ tulit imbribus annum.
Lucan. l. 3.

Both Iſlands famous for Corn-bearing fields,
No foreign ſoil to Italy more yields,
Nor ſo the Romans Granaries doth fill;
Nor Libya when the Southern winds are ſtill;
When clouds by Boreas chac'd, near ſcorching Zone
Turn to fat ſhowers, more plentiful is known.

Vines, Sugar-canes, Honey, Saffron, and Fruits of all kinds it produceth: Mulberry-trees to nouriſh their Silk-worms, whereof they make a great income: Quarries of Porphyrie and Serpentine: hot Baths, Rivers, and Lakes, repleniſhed with fiſh; amongſt which there is one called *Lago de Goridan*, formerly the Navel of *Sicilia*, for that in the midſt of the Iſland, but more anciently *Pergus*: famous for the fabulous Rape of *Proſerpina*.

——non illo plura Cayſter
Carmina cygnorum labentibus audit in undis.
Sylva coronat aquas cingens latus omne, ſuiſque
Frondibus, ut velo, Phœbeos ſummovet ignes,
Frigora dant rami, varios humus humida flores;
Perpetuum ver eſt——
Ovid. Met. l. 5.

Cayſters ſlowly gliding waters bear
Far fewer ſinging Swans then are heard here.
Wood crowns the lake, and cloath the banks about
With leaſie veils, which Phœbus fires keep out.
The boughs cool ſhade, the moiſt earth yields rare flowers:
Here heat, nor cold, the laſting ſpring devours.

In this Iſland is the far-ſeen Mountain of *Ætna*; the ſhady *Eryx* ſacred to *Venus*, that gave unto her the name of *Erycina*: *Hibla* clothed with Thyme, and ſo praiſed for Honey. In the Sea that waſheth the South-Weſt Angle there is a Cordial found at this day. A ſoft Shrub, green when under the water, and bearing a white Berry,

Duritiem tacto capiunt ut ab aere, quodque
Vimen in æquore erat, fiat ſuper æquora ſaxum.
Ovid. Met. l. 15.

Hardneſs aſſuming from touch'd air alone;
Under the Sea a twig, above a ſtone.

and changeth into red.

We ſhall have occaſion to treat of the more celebrated Cities in the proceſs of our Journal: now a word or two of the changes it hath ſuffered in the divers Inhabitants and Governours, and of their preſent condition. It is ſaid to have been firſt inhabited by the *Cyclopes*,

——propago
Contemptrix ſuperûm, ſævæque avidiſſima cædis
Et violenta fuit—— *Ovid. Met. l.* 1.

High Heavens contemners, courteous of blood,
Moſt violent——

ſavage, and exerciſed in all kinds of impiety, whereupon they were ſaid to war againſt Heaven; receiving that name from the form of their Beavers, the light being round, and therefore feigned to have had but one eye, and that in the Forehead. Their bones in ſundry places digged up, and at this day to be ſeen, do give a ſufficient teſtimony of their Giant-like proportions. They have yet an annual Feaſt at *Meſſena*, where they carry about the Statue of two Giants of both Sexes in proceſſion. This Race extinguiſhed, the *Sicani* ſucceeded; a people of *Spain*, ſo named of the River *Sicoris* in *Catalonia*; now *Agua naval*.

Heſperios inter Sicoris non ultimus amnis.
Lucan. l. 5.

Not leaſt of the Heſperian ſtreams.

who were expulſed by the *Sieuli*, a people of *Lyguria*, and both deſcended from one Original. After which the *Grecians* ſent hither their Colonies; building ſundry Maritime Cities, and incorporated themſelves with the Inhabitants. To omit their ſeveral Wars and celebrated Tyrants; at length *Sicilia* having relinquiſhed the *Roman* amity, to take part with *Hannibal*, was by *Marcellus* reduced into the form of a Province; and ſo held ever after (though not without ſundry defections, by the

Roman

Roman and *Greek* Emperours, until it became a prey unto the *Goths* in the year 485. together with *Italy*: who, about ſeven years after, were expulſed out of both by *Belliſarius* and *Narſetes*, Lieutenants to the Emperour *Juſtinian*. Long after it fell into the hands of the *Saracens*, by the Treaſon of *Euphemius*, a Prince of the people, who having ſtollen away a certain beautiful Nun, and being purſued by Juſtice, fled into *Africa* to the *Saracen Amirat*, promiſing to deliver him the Iſland, ſo that he would make him King of the ſame, and to pay a great Tribute yearly; which by his aſſiſtance, he effected. But vengeance did ſwiftly follow; for paſſing thorow *Sicilia* in ſtate, and approaching near unto *Syracuſa*, two Brethren of that City upon a ſudden motion conſpiring his death, and going out with the reſt to meet him; as the inſinuating Tyrant, bowed his body to every private Saluter, the one of them caught him by the hair, whilſt the other ſtruck his head from his ſhoulders. So got the *Saracens* the Soveraignty, and for two hundred years kept it. At the end of which time they were expulſed by the *Normans*, conducted by Count *Roger*. Him *Simon* ſucceeded, who not long out-living his Father, left his State to his Brother, a ſecond *Roger*; whom Pope *Innocent* the Second by force of Arms would have diſpoſſeſt; alledging it to be the Patrimony of St. *Peter*. But he took both him and his Cardinal Priſoners. Mean while a new Pope was elected at *Rome*, who to win Count *Roger* to his Faction, gave him the Title of King, (as he had the poſſeſſion) of both the *Sicilia's*. *William* ſucceeded *Roger* the Second, whom *Adrian* the Fourth excommunicated, for with-holding the Goods of the Church, and diſcharged his Subjects of their Fealty; who reconciled, received the Crown as from him, and from that time forward *Sicilia* was called St. *Peter's* Patrimony. Him ſucceeded *William* the Second, who left behind him one only Daughter called *Conſtantia*, and ſhe a Nun. Whereupon, *Clement* the Third attempted by Arms to have ſeized the Iſland, but *Tancred* the baſe Son of King *Roger* (elected King by the Nobles) repulſed him. What force could not, his Succeſſor *Celeſtine*, thought to compaſs by a wile, who getting *Conſtantia* out of the Nunnery, and diſpenſing with her Vow, did marry her unto the Emperour *Henry* the Fourth, upon condition that he ſhould pay a yearly Penſion for the ſame, and hold it in chief of the Papacy, who ſhortly after became Lord of the whole. It were tedious to relate how oft (and in what ſhort time) they gave it from one to another, like the Ball of Diſcord, taken up with much Chriſtian blood-ſhed. At length *Clement* the Fourth did give it from *Conradine*, unto *Charles* of *Anjou*, the *French* Kings Brother, betraying *Conradine* to the ſlaughter, who was overcome near *Naples* in a mortal Battel, and his head ſtricken off by *Clements* appointment. So fell the *Germans*, and ſo roſe the *French*-men to the Kingdom of *Naples*, and both the *Sicilia's*: But here ſome ſeventeen years after they were bid to a bitter Banquet; all ſlain at the Tole of a Bell throughout the whole Iſland, which is called to this day the *Sicilian* Even-ſong. A juſt reward (if Juſtice will countenance ſo bloody a deſign) for their intolerable inſolencies. The Author of this Maſſacre was *John de Procbita*, ſometime Servant to *Manfroy*, their late ſlain King. *Don Pedro* King of *Aragon*, had married *Conſtantia*, the only Daughter of *Manfroy*; In whoſe Right (although *Manfroy* was a Baſtard, a Parricide and Uſurper) he entred *Sicilia* in this Tumult, whereunto he was privily crowned King by the general conſent of the *Sicilians*, it continuing in the Houſe of *Aragon*, until united to *Caſtile*. So it remaineth ſubject unto *Spain*, and is governed by a Vicetoy under the *Spaniſh* Council for *Italy*, which conſiſteth of three *Spaniards* and three *Italians*, the Conſtable of *Caſtile* being Preſident. Who, by the Kings allowance, do inſtitute Governours, Judges, Commanders, and diſpoſe of Titles and Dignities. *Sicilia* yields to the Coffers of *Spain* yearly ſix hundred thouſand Ducats, ſome ſay, a million; but that and more drawn back again in rewards and payments. There is in it, by computation, about a million of ſouls. We may conjecture of their force by the Army of *Don Garzia* of *Toledo*, conſiſting of three thouſand Horſe and ten thouſand Foot (and that raiſed but out of the South Angle of the Iſland) to defend the large and unfortified Haven of *Auguſta*, if the *Turk* ſhould have there attempted to land, when he paſſed by to the invaſion of *Malta*. But what was this, compared with that which we read of *Dionyſius* the elder, being but Lord of *Syracuſa* only, and the adjoyning Territories? who kept continually ten thouſand Foot-men of his Guard, as many Horſe-men, and four hundred Gallies. But now there are but eight maintained about the whole Iſland. The ſummit of the leſſer Hills are crowned with Towns, and the Coaſts beſet with Watch-towers throughout; the Seas being ſeldom free from the *Turkiſh* Pirates of *Africa*.

The *Sicilians* are quick-witted and pleasant; *Epicharmus* of that Nation being the first Inventer of Comedies, and *Theocritus* of Pastoral Eclogues:

Ille ubi septem modulatus arundine carmen
Mulcebat sylvas, non unquam tempore eodem
Sissen assueros effundit in æquora cantus.
Scyllæi tacuêre canes, stetit ætna Charybdis,
Et lætus scopulis audivit jubila Cyclops.
Silius Italicus. l. 4.

When he with Verse to pipe apply'd, did please
Even rude Woods, then no Syren sung to Seas:
Scilla's dogs bark'd not, black Charybdis stood:
The joyful Cyclop listned whilst he play'd.

Empedocles doth shew their excellency in Philosophy; *Euclide* and *Archimedes* in the Mathematicks. A people greedy of honour, yet given to ease and delight; talkative, meddlesom, dissentious, jealous, and revengeful. They have their Commodities fetch'd from them by Foreigners, with all the profit: who traffick little abroad, and are (though seated in the midst of the Sea) unexpert Navigators. So supinely idle, that they sell their Sugar as it is extracted from the Cane, to the *Venetians*; and buy what they spend of them again, when they have refined it. The Duke of *Osuna* is now Vicetoy, who keeps his Court at *Palermo*, the ancient Seat of the *Sicilian* Kings styled the happy, for the delightful situation, now adorned with goodly Buildings: and frequented by Students. It is seated on the North-side of the Island, having naturally no Port, yet one lately made by a mighty Peer: a work of great expence, and no small admiration. This Viceroy hath well purged the Country of Banditties, by pardoning of one for the bringing in or death of another; who did exceedingly, and yet do too much infest it. Besides, the upland Inhabitants are so inhospitable to strangers, that between them both, there is no travelling by Land without a strong guard; who rob and murder whomsoever they can conveniently lay hold on. Their Religion is Romish (yet are they not so few as ten thousand who are of the tolerated *Greek* Church.) *Paltrino*, *Messina*, and *Mont-royal*, have their Archbishops. The Bishops of *Agrigentine*, *Mazara*, and *Malta*, being under the first: the second hath *Patti*, *Cefaledi*, and *Lipari*, the third *Syracusa*. The Bishop of *Catania* is under none of them. There be in this Island seven Princes, four Dukes, thirteen Marquesses, fourteen Earls, one Viscount, and eight and forty Barons. The chief of the ancient *Sicilian* Nobility attend in the Court of *Spain*; a course of life rather politickly commanded than elected.

June 25. having compassed Cape *Passaro*, defended by a strong Fortress not long since erected, we rowed close under the Cliff called *Muro del Porco*, (in that those flat Rocks do resemble the snouts of Swine) where store of Tunny is taken. A fish that is bred, (as hath been said before) in the Lake of *Maotis*, but groweth unto his greatness in the Ocean, when about the midst of *May* they return again into these Seas. They cut them in pieces, salt them, barrel them up, and so vend them unto most places of *Europe*; esteemed heretofore a vile food.

Quod vocis petitum? ficcus pera sanculus, & vas
Pelamidum, aut veteres Aforum Epimenis bulbi.
Juv. Sat. 7.

What's thy tongues fee? Dry Gammons, a base dish
Of Tunny, mouldy presents of stale fish.

and so is my judgment, in taste something resembling flesh, as in colour and solidity. I have read or heard how certain Merchants being bound to serve the *French* Army at the siege of *Naples*, with so many Tun of Tunny, and not able to perform it; hearing of a late fought Battel in *Barbary*, repaired to the place, and supplied the quantity with mans flesh dreft in the same manner; which proved so over-high a feeding (most easily converting into the like) that their bodies brake forth into loathsom Ulcers: and from that infection the disease that taketh from them the name (not known before in our parts of the World) was introduced amongst us. And *Scaliger* in his 181 Exercise upon *Cardan*, and the 19. Section, doth also affirm, that it proceeded not originally from the impurity of Women, but from contaction; and that the *Spaniards* did first transport these rare Wares from the *Indians*; as common amongst them as the Measles amongst us, and equally contagious. Which seemeth to affirm the former assertion; they having been Man-eaters for the most part. No Tunny is suffered to be sold at *Venice*, unless first diskask'd, and search'd to the bottom. The story goes, how the *Genoa's* having seized on a part of *Venice*, and driven the *Venetians* into their houses; a Woman running to a Window to behold the Tumult, by chance threw down a Mortar of Brass, which lightning upon the head of their General, struck him dead on the earth. Whereupon, discomforted, the *Genoaes* retired in such haste, that they left a number

of

of their men behind them; who ſaved themſelves for a time by mingling with the *Venetians*, being not to be diſtinguiſhed by Habit, Language, Favour, nor Behaviour. At length all generally were commanded to aſcend an high Tower, where (not unlike as the *Gileadites* ſerved the *Ephraimites*) a ſheep being ſet before them, they were compelled to name it. So being diſtinguiſhed (the name differing in their Dialect) they were thrown down headlong. The *Genoeſes* having after taken certain of their Gallies, wherein were the prime of their Gentry, in revenge of that cruelty, cauſed them to be cut in pieces, and dreſt like Tunny; nailing their hands to the bottom with Scedules of Tin containing their names, and ſo ſent it thither to be ſold, who bought, and almoſt had devoured it all, before it was diſcovered. But I have this only by relation. Still winding with the ſhore, we entred at length the Haven of *Syracuſa*; and together with the Sun, made an end of that days Journey.

Archias not daring to return unto *Corinth*, having unnaturally abuſed a Youth of honeſt behaviour, imbarked himſelf with certain *Corinthians* and *Dorians*, and came, together with *Myſcellus*, unto *Delphos*, to conſult with the Oracle. Demanded by *Apollo*, whether it were Riches or Sanity, that they affected; *Myſcellus* ſaid, Sanity and *Archias* Riches. Whereupon he commanded the one to erect *Crotona*, and the other *Syracuſa*; which he did in the ſecond year of the ſecond Olympiad. Where they in ſhort time grew ſo wealthy by the fertility of the ſoil, and benefit of the Haven, that it became a Proverbial ſcoff unto the too ſumptuous, that they were not worth the Riches of *Syracuſa*. *Archias* ſlain by *Telephus*, whom he had formerly defiled; the Citizens converted the Government into an Ariſtocracy. But the Nobles, by a Law that they had made, as jealous that ſome of them ſhould have affected the Tyranny, exiled one another; ſo that the Commons aſſumed the Government. After, to accord a dangerous Sedition, they choſe *Gelon* for their Tyrant, in the year of our Lord 3474. *Hiron* ſucceeded *Gelon* the good; his cruelty tempered by the inſtructions of *Pindarus* and *Simonides*. *Thraſibulus* his Succeſſor was expulſed by the *Syracuſians* for his oppreſſion; and the State again reduced into a Democracy; until threeſcore years after, it was uſurped by *Dionyſius*, a man admirably vallant. *Dionyſius* his Son ſucceeded as execrably vicious, (although both the Hearers of *Plato*) who overthrown by *Dion* and *Temelion*, was ſent unto *Corinth*, where he lived in great poverty. So recovered the *Syracuſians* their liberty; but had not enjoyed it above twenty years, when *Agathocles* (a man of a baſe Original) did make them ſtoop to a cruel ſubjection. He dead, and after much civil diſſention, they make choice of *Hieron*, the ſecond of that name; moſt beautiful in body, and as beautiful in mind; whoſe proſperous Government laſted fifty years, being a friend to the *Romans*. *Hieronymus* his Son, within fifteen months after the death of his Father, was ſlain by his Guard. Now as for the *Syracuſians*, although ſubject themſelves to theſe Tyrants, yet were they the maſters of others; and when free, delivered many from the ſervitude of the Barbarous. Memorable are the fights which they had with the *Athenians* and *Carthaginians*; and glorious their Victories.

Portus aquoreis fuere inſignire trophæis.
Sil. Ital.

Still maintaining their own, until the fore-named *Hieronymus* ſided with the *Carthaginians*; and they after him, againſt the *Romans*: who under the Conduct of *Marcellus*, ſacked their City; defended for three years by the ſpecial labour and miraculous Engines of *Archimedes*, that excellent Mathematician, Inventer of the Sphere.

When Jove within a little glaſs ſurvey'd
The heavens, he ſmil'd; and to the Gods thus ſaid:
Can ſtrength of mortal wit proceed thus far?
Is a frail Orb my works preſented are,
Hither the Syracuſians art tranſlates
Heavens form, the courſe of things; and humane feats
Th' included ſpirit ſerv'd by ſtar-deckt ſigns,
The living work inconſtant motion windes.
Th' adulterate Zodiack runs a natural year,
And Cynthia forg'd horns monthly new light bear.

Jupiter in parvo cum cerneret æthere vitro
Riſit, & ad ſuperos talia dicta dedit:
Huccine mortalis progreſſa potentia curæ?
Jam meus in fragili luditur orbe labor.
Jura poli, rerumque fidem, legemque virorum
Ecce Syracuſius tranſtulit arte ſenex.
Incluſus variis ſimulatur ſpiritus aſtris,
Et vivum certis motibus urget opus.
Percurrit proprium, mentitur ſignifer annum,
Et finitimo novo Cynthia menſe redit.

Viewing

Jamque ſuum volvens audax induſtria mundum,
Gaudet, & humana ſidera mente regit.
Quid falſo inſontem tonitru Salmonea miror?
Æmula Naturæ parva reperta manus.
Claud. in Epig.

Viewing her own world, now bold induſtry
Triumphs, and rules with humane power the skie,
Salmoneus thunder why do I wonder at,
When a weak hand can Nature emulate.

When the City was taken, a Souldier found him in his Study, buſie about certain Geometrical proportions; who ready to ſtrike, was deſired by him a little to ſtay until he had perfected his demonſtration. Who forthwith ſlew him, offended with his anſwer, to the much grief of *Marcellus*; who not only ſpared his Kinſfolks for his ſake, but had them in great honour.

Syracuſa, in times paſt, contained four conjoyning Cities, environed with a Wall of two and twenty miles in circuit; *Ortygia*, *Neapolis*, *Acradina*, and *Tyche*; beſides, a ſtrong Fort called *Hexaple*, high mounted, and over-looking the whole. Seated it is on a rocky point of Land, which divides the two Havens. *Ortygia* ſtands at the uttermoſt extent; an Iſland joyned by a Bridge to the reſt. Wherein is the ſo chanted Fountain of *Arethuſa*, once a Nymph of *Arcadia*, (as they fable) beloved of the River *Alpheus*, and turned into a Spring by *Diana*, for ſafeguard of her chaſtity; being conducted by her under Seas and Earth, and re-aſcending in this Iſland. Followed notwithſtanding by the Lover.

Sicanio prætenta ſinu jacet inſula contra
Plemmyrium undoſum: nomen dixere priores
Ortygiam, Alphæum fama eſt huc Elidis amnem
Occultas egiſſe vias ſubter mare, qui nunc
Ore Arethuſa tuo Sicubis confunditur undis.
Æn. l. 3.

Againſt Plemmyrium in Sicanian Bay,
There lies an Iſle, earſt call'd Ortygia.
Hither Alpheus under-ſeas (fame goes)
From Elis ſtraid; and at thy mouth aroſe
Lov'd Arethuſe: from whence to Seas he flows.

They ſo conjecturing, for that this Fountain was ſaid to grow thick, and ſavour of Garbidge, at ſuch time as they celebrated the Olympiads, and defiled the River with the blood and entrails of the Sacrifices. But *Strabo* derides the conceit, though (beſides divers more ancient Authors) it be affirmed by *Seneca* and others. The Fountain is ample, and ſendeth to the adjoyning Sea a plentiful tribute. Before, and even in the days of *Diodorus* the *Sicilian*, a number of ſacred fiſhes were nouriſhed herein; ſo ſaid to be, for that whoſoever did eat of them (though in time of War) were afflicted with ſundry calamities. Now the North-ſide of the reſt of the City was *Neapolis*, the South-ſide *Acradina*, and the Weſt-end *Tyche*, which ſtretcheth far into the Land, ſo named of the Temple of *Fortune*. As for the Caſtle *Hexaple*, it ſtood further off upon the ſummit of a Rock; which *Cicero* doth call the great and magnificent labour of Tyrants: conſiſting of ſolid ſtone, and raiſed of a wonderful height, more ſtrong than which there could be nothing made, or almoſt imagined. All being defaced by *Marcellus*, and ſuffering a further deſtruction by *Pompey*. *Saracuſa* may yet ſay,

Illa ego ſum Romæ laboratque injuria Pœni:
Pro me etiam ſtragis Græcia ſenſit onus:
Figere quæ voluere aliis in ſedibus arma:
Exturbata jacent ſedibus orba ſuis.
J. C. Scal.

Of Rome th' exceſſive toil, the ſcourge of Carthage
Am I: for me Greece alſo felt Wars rage,
Th' Enſigns they would in foreign ſeats have ſhewn,
Now hurl'd out, lie deprived of their own.

But *Auguſtus Cæſar* ſent hither a Colony, and rebuilt a great part of that which lies next to *Ortygia*, with the Iſle it ſelf; whereon now there ſtandeth a ſtrong Caſtle poſſeſſing the whole compaſs of the Iſland, divided by a deep Trench (but not by the Sea) from the reſt of the City. The City it ſelf is ſtrongly walled, (than which heretofore there was nothing more goodly) not far removed on both ſides from the Sea: the point whereon it doth ſtand being but narrow towards the Weſt, and ſo maketh by Land a difficult approach; without which are the ruines of the old City. The principal Gate is on the South-ſide, and near the Weſt-end, over which is written,

SYRACUSA CIVITAS INVICTISSIMA,
DEO ET REGI FIDELISSIMA.

the City being ſtyled, *Syracuſa* the Faithful. The Garriſon conſiſts of two hundred *Spaniards*, and three hundred Townſ-men; beſides certain Horſe-

men

men of the Country adjoyning, who ſerve by turns, and are nightly ſent forth to ſcour and guard the Sea-coaſt. The Buildings of the City are ancient, the Inhabitants grave, and their Women hid under long black Stoles, not unlike the *Malteſes*. The Winter is here moſt temperate, no day ſo tempeſtuous as affordeth not ſome Sun-ſhine; but again they are afflicted with the inſalubrious heat of the Summer. Yet in the hotteſt ſeaſon cool Springs guſh out of the Rock (not to ſpeak again of *Arethuſa*) both within the Walls of the City and without: and that ſo near unto the Sea, that the ſalt doth mingle with the freſh upon every motion. Notwithſtanding, there is a long ancient Aquæduct, which conveyeth waters from the nearer Mountains (yet reaching ſhort of the City) wherewith the City is principally furniſhed. The two Havens that waſh the South and North-ſides of the City, (which by the inclining of the two oppoſite Promontories towards *Ortygia*, are defended from all weathers) do reſemble in form a figure of 8. The greateſt lies towards the South, the moſt goodly and moſt famous, that ever Nature or Art had a hand in; into which the little and gentle *Anapis* doth diſcharge it ſelf, joyning not far above with the Fountain *Cyane*, whoſe conjunction hath given invention to their celebrated Loves and Nuptials.

Having ſtayed a day at *Syracuſa*, we put again to Sea, and arrived before night at *Catania* the Renowned. A City more ancient than beautiful; ſeated on the North-ſide of a great, but ſhallow Bay, and therefore not to be approached by Ships; the cauſe perhaps that it is not kept by a Garriſon. Once it was a Colony of the *Naxians*. But *Hieron* the firſt diſplanted the old Inhabitants, and peopled it with other; changing alſo the name thereof into *Ætna*. He is ſaid to have built it anew; but after the death of the Tyrant, the *Catanians* recovered their City, overthrew his Monument, defaced his Titles, and again did call it *Catania*. Little is here note-worthy, more than that it is an Univerſity, and ſeated on a ſoil that aboundeth with all things. They have little Trading, and therefore the more inhabited by Gentlemen. Of late, not far from the City, and Image of our Lady was under earth (as they ſay) accidentally found; whoſe imputed Miracles have got her already much fame, but not yet a Temple: contented, until enriched by the tribute of their zeal, with a Canvas Pavillion. This City doth well-nigh joyn to the skirts of *Ætna*, whereby it receiveth both loſs, and (if *Strabo* may be believed) advantage. For the ejected flames have heretofore committed horrible waſtes, which gave *Amphinomus* and *Anapius*, two Brethren, an occaſion to become famous for their piety; who reſcued their Parents ingaged by the fire, and bare them away on their ſhoulders; whereof *Silius Italicus*,

Catania too near Ætna; honoured,
In that it two ſuch pious brethren bred.

——Catine nimium ardenti vicina Typheo,
Et generaſſe pios quondam celeberrima fratres.
Lib. 13.

and *Auſonius*,

Who will forget Catania? of high fame
For piety of brothers ſindg'd in flame.

Quis Catinam fileat?——
Hanc ambuſtorum fratrum pietate celebrem.
Clar. Urb. 10.

And even at this day, once in three or four years, it falleth in great flakes on the Country below, to the terrour of the Inhabitants, and deſtruction of their Vintage. But on the contrary ſide (according to that Author) the aſhes thereof doth ſo enrich the ſoil, that both Vines and Corn there proſper above admiration. Who reports beſides, that the Graſs ſo manured kills the Sheep that do feed thereon, unleſs within forty or fifty days they be let blood in the Ear. Howbeit, at this day much ground about it lies waſte, by means of the ejected Pumice. Greatly deſirous I was to have aſcended this Mountain, but it required much time; beſides, the Country hereabout is daily forraged by Thieves, who lurk in a Wood of eight miles compaſs, that neighbours the City. So the next morning we departed, and ſailed for the ſpace of thirty miles about the Eaſt skirts of that Mountain; whereof we now will make a Deſcription.

Ætna, called by *Pindarus* the Celeſtial Column, is the higheſt Mountain of *Sicilia*, for a great ſpace leiſurely riſing; inſomuch as the top is ten miles diſtant from the uttermoſt Baſis. It appeareth this way with ſhoulders, having an eminent

eminent head in the middle. The lower parts are luxuriously fruitful, the middle woody, and the upper rocky, steep, and almost covered with snow; yet smoaking in the midst like many conjoyning Chimnies, and vomiting intermitted flames, though not but by night to be discerned, as if heat and cold had left their contention, and imbraced one another. This burning Beacon doth shew her fire by night: and her smoak by day, a wonderful way off; yet heretofore discerned far further, in that the matter perhaps is diminished by so long an expence. My self have seen both plainly unto *Malta*: and the Mountain it self is to be discovered an hundred and fifty miles off by the Sailer. Those that have been at the top do report, that there is there a large Plain of Cinders and Ashes, environed with a brow of the same; and in the midst a Hill of like substance, out of which bursted a continual wind hangs about it like a great long cloud; and often hurling forth stones and cinders. Wherefore the story of *Empedocles* the *Sicilian* Philosopher, then whom

——— Nil hoc habuisse viro præclarius in se,
Nec sanctum magis, & mirum carumq; videtur,
Carmina quin etiam divini pectoris ejus
Vociferantur & exponunt præclara reperta;
Ut vix humana videtur stirpe creatus.
Lucr. l. 1.

More excellent in nothing hath brought forth,
More sacred, wonderful, or of more worth:
His Verse divinely fram'd, aloud resound
Natures deep mysteries by him out found,
As if not of an humane off-spring born:

Is by some called into question. Who (as they say) affecting divine honour, withdrew himself privately from his Companions, and leapt in at the mouth thereof, but was revealed by his brazen shooes, which the fire had thrown up again. For it is impossible to be approached, by reason of the violent wind, the suffocating smoak, and consuming fervour. But hear we *Virgils* description:

— horrifici——tonat Ætna ruinis:
Interdumque atram prorumpit ad æthera nubem
Turbine fumantem piceo, & candente favilla,
Attollitque globos flammarum, & sidera lambit,
Interdum scopulos avulsaque viscera montis
Erigit eructans, liquefactaque saxa sub auras
Cum gemitu glomerat, fundoque ex æstuat imo,
Fama est Enceladi semiustum fulmine corpus
Urgeri mole hac ingentemque insuper Ætnam
Impositam, ruptis flammam expirare caminis.
Et fessum quoties moveat latus, intremere omnem
Murmure Trinacriam, & cœlum subtexere fumo.
Æn. l.

Ætna here thunders with an horrid noise,
Sometimes black clouds evaporeth to skies,
Fuming with pitchy curles, and sparkling fires:
Tosseth up globes of flames, to Stars aspires.
Now belching rocks, the mountains entrails torn,
And groaning hurles out liquid stones, thence born
Thorow th' air in showres, and from the bottom gloes.
Enceladus, with lightning struck (fame goes)
This mass o're-whelms: who under Ætna laid,
Expireth flames, by broken vents convey'd.
As often as he turns his weary sides,
All Sicil quakes; and smoak days beauty hides.

But leave we Fables with their Allegories, and come to the true reason; given (if fully) by *Lucretius*.

——Primum totius subcava montis
Est natura, fere silicum, subfulta cavernis,
Omnibus est porro in speluncis ventus & aer.
Ventus enim fit ubi est agitando percitus aer.
Hic ubi percalnit, calefecitque omnia circum,
Saxa furens, qua contingit terramque & ab ollis
Excussit calidum flammis velocibus ignem:
Tollit se, ac rectis ita faucibus ejicit alte,
Fundit que ardorem longe, longeque favillam
Differt, & crassa volvit caligine fumum;
Extruditque simul mirando pondere saxa:
Ne dubites quin hæc animali turbida sit vis:
Præterea magna ex parte mare montis ad ejus
Radices frangit fluctus, æstumque resorbet,
Et hoc usque mari speluncæ montis ad altas
Perveniunt subter faucis, hac ire fatendum est,
Atque efflare foras: ideoque extollere flammas,
Saxaque subjectare, & arenæ tollere nimbos.

Lib. 6.

Hollow the mountain is throughout, alone
Supported well-nigh with huge caves of stone,
No cave but is with wind and air repleat;
For agitated air doth wind beget.
Which heats the imprisoning rocks, when hot it grows;
The earth chaft by his fury: and from those
Strides forth fire and swift flame: it self on high
It mounts, and out at upright jaws doth flie:
And fire sheds a far off, far off dead coals
Transports: and fumes in misty darkness roles.
Ejecting stones withal of wondrous size;
All which from strength of struggling winds arise.
Besides, against the Mountains roots the Main
Breaks her swollen waves, and swallows them again.
From whence unto the summit of the ascent
The undermining caves have their extent:
Through which the billows breath, & flames out-thrast
With forced stones, and darkning showres of dust.

Besides,

Beſides, *Ætna* is full of Sulphur and Bitumen, apt to be kindled, and ſo is all *Sicilia*, the principal reaſon that it is ſo fertile. This Mountain hath flamed in times paſt ſo abundantly, that by reaſon of the ſmoak and air involved with burning ſand, the Inhabitants hereabout could not ſee one another (if we may give credit to *Cicero*) for two days together. The extraordinary eruption thereof hath been reputed ominous. For ſo it did after the death of *Cæſar*; when not only the Cities thereabout were damnified thereby, but divers in *Calabria*. And in the year of the World 3982. hard before the ſervile Wars in *Sicilia*, wherein threeſcore and ten thouſand Slaves were ſlain by the Prætors, it raged ſo violently, that *Africa* was thereof an aſtoniſhed Witneſs.

Hereabouts inhabited the *Cyclops*, and here *Acis* haſtes to the Sea.

The Rival of thy ardor, Polypheme,
Flying from ſavage rage, into a ſtream
Reſolv'd did both eſcape his foe, and joyn,
O Galatea, his joy'd waves with thine.

Æmulus ille tuo quondam Polypheme calori,
Dum fugit agreſtem violenti pectoris iram,
In tenues liquefactus aquas evaſit & hoſtem,
Et tibi victricem, Galatea, immiſcuit undam.
Sil. Ital. 13.

North-ward of *Ætna*, leſſer Hills do ariſe in the neck one of another, all along the Sea-coaſt, fruitful to their tops: whereupon ſtand Caſtles and Towns, of ſuch an height and ſteepneſs, as you would hardly think that they were to be aſcended. Upon the nine and twentieth of *June*, betimes in the morning, entring the Streights, between *Sicilia* and *Calabria*, we turned on the left hand into the Haven of *Meſſena*.

Meſſena (now *Meſſina* the Noble) was at the firſt called *Zancle*, of the crookedneſs of the place, which ſignifieth a Cycle, built by the Pirates of *Catania*, for the better execution of their robberies: when *Anaxilus*, Tyrant of the oppoſite *Rhegium*, drew to him the *Meſſeni* of *Peloponeſus*, to diſplant the *Zancli*. So the *Rhegians* having overthrown them by Sea, and the *Meſſenians* by Land, and entred their City, they were enforced to flie unto their Temples and Altars, when *Anaxilus* would have put them to the ſword, but *Manticlus* and *Gorgus*, Captains of the *Meſſenians*, diſſwaded him from being ſo cruel unto a *Greek* people, who originally were of their blood and alliance: whereupon they raiſed them from the Altars; and plighting faith unto one another, inhabited it together. So it came to be called *Meſſina*. This befell in the nine and twentieth Olympiad. But in the time of *Dionyſius* the elder it was razed by the *Carthaginian Himilcus*, and that with ſuch hatred, as he left not ſo much as the ruines. About the beginning of the firſt Punick Wars, the *Mamertini*, a people of *Campania*, ſent hither their Colonies, who poſſeſt the place, and rebuilt the City; which was called for a long time after, rather *Mamertinum*: as the excellent Wines that grow hereabout are called by *Martial*.

If cups of old Mamertian Wine they fill,
Give it you may what name ſoe're you will.

Amphora Neſtorea tibi Mamertina ſenecta,
Si detur, quodvis nomen habere poteſt.
Lib. 3. *Ep.* 1. 17.

The *Romans* made it their refuge in the *Sicilian* Wars againſt the *Carthaginians*, with whom it ſtood and fell, as did the whole Iſlands. It is ſeated on the Weſt ſide and South-end (which is the bottom of a Bay) having behind it high Hills, whereof it aſcendeth a part, ſtrongly walled, and fortified about with Bulwarks, greater or leſs, according to the places neceſſity. Upon the Weſt-ſide, and high mounted above it, ſtands a ſtrong Citadel, which commandeth the whole City, manned by a Garriſon of *Spaniards*. South-Weſt of it a Fortreſs is mounted on the top of a higher Hill. And on the top of another towards the South, is the Caſtle of *Gonſage*; both without the Walls. The City is garniſhed with beautiful Buildings, both publick and private. *Venus*, *Neptune*, *Caſtor* and *Pollux*, had here their Temples, whoſe ruines are now the foundation of Chriſtian Churches. Divers ancient Statues are yet to be ſeen. Throughout the City there are Fountains of freſh water: and towards the North-end, the ruines of an old Aquæduct. In that end which turns to the Eaſt, about the bottom of the Bay, where the City is ſlender, and free from concourſe of people, ſtands the Viceroy's Palace, of no mean building, environed with delightful Gardens and Orchards, to which the Arſenal adjoyneth. This end of the City points upon *Calabria*, and extendeth almoſt to the Sea; where the Land in a narrow ſlip running on the North, and then returning Weſt towards the reſt of the City in form of a Cycle, doth make a large and admirable Haven. Now on the midſt of this Cycle of Land, there ſtandeth an high

high Lanthorn, which by light in the night directeth ſuch Ships as are to enter theſe dangerous ſtreights: North of which there are certain late built dry ſtations for Gallies; and not far beyond the Lanthorn, where it beginneth to turn, is a very ſtrong Caſtle (built by *Philip* the Second) and guarded by *Spaniards*. The reſt of that Cycle is incloſed between two Walls, to the very point which is fortified with a Bulwark; between which and the City, the Haven which opens to the North, hath a ſpacious entrance. Here live they in all abundance and delicacy, having more than enough of Food, and Fruits of all kinds; excellent Wines, and Snow in the Summer to qualifie the heat thereof, at a contemptible rate. The better ſort are *Spaniſh* in attire; and the meaneſt Artificers Wife is cloathed in ſilk: whereof an infinite quantity is made by the Worm, and a part thereof wrought into Stuffs (but rudely) by the Workman. Eight thouſand Bails of raw Silk are yearly made in that Iſland, and five thouſand thereof fetcht from them (for, as hath been ſaid before, they will not trouble themſelves to tranſport it) at the publick Mart here kept, which laſteth all *Auguſt*, by the Gallies of *Naples*, *Oſtia*, *Ligorn*, and *Genoua*; during which time they are quitted from Cuſtoms. The Gentlemen put their monies into the common Table (for which the City ſtands bound) and receive it again upon their Bills, according to their uſes. For they dare not venture to keep it in their houſes, ſo ordinarily broken open by Thieves (as are the Shops and Ware-houſes) for all their croſs-bar'd Windows, Iron Doors, Locks, Bolts, and Bars on the inſide; wherein, and in their private revenges, no night doth paſs without murder. Every evening they ſolace themſelves along the Marine (a place left throughout between the City-wall and the Haven) the men on Horſe-back, and the Women in large Caroſſes, being drawn with the ſloweſt proceſſion. There is to be ſeen the pride and beauties of the City. There have they their Play-houſes, where the parts of Women are acted by Women, and too naturally paſſionated; which they forbear not to frequent upon *Sundays*. The Duke of *Oſuna*, their new Viceroy, was here daily expected; for whom a ſumptuous landing place was made, and that but to continue for a day.

The Phare of *Meſſina* (for ſo theſe ſtreights are now called, the Lanthorn that ſtands on the point of *Pelorus*) is ten miles long, and againſt *Meſſina* but a mile and a half over. Inſomuch that when *Himilcus* took the City, a number ſaved their lives (although it ran with an impetuous Current) by ſwimming into *Italy*. On the Coaſt of *Sicily* is *Charybdis*.

——Lævam implacata Charybdis,
Obſidet, atque imo barathri ter gurgite vaſtos
Sorbet in abruptum fluctus, rurſuſque ſub auras
Erigit alternos, & ſydera verberat unda.
Virg. Æn. l. 3.

Gulphy Charybdis doth the left ſide keep,
And thrice ſucks to the bottom of her deep
The toiling floods; as often lifts on high
Alternate waves, and beats the approached ſkie.

Once, as they fable, a ravenous Woman, ſtruck with Lightning by *Jupiter*, and thrown into the Sea, for ſtealing of *Hercules* Oxen; who ſtill retaining her former nature, devoureth all that comes near her. This Whirle-pit is ſaid to have thrown up her Wracks near *Tauromenia*; which is between it and *Catania*. Then ſurely by much more outragious than now, and more dangerous to the Sailer, by reaſon of their unskilfulneſs. As now, during our paſſage, ſo heretofore, it was ſmooth and appeaſed whilſt calm weather laſted; but when the winds begin to ruffle (eſpecially from the South) it forthwith runs round with violent eddies: ſo that many Veſſels by the means thereof do miſcarry. Right againſt this *Charybdis* ſtands that former Lanthorn on the neck of the Haven, whereof *Scaliger* ſpeaketh in the perſon of *Meſſina*.

Indomitæ ſedeo ſpectatrix tuta Charybdis,
Oſtendiſque aliis lumine grata viam.
Mortales ſi ſic faciant, meliore fruentur
Numine; nunc homini vera Charybdis homo.
J. C. Scal.

Unſafe Charybdis ſafely I ſurvay:
And others ſhew with friendly light the way.
More would heaven ſmile on earth, did mortals ſo:
Man is to man Charybdis, his worſt foe,

The ſtream thorow this ſtreight runneth towards the *Ionian* Sea, whereof a part ſetteth into the Haven, which turning about, and meeting with the reſt, makes ſo violent an encounter, that Ships (if the wind be not good) are glad to prevent the danger, by coming to an Anchor.

Almoſt right againſt *Meſſina* ſtands *Rhegium* in *Italy*; a Garriſon Town, retaining his

his ancient name, which ſignifieth Broken; in memory of the diviſion of this Iland from the Continent.

By force, and with vaſt breaches torn, this place,
(Such power hath time to alter through long ſpace)
Of old ('tis ſaid) aſunder brake; before
Both but one land: Seas throng'd between, and bore
Sicil from Italy; and making ſpoil
Of fields and towns, thorow narrow ſtreights now toil.

Hæc loca vi quondam, & vaſta convulſa ruinâ
(Tantum ævi longinqua valet mutare vetuſtas)
Diſſiluiſſe ferunt: cum protinus utraque tellus
Una foret: venit medio vi Pontus, & undis
Heſperium Siculo latus abſcindit, arvaq; & urbes
Littore diductas anguſto interluit æſtu.
Virg. Æn. l. 3.

Separated by Earth-quakes, or (which is moſt likely) by the continual aſſaults of the *Tyrrhene* and *Ionian* Sea: the Land being but low, and the water ſo ſhallow, that a Ship may anchor in the deepeſt. Some think it to have been cut by the labour of man; but the crookedneſs of the Bays and unequal bredth, do confute that conjecture.

Now having ſtayed three days at *Meſſina*; on the firſt of *July* I departed, accompanied by two *Spaniards* of the Garriſon of *Rhegium*, in another Felluca that belonged to the City. Having croſſed the *Phare*, and rowed along the *Calabrian* ſhore for the ſpace of five miles towards the *Tyrrhene* Sea, we were encountred by ſo ſtrong a ſtream, that much ado we had to hale the Boat againſt it. At length the Rope brake, and in an inſtant we were carried a great way off: when they might have ſought her in the bottom of the Sea, if ſhe had not met with her ſuccour. That night we came unto *Scylla*, which is not paſt twelve miles diſtant from *Meſſina*: ſeated in the midſt of a Bay, upon the neck of a narrow Mountain which thruſts it ſelf into the Sea; having at the uppermoſt end a ſteep high Rock whereon there ſtandeth a Caſtle. This is the Rock ſo celebrated by the Poets: whoſe unacceſſible height is ſo hyperbolically deſcribed by *Homer*, and was ſo obnoxious to the Mariner.

But Scylla lurking in dark caves, diſplays
Her face, and ſhips to cruſhing rocks betrays.
A Virgin to the twiſt divinely fram'd,
Her nether parts with ſhape of Monſter ſham'd,
Deform'd with womb of Wolves and Dolphins tails.

At Scyllam cæcis cohibet ſpelunca latebris
Ora exertantem & naves in ſaxa trahentem.
Prima hominis facies, & pulchro pectore virgo
Pube tenus: poſtrema immani corpore piſtrix,
Delphinum caudas utero commiſſa luporum.
Virg. Æn. l. 3.

She was feigned to be the Daughter of *Phorcus*, begotten on the Nymph *Cretheide*; being *Cyrces* Rival in the love of *Glaucus*. By whom preferred, the envious Witch infected this place with Weeds and Inchantments: when *Scylla* entring hereinto to bathe, was transformed into that monſtrous reſemblance. But ſhe was revenged of her affected *Ulyſſes*:

Who hemm'd about with barking Monſters wrackt
Dulichian Ships, and in her ſwallowing flood
To Sea-dogs gave his fearful men for food.

——— aut quam fama ſecuta eſt
Candida ſuccinctam latrantibus inguina monſtris
Dulichias vexaſſe rates, & gurgite in alto
Ah timidos nautas, canibus laceraſſe marinis.
Virg. Eccl. 8.

and after that was turned into a ſtone. And no doubt, but the Fable was fitted to the place; there being divers little ſharp Rocks at the foot of the greater (the Dogs that ſo bark with the noiſe that is made by the repercuſſed waters) frequented by Lamprons, and greater fiſhes that devoured the bodies of the drowned. But *Scylla* is now without danger, the Current at this day not ſetting upon it. And wonder I do at this Proverbial Verſe,

Who ſhuns Charybdis upon Scylla falls.

Incidit in Scyllam qui vult vitare Charybdim.

when theſe are twelve miles diſtant from each other. I rather conjecture that within theſe ſtreights there have been divers *Charybdis*'s occaſioned by the recoyling ſtreams. As one there is between the South-end of this Bay of *Scylla*, and the oppoſite point of *Sicily* (whereon ſtandeth the ancient *Pharus*:) there the juſtling waves make a violent eddy: which, when the winds are rough, doth more than threaten deſtruction to the ingaged Ships, as I have heard of the *Sicilians*: when ſeeking perhaps heretofore to avoid the then more impetuous turning, they have been driven by the weather upon the not far diſtant *Scylla*. By the Marine in *Meſſina* there is a Fountain of white Marble, where ſtands the Statue of *Neptune* holding *Scylla* and *Charybdis* in chains; with theſe under-written Verſes.

Impia nodoſis cohibetur Scylla catenis;
Pergite ſecure per freta noſtra rates,
Capta eſt prædatrix Siculique infamia ponti,
Nec fremit in mediis ſæva Charybdis aquis.

Faſt-binding fetters wicked Scylla hold;
Sail ſafely thorow our ſtreights, brave Ships behold,
Th' infamous thief that kept theſe Seas is tane,
And fell Charybdis rageth now in vain.

Weſt of *Sicilia* in the *Tyrrhene* Sea, but South, and within ſight of this place, are the *Æolian* Iſlands, ſo called of

Æolus Hippotades charus immortalibus diis.
Hom. Od. l. 10.

Æolus Hippotades
Dear t' immortal Deities.

for ſuch was his piety, he being Lord of them. He taught at firſt the uſe of the Sail; and by obſerving of the fire and ſmoak that aſcended from thoſe Iſlands, (for heretofore they all of them flamed) prognoſticated of ſtorms to come; and therefore was called the Soveraign of the Winds. Of there were ſeven (but now are eleven) almoſt of an equal magnitude. Yet *Liparia* is the greateſt (being ten miles in circuit) as alſo the moſt famous, to which the other were ſubject: fruitful, and abounding with Bitumen, Sulphur, and Allum, having alſo hot Baths much frequented by the diſeaſed. In the year 1544. it was depopulated by the *Turk*: but *Charles* the Fifth replanted it with *Spaniards*, and fortified the place. The fire here went out about an Age agone, having (as is to be ſuppoſed) conſumed the matter that fed it. *Vulcano* and *Strombolo* (of which we will only ſpeak) do now only burn. *Vulcano* receiveth that name from his nature, conſecrated formerly to *Vulcan*, and called his manſion. It is ſaid but firſt to have appeared above water, about the time that *Scipio Africanus* died. A barren Iſland, ſtony and un-inhabited. It had three Tunnels whereat it evapoured fire; but now hath but one, out of which it ſmoketh continually, and caſts out ſtones with a horrible roaring. In the year of our Lord 1444. on the fifth of *February*, it flamed ſo abundantly, and flung forth fire and ſtones with ſuch an hideous noiſe, that not only the Iſlands, but alſo *Sicilia* trembled thereat. Perhaps the laſt blaze; for now flame it doth not, but retaineth the reſt of his terrors. Now *Strombolo*, called formerly *Strongyle*, of the rotundity thereof (for all is no other than a high round Mountain) doth burn almoſt continually at the top of a Beacon, and exceeding clearly: ſo that by night it is to be diſcerned a wonderful way. Theſe places (and ſuch like) are commonly affirmed by the *Roman* Catholicks to be the Jaws of Hell: and that within, the damned Souls are tormented. It was told me at *Naples* by a Country-man of ours, and an old Penſioner of the Popes, who was a Youth in the days of King *Henry*, that it was then generally bruited throughout *England*, that Mr. *Greſham* a Merchant ſetting ſail from *Palermo*, (where there then dwelt one *Anthonio* called the Rich, who at one time had two Kingdoms mortgaged unto him by the King of *Spain*, being croſſed by contrary winds, was conſtrained to anchor under the lee of this Iſland: now about mid-day, when for certain hours it accuſtomedly forbeareth to flame; he aſcended the Mountain, with eight of the Sailers; and approaching as near the vent as they durſt; amongſt other noiſes they heard a voice cry aloud, diſpatch, diſpatch, the rich *Anthonio* is a coming. Terrified herewith they deſcended, and anon the Mountain again evaporated fire. But from ſo diſmal a place they made all the haſte that they could: when the winds ſtill thwarting their courſe, and deſiring much to know more of this matter, they returned to *Palermo*. And forthwith inquiring of *Anthonio*, it was told them that he was dead; and computing the time, did find it to agree with the very inſtant that the voice was heard by them. *Greſham* reported this at his return to the King: and the Mariners being called before him, confirmed by oath the narration. In *Greſham* himſelf, as this Gentleman ſaid (for I no otherwiſe report it) it wrought ſo deep an impreſſion, that he gave over all traffick; diſtributing his goods, a part to his Kinſfolks, and the reſt to good uſes, retaining only a competency for himſelf: and ſo ſpent the reſt of his life in a ſolitary devotion.

All the day following we ſtayed at *Scylla*, the winds not favouring us. My *Spaniſh* Comrades were very harſh to me, (for in theſe parts they deteſt the *Engliſh*, and think us not Chriſtians) but when upon their demand I told them that I was no *Lutheran*, they exceeded on the other ſide in their courteſie. One of them had been in the Voyage of eighty eight; and would ſay that it was not we, but the winds that overthrew them. On the third of *July* we departed, and landed that night at *Auphage*. Hereabout (as throughout this part of *Calabria*) are great ſtore of Tarantula's, a Serpent peculiar to this Country; and taking that name from the City of *Tarentum*. Some hold

hold them to be of the kind of Spiders others of Effts: but they are greater than the one, and leſs than the other, and (if that were a Tarantula which I have ſeen) not greatly reſembling either. For the head of this was ſmall, the legs ſlender and knotty, the body light, the tail ſpiny, and the colour dun, intermixed with ſpots of a ſullied white. They lurk in Sinks and Privies, and abroad in ſlimy filth between furrows; for which cauſe the Country-people do reap in Boots. The ſting is deadly, and the contrary operations thereof moſt miraculous. For ſome ſo ſtung, are ſtill oppreſſed with a leaden ſleep; others are vexed with continual waking, ſome ſling up and down, and others are extremely lazy. He ſweats, a ſecond vomits, a third runs mad. Some weep continually, and ſome laugh continually, and that is the moſt uſual. Inſomuch, that it is an ordinary ſaying to a man that is extraordinary merry, that he hath been ſtung by a Tarantula. Hereupon not a few have thought, that there are as many kinds of Tarantula's, as ſeveral affections in the affected. But as over-liberal cups do not work with all in one manner; but according to each mans nature and conſtitution; ſome weep, ſome laugh, ſome are tongue-ty'd, ſome are all tongue, ſome ſleep, ſome leap over tables, ſome kiſs, and ſome quarrel: even ſo it falls out with thoſe that are bitten. The merry, the mad, and otherwiſe actively diſpoſed, are cured by Muſick; at leaſt it is the cauſe, in that it incites them to dance indefatigably; for by labour and ſweat the poyſon is expelled. And Muſick alſo by a certain high excellency hath been found by experience to ſtir in the ſad and drowſie ſo ſtrange an alacrity, that they have wearied the ſpectators with continual dancing. In the mean time the pain hath aſſwaged, the infection being driven from the heart, and the mind releaſed of her ſufferance. If the Muſick intermit, the malady renews; but again continued, and it vaniſheth. And objects of wonder have wrought the ſame effects in the frantick. A Biſhop of this Country paſſing in the high-way, and cloathed in red, one bit by a Tarantula, hooting thereat, fell a dancing about him. The offended Biſhop commanded that he ſhould be kept back, and made haſte away. But the people did inſtantly intreat him to have compaſſion on the poor diſtreſſed Wretch, who would forthwith die unleſs he ſtood ſtill, and were ſuffered to continue in that exerciſe. So ſhame or importunity inforced him to ſtay, until by dancing certain hours together the afflicted perſon became perfectly cured. The fourth of *July* we rowed againſt the wind, and could reach no further than *Caſtilion*: where the high-wrought Seas detained us the day following. Our churliſh Hoſt, becauſe we ſent for ſuch things to the Town whereof he had none, made us alſo fetch our water from thence, it being a mile off, though he had in his houſe a plentiful Fountain. And I think there are not that profeſs Chriſt a more uncivil people than the vulgar *Calabrians*. Over Land there is hot travelling without aſſuring pillage, and hardly to be avoided murder; although all that you have about you (and that they know it) be we not worth a Dollar. Wherefore the common paſſage is by Sea, in this manner as we paſſed now. Along the ſhore there are many of theſe Oſtaries: but moſt of the Towns are a good way removed, and mounted on Hills, with no eaſie acceſſes. Divers ſmall Forts adjoyn to the Sea, and Watch-towers throughout. For the *Turks* not ſeldom make incurſions by night, lurking in the day time about thoſe un-inhabited Iſlands. Under theſe Forts we nightly haled up our Boat, and ſlept in our cloaths on the ſand. And our fare was little better than our lodging: Tunny, Onions, Cucumbers, and Melons being our ordinary Viands. Not but that we might have had better, but the Souldiers were thrifty, and I was loth to exceed them. For there being but only one houſe at a place, they ſold every thing not according to the worth, but to the neceſſity of the buyer. But Mulberries we might gather, and eat of free-coſt; dangerouſly unwholeſom, if not pulled from the Trees before Sun-riſing. Of them there are here every where an infinite number; inſomuch, that more ſilk is made in *Calabria*, than beſides in all *Italy*. And from the leaves of thoſe that grow higher on the Mountains (for the *Apennine* ſtretcheth along the midſt of this Country) they gather plenty of Manna, the beſt of all other, which falls thereon like a dew in the night time. Here a certain *Calabrian*, hearing that I was an *Engliſh*-man, came to me, and would needs perſwade me that I had inſight in Magick; for that Earl *Bothel* was my Country-man, who lives at *Naples*, and is in thoſe parts famous for ſuſpected Necromancy. He told me that he had treaſure hidden in his houſe; the quantity and quality ſhewn him by a Boy, upon the Conjuration of a Knight of *Malta*, and offered to ſhare it between us, if I could help him unto it. But I anſwered, that in *England* we were at at defiance with the Devil; and that he would do nothing for us.

On the ſixth of *July* we landed by noon before *Paula*, and aſcended the Town

high mounted on a Mountain. Here was St. *Francis* born, from whom the Order of the *Minims* is derived. A mile above there is a Monaſtery conſecrated unto him: where one of his teeth, which cureth the tootchach (if you will believe them) is to be ſeen, with a Rib of his, his Beard, his Habit, and Sandals. They ſay, at *Meſſina*, that being denied paſſage by a Fiſher-man, he ſwam over the *Phare* in his Gown, (having firſt petitioned Heaven) and for that was canonized. The next day we touched at *Belvidere*; then at *Liſcare*, whereof *Carolus Spinola* is Prince, whoſe elder Brother was taken by the *Turks*. The conſonancy of the names, or treachery of the people, have authorized the report that *Iſcariot* was here born. In the cool of the Evening we rowed to *Paleneda*. *July* the 8. we croſſed the Bay of *Salern*, of that ancient City ſo named; ſeated in the bottom thereof; honoured with a Prince and a famous Univerſity; but how bleſſed in the temper!

Quæ Boreæ gelidas furias contemnit Ovantis,
Torva procelloſi deſpicit arma Noti.
Medorum & ſylvis fœcundas provocat auras:
Fundit & à biferis Indica dona jugis.
Protinus Autumnus Veris cum tempore certat,
Et Ver cum Autumni tempore certat idem.
Hunc acceſſit Hyems, vernantibus uda capillis;
Et peperit mitans, & ſibi poma legit.
Tuta mari fruitur; terræ dominatur amatæ;
Et cœli mutat jura; quid ergo? Dea.

J. C. Scal.

She doth the chill rage of the North deſpiſe:
And bluſtring winds that from the South ariſe.
For pleaſant air with Media ſhe contends,
From his twice-bearing Indian fruits deſcends.
Rich Autumn ſtriveth with the fragrant Spring:
The Spring with Autumn. Winter wondering
With flowry locks and pregnancy unknown,
Doth bear and gather Apples of his own.
Safe Seas, a loved ſoil commands: Heavens free
Appointment alters. What? a Goddeſs ſhe.

That night we arrived at a little Village ſome twelve miles beyond, where we lodged, as the night before, in a little Chappel. The next morning betimes we reached the Cape; from

Alta procelloſo ſpeculatur vertice Pallas.
Senec. Epiſt. 77.

Whoſe ſtormy crown far off high Pallas ſees.

her Temple there being ſaid to have been erected by *Ulyſſes*; and formerly called the Promontory of *Minerva*. Here alſo ſtood a renowned *Athenæum*, flouriſhing in the ſeveral excellencies of Learning and Eloquence. Inſomuch, as from hence grew the Fable of the *Syrens*, (feigned to have inhabited here about) who ſo inchanted with the ſweetneſs of their Songs and deepneſs of their Science: of both, thus boaſting to *Ulyſſes*:

Huc age proſectus, glorioſe Ulyſſes, ingens gloria Græcorum,
Navem ſiſte, ut noſtram vocem audias.
Non enim unquam aliquis huc præternavigavit nave nigra,
Priuſquam noſtram ſuavem ab ore vocem audiret,
Sed hic delectatus abiit, & plura doctus.
Scimus enim tibi omnia quæcunque in Troja lata
Græci, Troſanique, deorum voluntate paſſi:
Scimus etiam quæcunque fiunt in terra multipaſcua.
Hom. Od. l. 12.

Hither thy Ship, (of Greeks) to glory ſteer;
That our ſongs may delight thee, anchor here.
Never yet man in ſable Bark ſail'd by,
That gave not ear to our ſweet melody;
And parted pleas'd, his knowledge bettered far:
We know what Greeks and Troſans in Troys War
Suſtained by the doom of Gods; and all
That duſt upon the food-full Earth befall.

the ſame attributes being given unto them which were given to the Muſes. But after that theſe Students had abuſed their gifts to the colouring of wrongs, the corruption of manners, and ſubverſion of good government; the *Syrens* were feigned to have been transformed into Monſters, and with their melody and blandiſhments, to have enticed the Paſſenger to his ruine, and ſuch as came hither; conſuming their Patrimonies, and poyſoning their virtues with riot and effeminacy. This Promontory is beautifully enriched with Wines and Fruits: of whoſe pregnancy the City, that now ſtands on the extent thereof, may ſeem to be named.

Majores Maſſam dixerunt nomine, namque
Affluit omnigena commoditate ſolum.
Cunctorum hic etiam collecta eſt maſſa bonorum,
Ut meritò hoc Maſſæ nomen habere putes,
Paul. Partenil.

By th' Ancients Maſſa call'd, for that the ground
Doth here with all commodities abound.
Beſides a Maſs of all good thou doſt hold:
So that of merit Maſſa nam'd of old.

We paſſed between this Cape and *Capræ*, an Iſland diſtant three miles from the ſame, ſmall and rocky, having no Haven nor convenient ſtation. But the air is there mild, even during the Winter; being defended from the bitter North by the *Surrentine* Moun-

Mountains, and by the West-wind, to which it lies open, refreshed in the Summer: possessing on all sides the pleasure of the Sea, and the delicate Prospects of *Vesuvium*, *Naples*, *Cuma*, and the adjoyning Islands. The *Thelebоans* did first inhabit it, so called of *Thelon*, the Father of *Oebalus*.

Nor shall our Verse thee Oebalus forget,
Whom the Nymph Subethis to Thalon bore:
Thelon then old the Crown of Capra wore,
And Thelebоans rul'd——

Nec tu carminibus nostris indictus abibis,
Oebale, quem generâsse Thelon Subethide Nymphâ
Fertur Theleboum Capreas cum regna teneret,
Jam senior——
Virg. Æn. l. 7.

who were originally of *Samus*. But when *Augustus Cesar* came into these parts, it was inhabited by *Grecians*. And because an old sapless Tree did flourish afresh upon his landing in the Island, he would needs have it of the *Neapolitans*, in exchange for *Ænaria*; which from thenceforth he variously beautified, and honoured with his retirements. But *Tyberius* made *Capræ*, by his cruelty and lusts, both infamous and unhappy; who hither withdrawing from the affairs of the Common-wealth, (for that the Island was unaccessible on all sides by reason of the upright clifts, except only at one place, no man being suffered to land but upon especial admittance) hence sent his Mandates of death. In the mean time making it a very stews of incredible beastlines, which modesty will not suffer to relate. Insomuch, that *Capræ* was stiled the Island of secret lusts, and he *Capreneus*. His usual Companions were Magicians and Sooth-sayers; whereof the Satyr, speaking of *Sejanus*,

The Princes Tutor glorying to be nam'd,
Sitting in caves of Capræ with desam'd
Chaldeans——

——Tutor haberi
Principis angusta Caprearum in rupe sudentis
Cum grege Chaldæo——
Juv. Sat. 10.

The principal of these was *Thrasyllus*; whom *Tyberius* intending on a time to thrust down from a cliff as they walked together, in that he had failed in a former prediction, and perceiving by his looks that he was troubled in his mind, demanded the cause. Who replied that by his Art he foresaw some hardly to be avoided danger to be near him: whereat *Tyberius* amazed, altered his purpose. A few years before his death, the *Pharus* there standing, and spoken of by *Pampinius*,

(Pharus on Thelebоan rocks sweet light
Sad Sailers (Moon-light) shows in erring night.)

Thelebоumque domus trepidis ubi dulcia nautis,
Lumina noctivagæ tollit Pharus æmula Lunæ.
Stat. l. 3. Silv.

was thrown down by an Earth-quake. Unto this Island they used to confine offenders, a custom that continues to this day. Amongst other Grots here is one that hath an entrance very obscure, but leads into a lightsom Cave, exceeding pleasant, by reason of the water dropping down from on high. About the shore there are divers ruines, sufficient witnesses of the *Roman* Magnificency. Here is a little City (whereof there is a Bishop) of the name of the Island, having a strong Fortress; so seated, that by one alone it may be defended. And *Anacapræ*, a Town erected on a higher Rock, mounted by a narrow, steep, and difficult passage: yet the Inhabitants by use, and with burdens on their backs, ascended it with ease. Besides these, towards the North are sundry stragling habitations. The Inhabitants are generally Fisher-men and Ship-wrights, being much imployed about the Navy at *Naples*. In regard whereof they made a Petition, that such as were banished and confined unto this Island, might not stay in *Anacapræ* by night, lest they should force or corrupt their Wives in their absence. They are exempted from all payments, permitted to wear Arms, yet live in great poverty, and are often at Sea surprised by *Turks*, who lead them into servitude.

On the right hand we left *Surrentum*, so called of the *Syrens*; which doth require a more large description than our brevity will permit: destroyed by *Pial Bassa* in the year 1558. when drawing near unto *Naples*, we threw all the bread we had into the Sea, twenty Ducats being forfeited for every Loaf brought thither; for that they will have the better utterance for their own. About noon, having run all that morning before the wind, we arrived at *Naples*.

Of the time when the City was built, divers Authors do differ, not to be reconciled by reason of the antiquity. Some say, an hundred seventy years after the destruction of *Troy*, others but twenty, and others say otherwise. No less disagree they concerning the Builder; whereof the *Neapolitan* Poet,

Diceris extructa à dulci Syrene; Phaleri
Diceris, & fœlix imperiantis honor.
Diceris, & Veneris gratiſſimus hortus, & ceris
Alcidis campus diceris eſſe novus.
Diceris, & flavæ Cereris mitiſſima tellus;
Diceris intonſi vinea pulchra Dei.
Non mirum; ipſa urbes ſuperas dulcedine cunctas,
Imperio, formâ, robore, fruge, mero.
Augerianus

Built by ſweet Syren; ſaid to be built by
Stern Phaleris, his Empires happy glory.
Call'd the rare Hort-yard of fair Cyprades,
Call'd the new field of valiant Hercules;
Call'd the fat ſoil of Ceres crown'd with corn;
Call'd the rich Vine-yard of the God unſhorn.
No marvel; for no City like to thine,
For ſweetneſs, Empire, beauty, ſtrength, corn, wine.

But that it was firſt built by the Inhabitants of *Cuma* is the moſt approved; and called *Parthenope* (a name moſt frequently given it by the Poets) of the *Syren Parthenope*; who was here intombed under a little Hill not far from the Haven, called the Mountain, divinely honoured by the *Neapolitans*; and whence Oracles were ſaid to be given; demoliſhed after by an Earth-quake.

Exere ſemirutos ſubitò de pulvere vultus,
Parthenope, crinemque afflato Monte ſepulti
Pone ſuper tumulos, & magni funus alumni.
Statius l. 5. Silv.

Parthenope, from earth thy looks half-bare
Forthwith advance, th' incloſing mountains torn;
And on thy ſons ſad hearſe ſpread thy forc'd hair.

Now when the City began exceedingly to flouriſh, to the neglect and threatned deſolation of *Cuma*, the *Cumans* razed it to the earth; for which being puniſhed with a plague, they were admoniſhed by an Oracle to rebuild it, and to offer ſacrifice yearly at the Tomb of the *Syren*. Of that new edification it was called *Neapolis*: but *Strabo* ſaith, of the new Inhabitants, who were *Athenians*, and others of the *Greek* Nation. This City is not only the Metropolis of *Campania*, but Queen of the *Picentines*, *Hirpines*, *Lucanians*, *Brutians*, *Calabrians*, *Salentines*, *Peucetians*, *Samnites*, *Veſtinians*, *Ferentanians*, and *Daunians*. Her Throne is anſwerable to her Dignity; placed under a ſmiling Heaven, in a rich and flouriſhing ſoil. Bounded on the South-Eaſt ſide with a Bay of the *Tyrrhene* Sea, unacquainted with tempeſts, along which ſhe ſtretcheth; and is back'd by Mountains ennobled for their generous Wines: whereof aſcending a part, ſhe enjoyeth the delicate proſpects of *Veſuvius*, *Surrentum*, *Capræ*, *Miſenus*, *Porchitæ*, and *Enaria*. Her beauty is inferiour unto neither. The private Buildings being graceful, and the publick ſtately; adorned with Statues, the work of excellent Workmen; and ſundry preſerved Antiquities.

——Hic Graiis penitus deſecta metallis
Saxa, quod Eoæ reſpergit vena Syenes,
Synade quod mœſta Phrygiæ ſodere ſecures
Per Cybeles lugentis agros, ubi marmore picto
Candida purpureo diſtinguitur area gyro.
Hic & Amyclei cæſum de monte Lycurgi
Quod viret, & molles imitatur rupibus herbas,
Hic Nomadum lucent flaventia ſaxa; Thaſioſque,
Et Chios, & gaudens fluctus ſpectare Cariſtos.
Statius Silv. l. 2.

Here ſtones there are by curious Grecians wrought,
That in Syenes ſpeckled Quarries lay:
That Phrygian Tools hew at ſad Synada
In woful Cybels fields, where purple veins
The pure white Marble beautifully ſtains.
The green, from hills cut near Amyclis Towers,
(Lycurgus ſoil) reſembling rocks and flowers.
Here Thaſian, Chian, Numads yellow, theſe
Cariſtos mates, that joys to gaze on Seas.

As for her ſtrength, the hand of Art hath joyned with Nature to make her invincible. For, beſides the being almoſt environed with the Sea, and Mountains not to be tranſcended without much difficulty and diſadvantage; ſhe is ſtrongly walled, and further ſtrengthened with three ſtrong Caſtles. The one, and that impregnable, ſtandeth aloft, and behind it, on the top of Mount *Hermus*, or of *Eraſmus*, (ſo called of a little Chappel there dedicated unto him) begun by *Charles* the Second in the year 1289. and finiſhed by *Robert* his Succeſſor: where the Tower of *Bel-fort* ſtood, erected 119 years before by the *Normans*. This is a defence to the adjoyning Country; a ſafeguard and curb to the City; for it over-looketh it all, and hath both of Sea and Land a large ſurvey and no narrow command. *Charles* the Fifth pulling down the old, did ſtrongly rebuild it, according to the modern fortification; cutting a way about it out of the Rock for the conveyance of Horſe-men. The Gate thereof doth preſent this Inſcription.

IMPERATORIS CAROLI V. AUG. CÆSARIS JUSSU, AC PETRI TOLEDÆ VILLÆ FRANCHÆ MARCHIONIS JUSTISS. PRO REGIS AUPICIIS, PYRRHUS ALOISIUS SERINA VALENTINUS, D. JOHANNIS EQUES, CÆSAREUSQUE MILITUM PRO SUO BELLICIS IN REB. EXPERIMENTO. F. CURAVIT. M. D. XXXVIII.

In

In the year 1587. and in the Winter ſeaſon, it was ſet on fire by Lightning; which taking hold of the powder, blew up all that was about it, and ſhook the whole City: whereof much no queſtion had ſuffered, had it not been kept ſo near the top of the Caſtle. The houſe of *Don Garſia* of *Toledo*, the Governour thereof, was ſhaken to the ground; whom I mention the rather, for that he was commonly called the fortunate Knight. On a time in a tempeſt a wave threw him over-board, and another caſt him into another Galley, and ſo ſaved him. Then alſo the day before this accident happned, he was removed with his family, but *Philip* the Second both repaired and enlarged it. The Souldiers have goodly Orchards about it, to the increaſe of their entertainment. A pleaſant place, and pleaſantly they live there; arriving at the extremity of old age through the excellency of the Air. Within the City, near the Sea, and aloft, there ſtandeth another, called, The new Caſtle, built by *Charles* Duke of *Anjou*, King of *Naples*, by the Popes donation and by conqueſt, to defend the City and underlying Haven from Maritime invaſions. This Caſtle, *Alphonſus* the Firſt having expulſed the *French-men*, greatly enlarged; ſo that at this day it may ſtand in compariſon with the principal Fortreſſes of *Italy*; furniſhed by *Charles* the Fifth and *Philip* the Second, with all Military proviſion, wherein there lieth a ſtrong Garriſon. In the midſt of this Caſtle ſtands a Royal Palace, adorned bravely both without and within; the Seat of the Viceroy. The third Caſtle ſtands at the South-Eaſt corner of the City, upon a Rock that thruſteth like an arm into the Sea; and is joyned by the labour of man to the Continent. It was call'd *Megaris*, either of *Megara*, the Wife of *Hercules*, or of the *Megarians* which there inhabited; and *Myagra*, of the hopeleſs fortunes of the impriſoned, there being from thence no hope of eſcape. Called alſo the Caſtle of *Lucullus*, either for that he made it firſt an Iſland, or for the Fiſh-ſtoves by him hewn out of the Rock, and built; which yet are manifeſt by their ruines. Whereof a late Traveller;

We Megaris, with Oyſters ſtor'd, paſt by,
Nam'd of an Egg; of old Lucullus joy,
And manſion free from the Icarian fury,
A cave yet extant, with a living ſpring,
The bearded Barbels fitly harbouring.

Oſtriferam Megarim fortitam nomen ab ovo
Legimus, ut perhibent Luculli diuitis olim
Gaudia, & Icario Villam ſolamen ab æſtu.
Extat adhuc rupes intus cava, fonſque perennis
Dulcis aqua, ſtatio barbatis commoda mullis.

It is now called *Caſtelo del Ovo*, in regard of the form of the Rock, built by *William* the Third, and named for a long time the Caſtle of the *Normans*. Enlarged by *Charles* the Firſt; repaired by the two Kings *Robert* and *Alphonſus*; and augmented, and ſtrongly fortified by *Philip* the Second; teſtified by this their ingraven Inſcription:

PHILIPPUS II. HISPANIARUM REX
PONTEM A CONTINENTI AD LUCULLIANAS ARCES
OLIM AUSTRI FLUCTIBUS CONQUASSATUM,
NUNC SAXIS OBICIBUS RESTAURAVIT
FIRMUMQUE REDDIDIT.
D. JOANNE ZUNICA PROREGE. A. D. M. D. XCV.

To let paſs the *Arſenal* belonging to the Navy, not unfurniſhed of neceſſaries, ſpeak we now of the *Mole*; that from the South-winds defendeth the Haven; (yet is the whole Bay an excellent Road) a work of great charge and no ſmall admiration. This ſtretcheth into the Sea five hundred paces; firſt, towards the South-Eaſt, and then to the North-Eaſt; lined on the ſides, and paved under foot with great ſquare ſtone. In the midſt whereof ſtands a Marble Fountain. It was begun by *Charles* the ſecond, enlarged by *Alphonſus* the Firſt, but abſolutely finiſhed by the Emperour *Charles* the Fifth, and *Philip* his Succeſſor. The concourſe of ſundry Nations to this Haven doth add an over-abundance to their native plenty; *Apulia* ſends them Almonds, Oyl, Honey, Cattel, and Cheeſe; *Calabria* (beſides moſt of the fore-named) Silk, Manna, Figs, Sugar, excellent Wines, Minerals, and matter for the building of Ships; *Sicilia* relieveth them with Corn, if at any time their own ſoil prove unfruitful; enriching them further-more with her fore-mentioned productions; *Africa* furniſheth them with Skins, *Spain* with Cloth and Gold; *Elba* with Steel and Iron, and we with our Countries Commodities, ſo that nothing is wanting. A City dedicated from the firſt foundation to delight and retirement: whereunto the *Grecians* (the Founders) were wholly addicted. Hither repaired the *Romans*, when either oppreſſed with the affairs of the World, or with misfortunes, age, or infirmities; to recreate their ſpirits, and poſſeſs a longed-for tranquillity. Whereunto *Pampinius* inviting his Wife.

I ſtrive

Has ego te ſedes (nam nec mihi barbara Thrace,
Nec Libye natale ſolum) transferre laboro,
Quas & mollis hyems, & frigida temperat æſtas,
Quas imbelle fretum torpentibus alluit undis.
Pax ſecura locis & deſidis ocia vitæ;
Et nunquam turbata quies, ſomnique peracti.
Nulla foro rabies, aut ſtrictæ jurgia legis,
Morum jura viris——

Silvar. l. 3.

I ſtrive, dear Sweet, (for Lybia nor wild Thrace
Gave birth to me) to draw thee to this place.
This, where warm Winters, and cool Summers rain:
Waſht with calm waves of the ſtill-quiet Main.
Here vacant Life, here Peace, here Empire keeps
Never diſturbed reſt, unbroken ſleeps.
No noiſe of Courts, nor wrangling ſtrifes of Laws,
Old uſage is their rule——

And *Virgil*,

Illo Virgilium me tempore dulcis alebat,
Parthenope, ſtudiis florentem ignobilis oti.
Georg. l. 4.

Me Virgil ſweet Parthenope then nouriſht,
Who in the ſtudies of retir'd life flouriſht.

But now the only Regal City of *Italy*; her Royal Court is compleatly furniſhed with Princes and Commanders; her Tribunals are peſtered with clamorous Advocates and litigious Clients; her ſtreets with Citizens and Foreigners, in purſuit of their delights and profits; whoſe ears are daily inured to the ſound of the Drum and Fife, as their eyes to the bounding of Steeds and gliſtering of Armours. So that ſhe ſeemeth at this day to afford you all things but her formerly vacancy. But firſt the receptacle of Philoſophy, then of the Muſes, and laſtly, of the Souldiery.

Parthenope variis ſtatuit diſcrimina mundi,
Quæ tria diverſo tempore ſæcla dedit.
Aurea Pythagoras communis commoda vitæ,
Et docuit Sophiæ Græcia magna procos.
Altera ſuccedens ſtudiorum mollior ætas,
Admiſſit Muſas debiliore ſono.
Tertia vulniſici quæſivit præmia ferri,
Atque equitum potuit ſola tenere decus.
Sic ex privata & ſerva regina ſuperſum:
Roma, quod es fueram, quæ modo ſum quod eras.

J. C. Scal.

Diſtinguiſhing times changes, three of worth,
At ſeveral times Parthenope brought forth.
Pythagoras to ſuch as wiſdom ſought,
The fruits of civil life in Great Greece taught.
The next, leſs weighty, yet with happy wit,
The ſofter ſounding Muſes did admit.
The third devoted unto Wars purſuit,
Of honour'd Knighthood held the ſole repute.
Obſcure, a ſervant; now I rule a Queen:
Rome, was what thou art; and what thou haſt been.

This City was firſt a Common-wealth of the *Athenians*; after a partaker of the *Roman* Priviledges; then ſucceſſively ſubject to the Oriental Empire. Count *Roger* the *Norman* did make it a Regal City, by joyning thereunto *Apulia* and *Sicilia* on this ſide the *Phare* (for ſo was *Calabria* then called) the firſt King of *Naples*: crowned in the year 1125. by *Anacletus* the Antipope; as alſo of *Sicilia*, the Iſland whereof we have ſpoken before. Theſe two Kingdoms ſuffering as it were one fortune, until the expulſion of the *French-men* out of the laſt named. But the Kingdom of *Naples* continued in a direct line in the Houſe of *Anjou*, until *Joan* the Firſt, the Niece unto King *Robert*, was depoſed by *Urban* the Sixth, becauſe ſhe had defended the cauſe of *Clement* the Seventh: which *Urban* gave it unto *Charles* the Prince of *Durace*, deſcended of the Brother of the foreſaid *Robert*. Poſſeſſed after by his two Children, *Ladiſlaus*, who was alſo King of *Hungaria*, (as was his Father) and another *Joan*; but not without Wars and Rebellions. For *Joan* the Firſt adopted *Lodowick* the Duke of *Anjou* (the ſecond Son to the King of *France*) her Heir, by the aſſent of *Clement* the Seventh. And although he was ſlain in battel by *Charles* of *Durace*, yet *Lodowick* his Son was crowned by the ſaid *Clement*, in vain contending for the poſſeſſion with *Ladiſlaus*, and Queen *Joan* the Second. But his Son *Lodowick* was called in by *Martin* the Fifth, and inveſted with the Royalty. Who deprived Queen *Joan*, for that ſhe refuſed to aid him againſt *Draccbius* a Rebel to the Papacy. Whereupon the Queen adopted *Alphonſus* King of *Arragon* her Heir, provided that he ſhould aſſiſt her againſt *Lodowick* her Enemy. But when he came unto *Naples*, finding all the Affairs of State to be governed by her, he attempted to commit her to Priſon; which ſhe avoided by flight, and in revenge thereof revoked the former adoption; adopting her former Enemy *Lodowick* in his ſtead. *Lodowick* dead, the Queen adopted *Renatus* his Brother, and died not long after. When *Ferdinand* the baſe Son of *Alphonſus*, pretending that the Kingdom was lapſed to the Church, entred *Naples* by force, and was confirmed in the Government thereof by *Eugenius*. So loſt it was by the *French*, and poſſeſſed by the *Arragonians*, until after the flight of King *Frederick*, the *French* and *Spaniards* divided it between them, under the conduct of *Lewis* the

Urban and this Clement were Popes at one time: but the latter was left out of the Catalogue of Popes, being held for a Schiſmatick. He kept his Court in Avignion.

the Twelfth, and *Ferdinand* ſirnamed the Catholick. But the *French* were ſoon after driven out by the *Spaniards*, who poſſeſſed the whole, and therein do continue to this day, not without the grudge of the other, and ſecret repining of the Papacy, affirming that it belongeth to the Church, together with *Sicilia*. But they have not the will to contend with ſo faſt a friend, neither have they the power. Beſides, who knows not that the one of them could not ſo well ſubſiſt without the other. The *Germans*, in acknowledgment of their tenure of the Papacy, gave the Pope yearly eight and forty thouſand Ducats, together with a white Horſe. The money, though remitted by *Julius* the Second unto *Ferdinand* the Catholick, yet at this day is paid together with the white Hackney. The *Spaniards* govern this Kingdom by a Vice-roy; yet to be directed when occaſion ſhall ſerve, by the Council appointed for *Italy*. The Viceroy being now Duke of *Lemos*.

The ſo many innovations that have hapned to this unhappy Kingdom have proceeded partly from the over-much power and factions of the Nobility; but chiefly in that the Election of their Kings depended on the Popes, who depoſed and crowned according to their ſpleens and affections: whereunto the ſhortneſs of their lives and often contention of the Papacy (the aſſiſted approving, and the reſiſted depriving) may be added. But the *Spaniard* hath ſecured his Eſtate by the prevention of theſe diſturbances, taking all power and greatneſs, more than titular, from the Nobility; ſuppreſſing the popular, and indeed the whole Country, by the foreign Souldiery garriſoned amongſt them, who may obey perhaps with as much love, as Galley-ſlaves obey thoſe that have deprived them of their fortunes and liberty. The King doth keep in this Kingdom a Regiment of four thouſand *Spaniards*, beſides ſixteen hundred in the maritime Towns and Fortreſſes. A thouſand great Horſe are inrolled, and four hundred and fifty light Horſe-men. The Battalion conſiſts of two hundred thouſand, five hundred threeſcore and thirteen: theſe are not in pay but in time of ſervice, and then raiſed in part, according to occaſion. For every hundred fires are charged with five Foot-men; and there are four millions, eleven thouſand four hundred fifty and four fires in this Kingdom. Theſe are named by certain in every Town deputed for the ſame: but ſo, that if they be not well liked by their Captains, they make choice of others in their ſtead. The Captains and Officers in time of Peace have their ſtanding Penſions. Their ſtrength at Sea conſiſteth of ſeven and thirty Gallies. But what doth the King receive from this Kingdom more than trouble and title? For although the Revenue and Donatives (now made a Revenue) with impoſitions, amount yearly to two millions, and fifty thouſand Ducats; yet defalk one million, and thirty thouſand thereof given ordinarily away in penſions and other largeſſes: the reſt ſufficeth not by much to maintain the Garriſons, Gallies, Horſe-men, and remainder of the Souldiery.

This Country, for the better Government, is divided into thirteen Provinces, wherein are a thouſand five hundred threeſcore and three Cities and Towns, (twenty of them the Seats of Archbiſhops, and an hundred and ſeven of Biſhops) thoſe along the Coaſts of principal ſtrength: and although it be a Peninſula, yet are there few Havens throughout, and not many ſafe ſtations. The Towns and Cities are ſubject unto Nobles of ſundry Titles, (ſuch as are not, have their Captains) who as they increaſe in number, decreaſe in authority: for that many of them have been bought by men of baſe conditions; and many of the ancient have exhauſted their Patrimonies. Beſides, no Office is alotted them, nor Command, whereby they might attain to eſtimation: every Officer is countenanced againſt them; all their faults lookt into; Juſtice executed upon them with rigour; their Vaſſals (in whoſe love and obedience their Potency did formerly conſiſt) now alienated from them, and being backt in their contentions are grown neglected of them. To conclude, they have loſt their ſtings; and deſperate of their liberty nouriſh in their breaſts an hatred which they dare not expreſs, much leſs put into action, having no likelihood of foreign aſſiſtance; all the Princes of *Italy* being either in perfect amity with the *Spaniard*, or awed by his greatneſs. As for the *French*, their memory is deſervedly hateful unto them. The body of the Nobility conſiſts of fourteen Princes, five and twenty Dukes, thirty Marqueſſes, fifty four Earls, and four thouſand Barons. For default of Heirs Male, their Principalities revert to the King, who ſells them moſt commonly to men of mean birth and meaner ſpirits, who are hated of the honourable: whereby a deſired envy and diſcord is foſtered amongſt them. Moſt of theſe do live moſt part of the year in the City, where they have five Seats for their five Aſſemblies of *Capua*, *Nido*, *Montano*, *Spenne*, and *Laſſente*.

The

The chief Officers in the Kingdom under the Viceroy, are the high Conſtable, Chief Juſtice, Admiral, Great Chamberlain, Secretary, Mareſhal, and Chancellor. The more ſevere that theſe are to the Naturals, the greater their repute with the *Spaniard*, who enrich themſelves by extorting from the other, and give a pregnant proof of the many calamities which are incident unto all Kingdoms that are governed by Deputies. Nor is the King a little abuſed by their avarice, and that not only in the Souldiery, of whom there be fewer by an unreaſonable number than are inrolled and paid for. The Taxes that are impoſed upon Silks, as well wrought as unwrought, hath ſo inhanced the price, that the foreign Merchant neglecteth to trade; to the great impoveriſhment of the Citizens, whoſe eſpecial Commodity doth conſiſt in working, and quick ſale thereof. And what Rates are impoſed upon Victuals and Wines, may be gathered by this, that Cuſtom of Herbs ſpent yearly in *Naples* amounteth to 4000 *l.* of our money. And of Wines they have ſuch a quantity, that 12000 Butts are every ſeaſon tranſported out of this Kingdom.

Naples is the pleaſanteſt of Cities, if not the moſt beautiful; the building all of free-ſtone, the ſtreets are broad and paved with Brick, vaulted underneath for the conveyance of the ſullage, and ſerved with water by Fountains and Conduits. Her Palaces are fair; but her Temples ſtately, and gorgeouſly furniſhed; whereof, adding Chappels and Monaſteries within her Walls and without, (for the Suburbs do equal the City in magnitude) ſhe containeth three thouſand. It is ſuppoſed that there are in her three hundred thouſand men, beſides women and children. Their habit is generally *Spaniſh*: the Gentry delight much in great Horſes, whereupon they prance continually thorow the ſtreets. The number of Caroſſes is incredible that are kept in this City, as of the Segges not unlike to Horſe-litters, but carried by men. Theſe wait for Fares in the corners of ſtreets, as Water-men do at our Wharfes; where thoſe that will not foot it in the heat, are born (if they pleaſe unſeen) about the City. None do wear Weapons, without eſpecial admittance, but the Souldiery. Their Women are beholding to Nature for much beauty, or to cunning Art, for a not to be diſcerned impoſture: howſoever they excel in favour, which Art can have no hand in. They are elegantly clothed; and ſilk is a work-day wear for the Wife of the meaneſt Artificer. They are not altogether ſo ſtrictly guarded as in other places of *Italy*; perhaps leſs tempted, in regard of the number of allowed Curtizans, there being of them in the City about thirty thouſand.

Before we go to *Putzole*, let us travel a little without the North-ſide of the City, and turn with the Land as far as *Veſuvium*. Not to ſpeak of the admirable Orchards (though here every where ſo common as not to be admired) nor of the pleaſant and profitable ſoil; we will firſt obſerve the ample Fountain of *Labulla*, there riſing firſt, but ſuppoſed to proceed, by concealed paſſages, from the root of *Veſuvium*. It is called *Labulla*, in thot the waters do boil as it were; and *Labiolo*, in that they throw themſelves into the mouth of an Aquæduct; wherein under earth conveyed for the ſpace of two miles, they divide aſunder.

Parte alia qua perſpicuo delabitur alveo
Irriguis Sebethus aquis, & gurgite leni
Prata ſecat, liquidiſque terit ſola roſcida lymphis.
Gab. Alti.

Th' one way Sebethus through ſeen chanel glides,
And with mild ſtreams the dewy ſoil divides.

Turning to the South thorow certain Mariſhes, and running under Saint *Magdalens* Bridge into the Sea; thereupon called *Fiume de la Magdalena*. The other part continueth her progreſs towards the City, called particularly *Formello*; but generally *Labulla*, as before the diviſion. Whereof the *Neapolitan*;

Sed quò me rapis heu reucum puriſſima Nympha,
Nympha Labulla, urbem fonte perenne rigans,
Illabens ſubiter vicatim mœnia circum,
Perque domos largo flumine, perque vias,
Atria aquis, domus omnis aquis, urbs omnis abundat
Nilis, & centum fontibus unda venit,
Præbet ubique libens, ſitienti pocula lympha
Splendidior vitro, dulcior ambroſia.
Donat. Franc.

Ah whither Nymp force you faint me! Labulla,
Watring the Town from Springs that ne're decay.
Through houſes, by high-ways, with ſtreams profound
Under ſtreets gliding, walls imbracing round:
Courts, dwellings, all the City ſerving ſo
With waters, that through hundred chanels flow;
With grateful cups to thirſty lips each where
Preſent, Ambroſia leſs ſweet, glaſs leſs clear.

So that the whole City doth ſtand as it were upon Rivulets, whereby it is not only ſerved, but purged. The former Poet thus ſings of the loves of the divided ſtreams

Care-

Care-free Sebethus (had not falſe love ſtung
His gentle breſt) thus to the river ſung:
Come to the Willows, to the Vines cool ſhade,
Come, neat Labulla, to our ſongs; lov'd Maid
Labulla, come. Here Garlands, ſweet compoſures
Of Violets have I for thee in maunds of Oſiers.

Cantabat vacuus curis Sebethus ad amnem,
Si vacuus ſineret perfidioſus amor:
Ipſa veni ad ſalices, & opaca umbracula vitis,
Ipſa veni ad noſtros culta Labulla modos.
Culta Labulla veni, ſunt hic tibi ſerta parata,
Nexa ſimul calathis, juncta ſimul violis.

The far end of this Valley is confined by *Veſuvium*, four miles removed, and East of the City; from whence the Sun is firſt ſeen to ariſe, as if that were his Bed-chamber. This Mountain had a double top; that towards the North doth end in a Plain: The other towards the South aſpireth more high, which when hid in Clouds prognoſticates Rain to the *Neapolitans*. In the top there is a large deep hollow, without danger to be deſcended into, in form of an Amphitheatre; in the midſt a Pit which leads into the entrails of the earth, from whence the Mountain in times paſt did breathe forth terrible flames; the mouth whereof is almoſt choaked with broken Rocks and Trees that are fallen thereon. Next to this the matter thrown up is ruddy, light, and ſoft; more removed, black, and ponderous; the uttermoſt brow that declineth like the ſeats in a Theatre, flouriſhing with Trees and excellent Paſturage. The midſt of the Hill is ſhaded with Cheſnut-trees and others, bearing ſundry fruits. The lower parts admirably clothed with Vines, that afford the beſt *Greek* Wines in the World: which hath given to the Mountain the name of *de Sommo*, in regard of their excellency: affording to the owners the yearly revenue 300000 Ducats. They clariſie it with the white of Eggs, to ſuppreſs the fuming, adding Sulphur thereunto, or Salt, or Allum. So now it hath loſt the name of *Veſuvium*, with the cauſe why it was given, which ſignifieth a Spark, as *Veſeus* a Conflagration. It flamed with the greateſt horrour in the firſt, or as ſome ſay, in the third year of the Emperour *Titus*; where, beſides Beaſts, Fiſhes, and Fowl, it deſtroyed two adjoyning Cities, *Herculanum* and *Pompeios*, with the people ſitting in the Theatre. *Pliny* the natural Hiſtorian, then Admiral to the *Roman* Navy, was ſuffocated with the ſmoak thereof.

Then the remote Africk ſuffered the dire heat
Of twofold rage, with ſhowres of duſt repleat:
Scorcht Ægypt, Memphis, Nilus felt, amaz'd,
The woful tempeſt in Campania rais'd.
Not Aſia, Syria, nor the Towers that ſtand
In Neptunes ſurges, Cyprus, Crete (Joves land)
The ſcattered Cyclads, nor the Muſes ſeat
Minerva's town, that vaſt plague ſcap'd. Such heat,
Such vapors break forth from full jaws: then ſhown
When Earth-born, horrible Otmedon
Hot, vomits ire, beneath Veſuvium's Throne.

—— Senſit procul Africa tellus
Tunc ex pulvereis gemina incendia nimbis,
Senſit & Ægyptus, Memphiſique, & Nilus atrocem
Tempeſtatem illam Campano è littore miſſam
Nec caruiſſe ferunt, Aſiam, Syriamq; tremendæ
Peſte, nec extantes Neptuni è fluctibus arces,
Cypramque Cretamque & Cycladas ordine nullo
Per gentum ſparſas; nec doctam Palladis urbem:
Tantus inexhauſtis erupit faucibus ardor,
Ac vapor; Otomedon vometret cum ſervidus iram
Terrigena horribilis Veſuvina mole ſepultus.

Hier. Borgius.

Dion affirms in a manner as much. But *Bodin*, the Cenſurer of all Hiſtorians, doth deride it. Notwithſtanding *Caſſiodorus* writes as great matters of a later conflagration, whereupon *Theodoricus* (firſt King of the *Goths* in *Italy*) did remit his Tribute to the damnified *Campanians*. *Marcellinus* writes, that the aſhes thereof, tranſported in the Air, obſcured all *Europe*: and that the *Conſtantinopolitans* being wonderfully affrighted therewith, (inſomuch that the Emperour *Leo* forſook the City) in Memorial of the ſame did yearly celebrate the 12. of *November*. It alſo burnt in the 16. year of *Conſtantine* the Fourth, and at ſuch time as *Belliſarius* took *Naples*, and groaned, but ejected no cinders: and again when the *Saracens* invaded *Africa*. *Platina* writes that it flamed in the year 685. prognoſticating the death of Benedict the Second, with enſuing Slaughters, Rapines, and Deaths of Princes. During the Papacy of two other *Benedicts*, the eighth and the ninth, it is ſaid to have done the like. The latter, the laſt; which was in the year 1024. yet often ſince it hath been wonderfully feared. And although it hath made ſundry dreadful devaſtations, yet the fruitful aſhes thrown about doth ſeem to repair the fore-going loſſes, with a quick and marvellous fertility. At the foot of the Hill there are divers vents, out of which exceeding cold winds do continually iſſue, ſuch as by Ventiducts from the vaſt Caves above *Padua*, they let into their rooms at their pleaſure, to qualifie the heat of the Summer. *Spartacus* the Fencer, and Ring-leader of the fugitive Bond-ſlaves, no leſs a terrour unto *Rome* than *Hannibal*, did make this Mountain the ſeat of his War. Where beſieged by *Clodius*, he

he by a ſtrange Stratagem, with bonds made of Vines, deſcended into the bottom of the hollow Hill, (being long before it firſt begun to flame) and finding out a private paſſage, iſſued ſuddenly upon the unſuſpected *Romans*; ſeized on their Tents, and purſuing his Victory, over-ran all *Campania*.

A while after we went to ſee the Antiquities of *Putzole*, with the places adjoyn-

A. *The Grot of Pauſilype.*
B. *Virgils Sepulchre.*
C. *The Lake of Agnano.*
D. *The Court of Vulcan.*
E. *The Amphitheatre.*
F. *The Pere of Putzole.*
G. *Cicero's Academy.*
H. *Mount Gaurus.*
I. *The new Mountain.*
K. *The Lake of Lucrine?*
L. *Port Julius.*
M. *The Lake Avernus.*
N. *The Baths of Tritula.*
O. *Ruines of Diana's Temple.*
P. *A Caſtle built by Charles the Fifth.*
Q. *Mercato di Sabbato.*
R. *The dead Sea.*
S. *The Theatre.*
T. *Vatia Villa.*
V. *The Lake of Acheruſia.*
X. *Arco felices.*
Y. *Licola.*
Z. *Mergellino.*

ing; where the wonderful Secrets of Nature are epitomized, and Art had congeſted together her incredible performances: whoſe ruines do yet affirm that Prodigality and Luxury are no new crimes, and that we do but re-do old vices. Hard without the City the way is croſſed with *Pauſilype*: the name doth ſignifie a releaſer from cares; for that the Wine (wherewith all this Mountain is richly furniſhed) is an approved remedy for theſe conſuming infirmities. Here *Horace*, in the perſon of *Teucer* exiled:

——O fortes pejoraque paſſi
Mecum ſæpe viri, nunc vino pellite curas:
Cras ingens iterabimus æquor.
Hor. l. 1. Od. 7.

Stout Mates that oft with me have born a ſhare
In harſher haps, with wine now drown your care;
To morrow will we to vaſt Seas repair.

and again,

Siccis omnia nam dura Deus propoſuit, neque
Mordaces aliter diſſugiunt ſollicitudines.
Quis poſt vina gravem militiam aut pauperiem crepet?
Hor. 1. Od. 18.

All things are difficult to the dry: nor can
Care otherwiſe be chas't from penſive man,
Who, wine-whet, of wars toils, or want complains?

For which cauſe *Bacchus* was called *Liber*. But what need we, in this drinking Age, that exhortation of *Seneca*; which is, ſometimes to divide an hair with the Drunkard, by the example of *Solon* and *Archeſilaus*; and that the mind is now and then a little to be cheriſhed, and ſet free from an over-ſad ſobriety? And for that cauſe was Wine given.

O Menelah, the gods for ever bleſt,
Made wine t'expel grief from the troubled breaſt.

O Menelae dii vinum fecere beati,
Ut curas animi pellat mortalibus acres.
Hom.

But (quoth he) rarely to be uſed liberally; leſt thereby an evil habit be attained. This Mountain doth ſtretch from North-eaſt to South-weſt, in form of a proſtrated Pyramis; and although flat on the top, on each ſide ſteeply declining: South-eaſtward bordering with the Sea, and North-weſtward with the Country. I will not now ſpeak of the delicate Wine which it yieldeth, neat and fragrant, of a more pleaſing guſt, and far leſs heavy than thoſe of *Veſuvium*; nor of thoſe Orchards both great and many, repleniſhed with all ſorts of almoſt to be named Fruit-trees, eſpecially with Oranges and Lemons, which at once do delight three ſenſes; nor how grateful the ſoil is (though ſtony) to the Tiller. The Grot of *Pauſilype* (a work of wonder) doth haſten our deſcription: which paſſes under the Mountain for the ſpace of ſix hundred paces (ſome ſay of a Mile) affording a delightful paſſage to ſuch as paſs between *Naples* and *Putzole*, of that part of *Italy*, receiving ſo much light from the ends and tunnel in the middle (which letteth in the day from the high Mountain) as is ſufficient for direction. Throughout hewn out of the living Rock, paved under foot; and being ſo broad that three Carts with eaſe may paſs each by other. On the left hand, and in the midſt, there is a little Chappel, where a Lamp doth continually burn before the adored Image of our Lady, who is ſaid to ſafeguard that place from all out-rages; which is the eaſilier believed, becauſe ſeldom any do there miſcarry. This Vault, as the like is ſaid to be begun by the *Cimerii*, a people that inhabited hereabout in the time of the *Trojan* wars; though placed by *Homer* beyond the *Scythian Boſphorus*; where the air is thick and dark, deprived of the Sun (there faintly ſhining) by the lofty bordering Mountains. Hereupon came the Proverb of *Cimmerian* darkneſs; where *Ovid* placeth the Palace of *Somnus*.

A Cave there is neer the Cimmerians, deep
In hollow hill, the manſion of dull ſleep;
Never by Phœbus ſeen: from earth a night
Thereof dim clouds aſcends, and doubtful light.

Eſt prope Cimmerios longo ſpelunca receſſu,
Mons cavus, ignavi domus & penetralia ſomni.
Quo nunquam radiis oriens mediuſve cadenſve
Phœbus adire poteſt; nebulæ caligine miſtæ
Exhalantur humo, dubiæque crepuſcula lucis.
Met. l. 11.

Thoſe here were ſo called, in that they dwelt in Caves; living by theft, and not ſtirring abroad in the day time. They offered Sacrifice to the *Manes*, before they begun to cut theſe darkſom habitations, and from their moſt retired parts gave Oracles (or rather ſold them) to ſuch as enquired. The god of dreams is therefore aptly feigned to reſide amongſt theſe dreamers, who are ſaid to have been all put to the Sword by a certain King that was deluded by their Prophecies. The *Grecians* that inhabited this Country after them converted the *Cimmerian* Caves into Stoves, Baths, Paſſages, and ſuch uſes, amplified by the ſucceeding *Romans*, who exceeded all others in prodigious and expenſive performances. Some do attribute the cutting through of this paſſage unto one *Baſſus*, others (but falſly) to *Lucullus*, and others to *Cocceius*; but not that *Cocceius* that was Grand-father unto *Nerva*. Whereof, I know not what Poet:

Who durſt with Steel the mountains womb invade?
Who through the living rock a paſſage made?
Cocceius, truth declares, perform'd the ſame,
Lucullus now ſurrender thy ſtoln fame.

Viſcera quis ferro eſt auſus perrumpere montis?
Cautibus in duris quis patefecit iter?
Cocceium verum eſt ſaxum montemque cavâſſe;
Vanaque jam ceſſit fama, Luculle, tua.

Others there are that report that *Virgil* effected it by art magick (and *Virgils* Grot it is called by many:) but whoever heard that *Virgil* was a Magician? *Seneca* tormented in this then horrid paſſage, doth call it a long dark dungeon: and further ſaith, that if it had light, the ſame would prove but unprofitable, by reaſon of the raiſed duſt which thickned the air, and fell down again. And *Petronius*, that they uſed to paſs through it with their bodies declining. Yet *Strabo*, that lived before either, hath written that it received light from the top, and was of that height and largeneſs, that two Carts might paſs each by other. But the height, belike, was afterward choaked with Earth-quakes, and the paſſage with rubbidge. And in proceſs of time it afforded no paſſage, but enforced they were to clamber over the mountain; until *Alphonſus* the firſt did cleanſe, enlarge, and by cutting the jaws more high, did enlighten it. But *Peter* of *Toledo*, Vice-roy of this Kingdom, beſtowed thereon that perfection which now it retaineth.

Before you enter this Grot, upon the right hand aloſt in the upright rock, in a Concave, there are certain ſmall Pillars, if I forget not, ſuſtaining an Urn; which was told me to be the Sepulchre of *Virgil*; but erroneouſly: For that ſtandeth above, right over the entrace, in form of a little Oratory, which the Ivy and Myrtle do clothe with their natural Tapeſtry; and, which is to be wondred at, (if it grow, as they ſay, of it ſelf) a Laurel thruſteth out her branches at the top of the ruined Cupulo, to honour him dead that merited it living. In the midſt of the Monument ſtood the Urn that contained his aſhes, ſupported by nine Pillars, whereon was ingraven this Diſtich:

Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope; cecini paſcua, rura, duces.

Of fields, farms, fights I ſung: life Mantua gave,
Calabria death, Parthenope a grave.

Seen by *Peter* of *Stephano*, (who was alive within theſe forty years) as himſelf reporteth. But one doth affirm (though contradicted by others) that the *Neapolitans* did give that Urn to the *Mantuans*, upon their importunate ſuit. Others, that their Regular Prieſts did convey it to their adjoining Covent; and from thence to have been born away by the Cardinal of *Mantua*, who dying in *Genoa* in his return there left it. But if either were true, no doubt but ſome memorials would have remained of ſo coveted a poſſeſſion; eſpecially by the *Mantuans*, who held themſelves ſo honoured in his birth, that they ſtamp'd their Coin with his Figure. But rather it ſhould ſeem that through time and negligence thoſe Reliques are periſhed.

Quod ſciſſus tumulus, quod fracta ſit urna; quid inde?
Sat celebris locus nomine vatis erit.
In antiq. monum.

What though the Tomb be torn, th' Urn broke? the place
The Poets name abundantly will grace.

He was born at *Ande*, a little Hamlet by *Mantua*: he lived 52 years, and died at *Brunduſium*, the 22. of *September*, in the 100 Olympiad; having retired himſelf into *Calabria* to perfect his Æneads. He willed that his bones ſhould be buried at *Naples*, where he had long lived: (which was performed by *Auguſtus* and *Mæcenas*, made his heirs by his Teſtament) even in thoſe Groves where he had compoſed his Eclogs, and Georgicks. Purchaſed they were after by *Silvius Italicus*; who religiouſly celebrated his Birth-day, and frequented this Monument with a great devotion, as it had been Temple. Nor leſs was it adorned by *Statius Pompinius*.

——— & genitale ſequutus
Littus ubi Auſonio ſe condidit hoſpita portu
Parthenope, tenues ignaro pollice chordas
Pulſo, Maroneique ſedens in margine Templi
Sumo animum & magni tumulis adcanto magiſtri.
l. 4. Solu.

Following the fertile ſhore, where the fair gueſt
Parthenope in Auſonian Port doth reſt;
My ruder hands to ſtrike the ſtrings preſume;
Sitting by Maro's Temple, I aſſume
Courage, and ſing to my great Maſters Tomb.

It is fabled that the Ghoſt of *Virgil* hath been ſeen hereabout; whereof a Poet of theſe later times,

Anna etiam, ut fama eſt vatis placidiſſima ſæpe
Inter adoratum cernitur umbra nemus?
Fœlices oculi, fortunatiſſima ſylva,
Et quidquid ſancto naſcitur in memore!
M. Am. Flam.

True is it that this gentle Ghoſt hath been
Amongſt theſe frogrant Groves ſo often ſeen?
O happy eyes, woods fortunate!
What e're within your ſacred confines grow!

Having paſſed through the aforeſaid Grot to our no ſmall aſtoniſhment, we followed the way of *Putzole* through a level ſo clothed with Fruit-Trees, and undergrowing Grain, as if it had been but one entire Orchard. After a while we turned on the right hand a little to the Lake of *Agnano*, three Miles well nigh in circuit, round, and included within high Mountains. The water thereof is ſweet at the top, and ſalt underneath, by reaſon of ſome Mineral, ſo deep in the midſt, that the Inhabitants ſay, that it hath no bottom. In the Spring of the year whole heaps of Serpents involved together do fall thereinto from the Crannies of the high Rocks, and are never more ſeen again. Whereupon it taketh that name, *quaſi aqua Anguium*. Nothing liveth in it but Frogs; the occaſion that it is ſo frequented by Fowl in the Summer. The Habitations hereabout are abandoned as unwholſom:

yet

yet is that inconveniency liberally recompenced by the infinite quantity of Line that is there watered, to the not to be believed benefit of the owners; the nature of the water being ſuch, as in eight and forty hours it prepareth it. Within the compaſs of the Mountains, and near to the Lake is the natural Stove of St. *German.*

A. *The entrance of the Grot of Pauſilypo toward Naples.* B. *The Caſtle of Mermus.* C. *Caſtello Novo.* D. *Caſtello dell Ovo.* E. *The Mountain Veſuvius.*

Well call'd a Stove that water wants; mear heat
Of air inſulphur'd makes the Patient ſweat.
Before't a Lake, where Frogs and Snakes abound,
Which Beaſts avoid, no Fiſh is therein found.
Who enters under this ſmall roof, as ſnow
Warm'd by the Suns reflex, reſolveth ſo.
It chears the ſpirits, clears the ſtomachs glut:
Warms water, (into any veſſel put;)
Which weak Conſumptions cures, the bowels heals,
And Ulcers dries that flattering skin conceals;
Here German Capuas Prelate, thee diſtreſt
Paſcaſius found, and helpt to aboads more bleſt.

Abſque liquore domus bene ſudatoria dicta;
Nam ſolo patiens aëre ſudat homo,
Ante domum lacus eſt ranis plenuſque colubris,
Nec fera nec piſces inveniantur ibi.
Ingreditur ſi quis parvæ teſtudinis umbram,
More nivis tactæ corpora ſola madent.
Evacuat Chymos, leve corpus reddit in ipſo;
Quovis oppoſita eſt vaſe tepeſcit aqua,
Hæc aqua languentes reſtaurat & illia ſanat;
Ulcera deſiccat ſub cute ſi qua latent.
Hic te Germanus Capuæ caput æde repertum,
Ad ſacra, Paſcaſi, paſcua te retulit.

Alcidius.

The tale is (and St. *Gregory*, if thoſe Dialogues be his, the teller) how St. *German*, when Biſhop of *Capua*, adviſed by his Phyſicians to repair unto the Stove of the Serpents (for ſo was this place then called) for the cure of his infirmity, here found the ſoul of *Paſcaſius* tormented with heat; who had been an upright man, and full of piety. Whereat affrighted, and demanding the cauſe; he anſwered, that it was for taking part with *Laurentius* againſt *Symacus* in their contention for the Papacy; deſiring him for to pray unto God for him, and if that at his return he found him not there, he might be aſſured that his Prayers had prevailed. Which within a few days after he found to be ſo; and ſo the place took the name of St. *German*. This ſtands on the South-ſide of the Lake. But now ſpeak we of that mortal Cave on the Eaſt, in the foot of the bordering Mountain, and entring the ſame not above three fathom. The mouth of it is large enough for two to enter at once; but the roof declineth by little and little unto the uttermoſt point thereof. Whatſoever hath life, being thruſt into the far end, doth die in an inſtant. Yet entred it may be a good way with ſafety: neither heat nor cold will oppreſs you, nor is there any damp or vapour to be diſcerned; being perſpicuous to the bottom, and the ſole thereof duſty. We made tryal with a Dog; which we no ſooner had thruſt in, but without crying, or otherwiſe ſtrugling than if ſhot to the heart, his tongue hung out, and his eyes ſetled in

A *The Lake of Agnano.* B *Charons Cave.* C *St. Germans Stove.*

his head, to our no ſmall amazement. Forthwith we draw him out ſtark dead, and to our ſeeming without ſhew of life, we threw him into the Lake; when anon he recovered, and ſwimming to the ſhore, ran crying away as faſt as he could, to the not far diſtant *Oſteria*; where they get no ſmall part of their living by ſhewing this place unto Foreigners. And it is a ſport to ſee how the Dogs thereabout will ſteal away, and ſcud to the tops of the Mountains at the approach of a Stranger. The *French* King *Charles* the Eighth of that name, who held the Kingdom of *Naples* for a while, made tryal thereof with an Aſs, which immediately died. The like befell to a fool-hardy Souldier. *Peter* of *Toledo* cauſed two offenders to be thruſt thereinto, and both expired in a moment. Nor found thoſe three Gallants any better ſucceſs, who tempted God with their deſperate entrance; whereof *Scipio Mazella* doth report himſelf to be an eye-witneſs. This was not unknown to *Pliny*, who called it the Cave of *Charon*. The cauſe of ſo deadly an effect is ſaid to proceed from the fervent vapours aſcending by inviſible pores, ſo thin, ſo dry and ſubtile, as not to be diſcerned; yet thickned by the cold that enters at the mouth of the Cave, convert into moiſture, which hangs far within on the roof like to drops of Quick-Silver; and ſuch eſteemed to be by a number. *Corona Pighius*, deſirous to inform himſelf in the myſteries thereof, ventured ſo far in, as to touch one of thoſe far-off ſhining drops, and ſhewed it to his Companions, who entred alſo, and ſtayed therein about a minute of an hour; ſenſibly perceiving the heat to ariſe from their feet to their thighs, till they did ſweat at the brows, without the endamaging of their ſenſes, who return'd, to the wonder of the Guide, that thought they had preſerved themſelves by enchantments. By this their experiment it appears that the air is moſt deadly near to the pores where it firſt aſcended; eſpecially to ſuch Creatures as hold their heads downward, exhaling at their noſtrils the dry and exceſſive hot vapours. Thruſt a Torch near the bottom, and it will forthwith go out; yet advanced higher, re-inflames, which approves the former aſſertion.

From hence we paſſed to the Court of *Vulcan*; aloft, and near to the ancient *Puteoli*, but diſtant a mile and better from the new. Theſe Mountains were called *Leucogei* by the *Greeks*, in regard of their whiteneſs: and *Phlegrean* Fields, for that *Hercules* here overthrew the barbarous people, who were called *Giants* for their inhumanity and inſolencies; aſſiſted with Lightning from Heaven:

Fumat adhuc volvens veſana incendia tellus,
Et miſto ardentes ſulphure ructat aquas.
Portacel.

Th' Earth with imbowell'd flames, yet fuming glows;
And water with fier'd Sulphur mixt, up throws:

where

whereupon grew the Fable of their warring with the gods. But hear we *Petronius* deſcribing it;

A place deep ſunk in yawning cliffs, 'twixt great
Dicarchea and Parthenope, repleat
With black Cocytus waves: for winds that ſtrain
To ruſh forth there, a deadly heat contain.
The earth fruits in Autumn bears not, nor glad field
Once puts on green, or ſprowting branches yield
Their vernal ſongs. But Chaos and ragg'd ſtone
Smirch'd with black Pumice, there rejoyce, o're-grown
With mournful Cypreſs. Dis his head here raiſes,
Covered with aſhes, and with funeral blazes.

Eſt locus exciſo penitus emerſus hiatu,
Parthenopen inter magnæq; Dicarchidos arva,
Cocyti perfuſus aqua, nam ſpiritus extra
Qui furit effuſus funeſto ſpargitur æſtu.
Non hæc Autumno tellus vitem, aut alit herbas
Ceſpite lætus ager: non verna perſona cantu;
Mollita diſcordi ſtrepitu virgulta loquuntur,
Sed Chaos & nigro ſqualentia Pumice ſaxa
Gaudens ſerali circum tumulata Cypreſſo.
Has inter ſedes Ditis pater extulit ora
Buſtorum flammis, & cana ſparſa favilla.

Petr. Arbit. Satyris.

A naked level it is, in form of an oval, twelve hundred forty and ſix foot long, a thouſand broad, and environed with high-cliff Hills that fume on each ſide, and have

their ſulphurous ſavour tranſported by the winds to places far diſtant. You would think, and no doubt, think truly, that the hungry fire had made this Valley with continual feeding; which breaks out in a number of places. And ſtrange it ſeemeth to a ſtranger, that men dare walk up and down with ſo great a ſecurity; the earth as hot as ſufferable, being hollow underneath; where the fire and water make a horrible rumbling conjoining together, as if one were fuel to the other; here and there bubling up, as if in a Cauldron over a Furnace; and ſprowting aloft into the air, at ſuch time as the Sea is inraged in Tempeſts. In ſome place of the colour of Water which is mingled with Soot, in others as if with Lime, according to the complexion of the ſeveral Minerals. The flames do many times ſhift places, abandoning the old, and making new eruptions (the mouths of the vents environed with yellow Cinders) ariſing with ſo ſtrong a vapour, that ſtones thrown in are forthwith ejected. Yet for all theſe terrors, it is hourly trod upon both by men and horſes, and reſorted unto by the diſeaſed, in *May*, *June*, and *July*, who receive the fume at their mouths, ears, noſtrils, and ſuch other parts of their bodies as are ill affected; which heateth, but hurteth not; that being only ſovereign that evaporateth from Brimſtone. It mollifieth the Sinews, ſharpneth the Sight, aſſwageth the pains of the Head and Stomach, makes the barren pregnant, cures violent Feavers, Iſches, Ulcers, &c. From *January* to *October* the Husbandmen hereabout do ſtir their gleab at ſuch

time as much ſmoke doth ariſe, and that they know that it proceedeth from Sulphur, which doth add to the ſoil a marvelous fertility. From hence they exact yearly three thouſand pounds weight, whereof the Biſhop of *Putzole* hath the tithe. Another kind of Sulphur is gotten here, not taken from the fire, but found in the earth, of eſpecial uſe for the dying of hair, and familiarly experimented by women. White Salt, Armoniack is here found alſo, which belongeth to the aforeſaid Biſhop. At the foot of this Fountain that regardeth the Eaſt, are Minerals of Alom, and the beſt of the world, whereof, one part was given to the Hoſpitals of St. *Martha*, and the Annunciation; and the other belonged to a private Lord. But leſt the Papacy ſhould be thereby damnified, (for they make of Alom a principal Revenue) the Pope, on pain of his heavy curſe, did prohibit the labourers. Afterward *Pius* the Fourth brought out the owner of the one half, for the yearly rent of twelve thouſand Ducates; and *Gregory* the Thirteenth by the payment of five and twenty thouſand, extinguiſhed that annuity; the Maſters of the Hoſpitals having in the mean time abjured their intereſt in the other. In the top of the Mountain are certain little veins of a white matter like Salt, much uſed by Skinners; whereof a water is made, that forthwith putteth out all characters that are written in paper. The flower of Braſs is here found every where, excellent and tranſparent, with white Nitre. This place is ſaid by the Roman Catholicks to be diſquieted with Devils; and that the fire underneath is a part of Purgatory, where departed Souls have a temporal puniſhment. The Friers that dwell hard by in the Monaſtery of St. *Januarius* report that they often do hear fearful ſhrieks and groanings. They tell alſo a late ſtory of a certain youth of *Apulia*, a Student in *Naples*; who deſperate in his fortunes, adviſed with the Devil, and was perſwaded by him to make him a deed of gift of himſelf, and to write it with his own blood; with doing whereof he ſhould in ſhort time recover his loſſes. Believing the deluder, according to appointment he came unto this place with that execrable writing: when affrighted with the multitudes of Devils that appeared unto him, he fled unto the aforeſaid Monaſtery, and acquainted the Prior with all that had hapned. He communicated it to the Biſhop (now or late living) who informed the Pope thereof; by whoſe command he was caſt into Priſon, and after condemned to the Gallies. Poſſible it is that this may be true; but *Damianus* the reporter of that which followeth (though a Cardinal) might have had the Whetſtone, if he had not alledged his Author, who telleth of a number of hideous Birds which accuſtomed to ariſe from hence on a ſudden in the evening of the Sabbath, and to be ſeen until the dawning of the day, ſtalking on the tops of the Hills, ſtretching out their wings, and pruning their feathers, never obſerved to feed, nor to be taken by the art of the Fowler; when upon the croaking of the Raven that chaced them they threw themſelves into theſe filthy waters: ſaid to be damned ſouls tormented all the week long, and ſuffered to refreſh themſelves on the Sabbath, in honour of our Saviours reſurrection. This he reports from the mouth of the Arch-Biſhop *Umbertus*. But if this be Hell, what a deſperate end made that unhappy *German*, who not long ſince ſlipt into theſe Furnaces? or what had his poor Horſe committed, that fell in with him, that he ſhould be damned, at leaſt retained in Purgatory: the matter that doth nouriſh theſe ſubterranean fires, is Sulphur and Bitumen. But there it is fed by the latter, where the flame doth mix with the water, which is not by water to be extinguiſhed: approved by the compoſition of thoſe *ignes admirabiles*.

From hence deſcending a little, we came to the ruines of a magnificent Amphitheatre, environing, in an oval, a Court an hundred threeſcore and twelve feet long, and fourſcore and eight over, thrown down by an earth-quake not many ages ſince, which here happen not ſeldom, by the violence of inflamed and ſuppreſſed vapours. Dedicated it was to *Vulcan*, and not without cauſe, he ſeeming in theſe parts to have ſuch a ſovereignty. An Amphitheatre conſiſts of two joined Theatres, and is thereof ſo called; containing no Stage, and conſecrated commonly unto *Mars*, in that ſpectacles only of blood and death were there exhibited to the people, as ſword-playings, combatings with wild beaſts, compelling of the condemned to perſonate Tragedies, and acts but feigned to perform in earneſt. Sword-players (who were firſt introduced by *Junius Brutus*, in the funeral of his Father) firſt begun with ſtaves, and then with ſwords, to ſhew their arts and courages. But in latter times they entred the liſts naked; their skill in defence not ſo much regarded or praiſed, as the undaunted giving or receiving of wounds, and life unfearfully parted with. The wearied or vanquiſhed were ſupplyed by others; and he bare the Palm away, to whom none ſucceeded. Whereof *Martial*, of *Hermes*:

Hermes

Hermes terror of his own,
Hermes whom Ælius fears alone,
Hermes who Avolaus over-throws,
Hermes who conquers without blows,
Hermes to whom ſucceeded none.

Hermes turba ſui tremorque ludi
Hermes quem timet Ælius, ſed unum,
Hermes cui cadit Avolaus ſed uni,
Hermes vincere, nec ferire doctus:
Hermes ſuppoſititius ſibi ipſi.
L. 5. Epig. 25.

When maimed, when old (ſometimes for their valour) they were manumitted, and then no more to expoſe their perſons to ſuch hazard. *Nero*, that enemy of mankind, expoſed four hundred Senators, and ſix hundred Knights, in thoſe diſgraceful combatings. And *Domitian*, that other Monſter, produced women to under-go the like in the night.

Th'unskilful ſex, not fit for broils,
In bloody fight too man-like toils:
You, at Tanais, would have thought,
Or Phaſis, Amazons had fought.

Stat ſexus rudis inſciuſque ferri,
Et pugnas capit improbus viriles,
Credas ad Tanaim, ferumque Phaſin,
Thermodontiacas calere turmas.
Stat. Silv. 6. l. 1.

And to combate with beaſts; whereof that groſs flatterer:

'Tis not enough that Mars whom war delights,
Draws wounding ſteel; for Cæſar Venus fights.
The Lion ſlain in vaſt Nemean Vales,
(Alcides noble labour) Fame retails,
Peace gray Belief: ſince Cæſars great command,
We ſee this acted by a womans hand.

Belliger invictis quod Mars tibi ſævit in armis,
Non ſatis eſt Cæſar, ſævit & ipſa Venus.
Proſtratum Nemees & vaſta in valle leonem,
Nobile & Herculeum fama canebat opus.
Priſca fides taceat: nam poſt tua munera, Cæſar,
Hæc jam fœminea vidimus acta manu.
Mart. Spect. Epig. 6.

Hiſtories not only affirm that the Emperour *Commodus* did play the Gladiator, but his Statue in this faſhion is yet to be ſeen at *Rome*, in the Palace of *Ferneſe*. Thoſe that

were condemned to fight with wild beaſts were produced in the mornings; the horror whereof was ſuch, that women were prohibited to behold them: where the killers in the end were killed, and no way left to avoid deſtruction. A memorable accident is reported by *Seneca*, (at which himſelf was preſent) of a Lion that took knowledge of one who had been in times paſt his Keeper; and not only forbore him himſelf, but defended him from the fury of others. It ſhould ſeem to be that Bond-ſlave *Androclus* (for the times do agree) who is mentioned by *Appian*. Some for hire,

and

and ſome in bravery undertook to encounter with ſuch beaſts, who either periſhed, or made way by victory unto ſafety. An hundred Lions were often at once let forth into the Court of the Amphitheatre, and often beaſts were ſet againſt beaſts, a leſs ſavage ſpectacle. But O wicked delight of theſe barbarous Tyrants, worthy to ſuffer what they inflicted! who cauſed miſerable wretches to make Hiſtories of Fables, and put in act imaginary miſeries. They being moſt praiſed of the dry-eyed beholders, that expoſed themſelves unto death without terrour; either by taking it from the weapon of another, or by falling on their own, as the Fable required. Nor mattered it who had the part to ſurvive, he being but reſerved for another days ſlaughter. And ſometimes they erred in the ſtory, to make the Cataſtrophe more horrid, as in that of *Orpheus*; who although ſaid to have been cut in pieces by the *Ciconian* wives, was repreſented to be torn in pieces with a Bear. The matter thus deſcribed by *Martial:*

Quidquid in Orphæo Rhodope ſpectaſſe theatro
Dicitur, exhibuit, Cæſar, arena tibi
Repſerunt ſcopuli mirandaque ſilva cucurrit,
Quale fuiſſe nemus creditur Heſperidum,
Affuit immixtum pecudum genus omne ferarum;
Et ſupra Vatem multa pependit avis,
Ipſe ſed ingrato jacuit laceratus ab Urſo.
Hæc tamen ut res eſt facta, ita ficta alia eſt.

Spect. Ep. 21.

What Rhodope in Orpheus vale did ſee,
That, Cæſar, the ſad ſand preſents to thee.
Rocks crept, Woods ran, to the admiring view;
Such as in fair Heſperian Orchards grew:
Beaſts tame, and ſavage, in vaſt Deſerts bred,
Throng thither: Birds hung o're the Poets head;
But he by an ungrateful Bear lay ſlain,
Yet this was done; the other they did fain.

The floor of the Amphitheatre was covered with ſand, to drink up the blood that was ſhed thereon. *Auguſtus Cæſar* did redreſs the diſorders of this in *Putzole*, committed in the confuſed placing of themſelves; aſſigning particular Rooms to every degree according to their dignities. But when the *Romans* here ſhewed their greateſt bravery, when *Nero* entertained the *Armenian Tyridates*, who from the uppermoſt round did wound two Bulls at one throw, to the wonder of the beholders; *Theodorick*, King of *Goths*, did utterly aboliſh theſe execrable paſtimes. For what could be more inhumane, than to give the condemned life, that they might take it from each other by mutual ſlaughter? a ſhame it was to groan at the receit of a wound, to pull back their throats from the ſteel; or to behold their blood with other eyes than if it had been the blood of an enemy. The reliques of this is now over-grown with Bryars and Thorns, ſtanding upon arched Concaves, yet almoſt intire, having ſeveral diviſions, wherein, I ſuppoſe, they kept the wild beaſts, and thoſe that were to be devoured by them; from thence exhibited to the ſpectactle. Under the earth here are a number of Vaults, with ſuch perplexed paſſages, that hardly can he get out that enters without a line or conductor; whereupon it is called the *Labyrinth*. In which are a world of Bats that hide themſelves from the hated day; and will put out your lights with fluttering about if not the better guarded. Some ſay, that this was made to retain water for the uſe of the beholders; why not rather for the uſe aforeſaid? Deſcending from hence by the ruines of the old *Colony*, we came unto *Putzole* (eight miles diſtant from *Naples*) and called formerly *Puteoli*.

That name it took, under *Hannibal*, of the many Pits there digged; or of the ſmell of the waters ariſing from Mines of Brimſtone and Alom. Called it was more anciently *Dicarchia*, which ſignifieth a juſt government; being a *Greek Colony*, and built by the *Samians*, at ſuch time as *Tarquinius Superbus* ruled in *Rome*. A Port Town, and Mart it was of the *Cumans*; amplified by the *Roman* Emperors in ſuch ſort, as called Little *Rome*, by *Cicero*. Whoſe Walls, Havens, Temples, Academy, Theatre, Baths, Statues, &c. (ſome of them yet ſhewing their foundations) ſufficiently declare the *Roman* magnificency; poſſeſſing a part of the Mountain as well as the Shore, and ſuppoſed to contain four miles in circumference. *Neptune* was of this City the Patron: the ruines of whoſe Temple are yet to be ſeen, hard behind the Duke of *Toledo*'s Orchard, where we refreſhed our ſelves during the heat of the day. A place of ſurpaſſing delight, in which are many excellent Statues, recovered from the decays of antiquity, and every where Fountains of freſh water, adorned with Nymphs and Satyrs: where the artificial Rocks, Shells, Moſs, and Tophas, ſeem to excel even that which they imitate. This was made by the afore-mentioned *Peter* of *Toledo*, at ſuch time as *Putzole* was abandoned by the Inhabitants, by reaſon of fearful Earth-quakes, and the horrible conflagrations of the New Mountain; building on the other ſide of the way, a fair Palace, thereby to animate

mate the people to return. For over the entrance ſtands this ingraven Inſcription:

PETRUS TOLETUS MARCHIO VILLÆ FRANCHÆ, CAROL. IV. IMP. IN REGNO NEAP. VICARIUS. UT PUTEOLANOS OB REGENTEM ACRI CONFLAGRATIONEM PALANTES, AD PRISTINAS SEDES REVOCARET, HORTOS, PORTUS ET PONTES MARMOREOS, EX SPOLIIS QUÆ GARSA FILIUS, PARTA VICTORIA AFRICANA REPORTAVERAT, OTIO GENIOQUE DICAVIT: AC ANTIQUORUM RESTAURATO PURGATOQUE DUCTU, AQUAS SITIENTIBUS CIVIBUS SUA IMPENSA RESTITUIT. AN. A PARTU VIRG. M. D. XL.

the *Neapolitans* following his example. So that now the Town is well ſtored with Buildings; ſeated for the moſt part on a little Promontory that ſtretcheth into the Bay. In the midſt whereof is a fair Temple of Marble, of *Corinthian* ſtructure; having withſtood the waſte of time, the fury of the Foe, (which to this City hath been often fatal) and injury of Earth-quakes. The ſtones are ſo artificially laid, that you would think it conſiſted but of one. It was built by *Lucius Calpburnius*, and dedicated to *Auguſtus*, as appeareth by theſe extant characters:

L. CALPHURNIUS. L. F. TEMPLUM
AUGUSTO, CUM ORNAMENTIS, D. D.

the name of the Architector adjoined:

L. COCCIEUS. L.
C. POSTUM I. L.
AUCTUS. ARCHITECTUS.

But now re-dedicated to St. *Proculus*. The Giants bones here ſhewn unto Foreigners, muſt not be unſpoken of; confirming what hath been formerly ſpoken.

Learn thou, whom Giants bones aſtoniſh, why
They in Hetruſcan ſoyl interred lye.
Then when Alcides did Iberians foil,
And brought from thence their Oxen, a brave ſpoil,
He from Dicharchean Hills, with club and bow,
The wicked Typhons chas't, Gods, and mans foe.
To Hydruntum part, to Thuſcan fled the reſt,
The conquered terrour was in both ſuppreſt.
Their huge corps good Poſterity kept here,
To witneſs to the world that once ſuch were.

Huc quicunque venis ſtupefactus ad oſſa Gigantum,
Diſce cur Hetruſco ſint tumulata ſolo.
Tempore quo domitis jam Victor agebat Iberis
Alcides, captum longa per arva pecus,
Colle Dicarchææ clavaque arcuque Typhones
Expulſit; & ceſſat noxia turba Deo.
Hydruntum petiit pars, & pars altera Thuſcos:
Interiit victus terror utroque loco.
Hinc bona Poſteritas immania corpora ſervat,
Et tales mundo teſtificatur avos.
Pomp. Latus.

At the foot of the Hill whereon the City is mounted, the ruined Peer doth preſent a remarkable object; which extending towards the Weſt made heretofore a ſafe and excellent Haven. Arched like a Bridge, that the flowing in of the Sea might preſerve the profundity thereof from being choked with rubbidge and earth born down with the fall of Torrents. The work it was of the *Grecians*; much aſſiſted in the building by the admirable nature of the ſand hereabout, by reaſon of the under-burning fire, and perhaps partaking of the bituminous matter, becoming as hard and durable as the ſolid Rock, when mixed with lime, and placed under the water.

Dicarchean duſt tranſported, ſolid grows
In water plac'd: whoſe hardned maſs contains
Huge Structures ſeated on the liquid plains,

——— Dicharchæ tranſlatus pulvis arenæ,
Intratis ſolidatur aquis! duratæque maſſa
Suſtinet advectos peregrino in gurgite campos.
Sidon. pallin.

As yet is here every where to be ſeen, by the huge Foundations demoliſhed above, and entire underneath; encouraging men thereby to build ſo far into the Sea, as they anciently did round about this Bay. The Emperour *Conſtantine* is ſaid to have tranſported certain Ship-ladings of this Sand unto *Conſtantinople*. The body of this maſs

maſs conſiſteth of Brick, but was covered heretofore with Marble, which afforded a delightful walk on the top. What ſhould I ſpeak of the Emperours that repaired it, (whoſe names are yet retained in ſtone) or of the Arch erected thereon, ſince the whole is utterly defaced? Yet rather by Earthquakes, than the violence of the Sea; whereof thirteen great Piles now only remain, which appear like ſo many ſquare Towers in the water; the Arches thrown down that conjoined them. To this *Caligula* joined his Bridge (a prodigal, and not to be exemplified vanity) which ſtretched over the Bay unto *Baiæ*, three Miles and a half diſtant: ſuſtained by Ships (drawn hither from all parts of his Empire) placed in two ranks, made ſtable with innumerable Anchors, and croſſed with a broad High-way of earth. Which he did, as it is ſaid, in imitation of *Xerxes*, who built the like over the leſs broad *Helleſpont*: others ſay, that it was to terrifie the *Germans* and *Britans*, by the performance of ſuch wonders; with whom he was to begin a War. But indeed he was incited thereunto to fulfil the prediction of *Thraſyllus* the great Aſtrologer, who told *Tiberius*, inquiring who ſhould be his Succeſſor, and deſiring to confer the Empire upon his own Nephew, that *Caligula* was no more likely to be Emperour, than to ride on Horſeback over the Bay of *Baiæ*. Upon this Bridge *Caligula* paſſed to and fro, for two days together; having before ſacrificed to *Neptune* and *Envy*. The firſt day gallantly mounted, wearing an Oaken Garland upon his head, and a Cloak of Gold on his ſhoulders; the next, in the Habit of a Charioter, drawn by two Steeds of a famous breed; carrying before him *Darius*, a noble Youth, that was left in Hoſtage by the *Parthians*, attended upon by the *Prætorian* Souldiers, and followed by his principal Favourites and Friends in Waggons of the *Britiſh* faſhion. When calling many from the ſhore, he cauſed them all to be tumbled from the Bridge for his cruel paſtime; and thoſe to be beat off with Oars and Staves that endeavoured their own ſafety. Such were the monſtrous follies, and barbarous delights of this Monſter. Much more we might write of *Putzole*: but we purſue our firſt intention, which is only to note what is principally note-worthy. We will therefore depart with this ſalutation:

Salve urbs deliciæ, quondam curiſque levamen,
Grataque Romulidis poſt fera bella quies.
Stant ubi nunc etiam mirabilis Amphitheatri
Saxa, columnæ, arcus, diruta templa, viæ,
Impoſitæ pelago moles teſtantur honores:
Et tua quæ fuerit gloria, quale decus.
Fran. Vivius.

Hail erſt delightful City; cares releaſe,
To Romans (fierce war paſt) a Port of peace.
Amphitheatre, Temples now laid low,
Ways, Arches, Columns, yet their ruines ſhow.
Huge Piles fixt in the toyling ſeas declare
Thy old renown, how glorious once and fair.

Taking here a Felucco we rowed along the bottom of the Bay; firſt paſſing by *Cicero's* Villa, even at this day ſo called, where yet do remain the ruines of his Academy, erected in imitation of that at *Athens* (the pleaſure whereof he commendeth in his Writings;) which he adorned with a School, a Grove, an open Walk, a Gallery, and a Library. After his proſcription and death, this Villa became the poſſeſſion of *Antiſtius Vetus* a follower of *Cæſars*: where *Tyro*, *Cicero's* Free-man, lived till he was an hundred years old, and in three Books compoſed the life of his Patron. Now long after his death divers Fountains of hot water ſprung out of the earth, held Soveraign for the eye-ſight; celebrated by *Tullius Laura*, (ſo called for his excellency in poeſie) another of his Free-men, in this Epigram.

Quo tua Romanæ vindex clariſſima linguæ,
Silva loco melius ſurgere juſſa viret?
Atque Academiæ celebratam nomine Villam,
Nunc reparat cultu ſub meliore Vetus:
Hic etiam apparent Lymphæ, non ante repertæ,
Languida quæ infuſo lumina rore levant;
Nimirum locus ipſe ſui Ciceronis honori
Hoc cedit hæc fontes cum patefecit ope:
Ut quoniam totum legitur fine fine per orbem,
Sint plures oculis quæ medeantur aquæ.

Of Roman ſpeech thou fam'd Reſtorer, where
Could thy Groves, bid to grow, thrive ſo as here!
Thy Villa nam'd an Academie, doth boſt;
By Vetus now repair'd with greater coſt:
Here alſo ſprings, unfound before, ariſe:
Whoſe dropt-in water comforts feeble eyes.
No marvel though this place doth thus produce,
For Tullies ſake, ſtreams of ſuch ſoveraign uſe;
That being thorow the whole world read, they might
More waters yield to cure decaying ſight.

Here the Emperour *Adrian* was buried; *Antonius* erecting a Temple in the place of his Sepulchre. The ruines do ſhew that the Buildings were ample: amongſt the reſt, the foundation of that (as ſuppoſed) Academy is yet to be ſeen, in form

of

of a Cirque, three hundred and ſeventy foot long, and ſo called. Now all is overgrown with Briars; and Sheep and Goats are paſtured where the Muſes had once their habitation. It was ſeated cloſe to the water; inſomuch as *Cicero* accuſtomed to feed the Fiſhes out of his Windows, and to take them for his pleaſure with an Angle. But now the Sea hath forſaken it, forced by Earth-quakes to retire, and content it ſelf with more narrow bounders; having in times paſt poſſeſſed the preſent poſſeſſions of the Dukes of *Toledo*, whereof a part interpoſeth it and the Villa. The foreſaid Fountains, called *Cicero*'s Baths, are to be ſeen in a Grot at the foot of a Rock, of a marvellous nature and virtue. For they ebb and flow, according to the quality of the Sea, filling with fuming waters the place of their receptacle. Which when overſwelling a part thereof proceeds to the Sea, and another part retires to their Fountains. They aſſwage the pains of the bowels, and aches of the body, but are good eſpecially for the eyes; declaring thereby that they participate of Copperas.

Weſt of this ſtands the eminent *Gaurus*; a ſtony and deſolate Mountain. In which there are divers obſcure Caverns, choaked almoſt with earth, where many have conſumed much fruitleſs induſtry in the ſearching for treaſure. Hither come ſuch from ſundry parts as boaſt themſelves to be skilful in Magick; but have returned with no other profit, than to know the vanity of that knowledge. The common people, bewitched with the like perſwaſions, to digg and delve with undefatigable toil; and oft do meet, inſtead of hoped for Gold, with the reward of their avarice, buried in mines, or drowned by Springs, or ſtenched with vapour; ſo they practiſe the like alſo about *Forum Vulcani*. Here they dream of certain Rings of Gold, ſhining richly with Carbuncles, and they have been ſeen, but are guarded by Spirits and Goblins. Nany are animated by the ſtory of *Collenucius*, who writes, that *Robert Norman* did dig up much treaſure hereabout, by the labour of the captivated *Saracens*. But, which is more to be laught at, the ſeeming wiſe, religious, and learned, do travel in that queſt.

Proceeding, we rowed over the yet remaining foundations of ample Buildings; a part of them the ruines of Port *Julius*:

Or name the Port, the bars to Lucrine ſet
And angry Sea that with loud tumults fret:
Where Julian waves reſound their forc't receſs,
And Tyrrhene floods into Avernus preſs:

An memorem portus, Lucrinoque addita clauſtra,
Atque indignatum magnis ſtridoribus æquor,
Julia qua ponto longe ſonat unda refuſo,
Tyrrhenuſque fretis immittitur æſtus Avernis.
Virg. Geor. l. 2.

built by *Julius Cæſar* (and therefore ſo named) at the Senates appointment: For that thoſe who hired the fiſhing of that Lake adjoining, were damnified much by the violent breaking in of the Seas; whereof a part he excluded by theſe crooked moles, and left a narrow ſpace for the Fiſhes to enter. Thus *Servius*; But *Suetonius* doth give the honour thereof to *Auguſtus*; effected by the labour of twenty thouſand manumitted Servants; who gave it that name, of the name of the Family whereof he was deſcended by the Mother.

Here landed we: And here once was the famous Lake of *Lucrinus*; ſeparated then from the Sea by a Bank of eight furlongs long, and ſo broad as afforded convenient way for a Chariot. The labour, as ſuppoſed, of *Hercules*.

Herculean way commends, in ſurges rear'd,
When Amphitrides drove th' Iberian herd,
And thronging Seas repulſt.

——Medioque in gurgite ponti
Herculeum commendat iter, quâ diſpulit æquor
Amphitryoniades armenti victor Iberi.
Sil. Ital. 12.

But when ſo broken down, as hardly affording a paſſage, it was repaired by *Agrippa*. So *Strabo* reporteth, but makes no mention of the aforeſaid Port *Julius*.

He tells how Lucrine was Cocytus nam'd:

Aſt hic Lucrino manſiſſe vocabula quondam
Cocyti memorat —— *Idem.*

Lucrinus it ſeems to have been called of the gain that was made by the Fiſhes therein taken. But the Oyſters hereof had the principal reputation; whereof *Martial*,

Old wench, than Swans more ſweet to me by far,
More ſoft than Phalentine Galeſus lamb.
More delicate than Lucrine Oyſters are.

Puella ſenior, dulcior mihi cygnis,
Agna Galeſi mollior Phalentini,
Concha Lucrini delicatior ſtagni.
l. 5. Ep. 38.

Perhaps

Perhaps he therefore giveth to the Lake the name of Laſcivious:

Dum nos blanda tenent laſcivi ſtagna Lucrini,
Et quæ pumiceis fontibus antra calent.
l. Epigr. 137.

We haunt laſcivious Lucrines pleaſant Lake,
And Caves, which heat from Pumice Fountains take.

if not for being frequented by Women in their evening ſolaces. But believe who that will, the ſtory of the Dolphine frequenting this Lake, reported by *Pliny* upon the teſtimony of *Mecænas*, *Flavianus*, and *Flavius Alſius*, who inſerted it in their Chronicles, ſaid to have hapned not long before this time, in the Reign of *Auguſtus*. This Dolphin, they ſay, was enamoured on a Boy, a poor mans Son of *Baiæ*, who went to School daily to *Puteoli*. He about Noon accuſtomed to repair unto the water ſide, and to call upon the Dolphine by the name of *Simo*, and feeding him with bread, ſo allured him unto him, that in a ſhort time he could no ſooner call *Simo*, but the Dolphin would approach, and offer his back to be aſcended, clapping cloſe his ſharp back-fins, and ſo conveyed him to *Puteoli*, and back again. *Appian* doth witneſs as much, and *Solinus*: that it became ſo ordinary a ſpectacle, that no body admired it. But it was more ſtrange; the Boy being dead, and the Dolphin keeping his accuſtomed haunts, and ſtill miſſing of him, pined away with ſorrow, and was found dead on the ſhore, whom they laid in his Sepulchre. *Pauſanias* doth report himſelf to have been an eye-witneſs almoſt of the like. And *Pliny* ſpeaks of another about *Hippo*, when *Flavianus* was Proconſul of *Africa*, that would play with ſuch as bathed in the Sea, ſuffering himſelf to be handled, and got up upon. But the hard meaſure that the Townſmen received from thoſe that came to behold that ſpectacle cauſed them to kill him. *Jaſſus*, one City, doth afford two examples of their love unto Boys. The one caſting himſelf on ſhore after him whom he loved, and ſo died, (*Alexander* the Great making the Boy Prieſt unto *Neptune*, ſuppoſing him to be affected of the Sea-god.) The other having often carried a Boy called *Hermias*, and on a time overtaken with a Tempeſt, inſomuch as the Boy periſhed; the Dolphin brought the dead body to land; and would never again retire to Sea, but thruſting aſhore there died for company. If theſe be true, why may we not credit the ſtory of *Arion* the Muſician (for Dolphins are ſaid to be ſingularly delighted with Muſick) related by *Herodotus* and others? But becauſe I think it a Fable, I will rather chuſe the report of a Poet, who when environed with Swords by the treacherous Mariners:

——Mortem non deprecor, inquit,
Sed liceat ſumpta pauca referre lyra.
Dant veniam ridentq; moram, capit ille coronam.
Quæ poſſet crines, Phœbe, decere tuos.
Induit & Tyrio diſtinctam murice pallam:
Reddidit icta ſuos pollice chorda ſonos,
Flebilibus numeris veluti canentia dura,
Trajectus penna tempora cantat olor.
Protinus in medias ornatus diſſilit undas,
Spargitur impulſa cærula puppis aqua.
Inde (fide majus) tergo delphina recurvo
Se memorant oneri ſuppoſuiſſe novo,
Ille ſedet Citharamq; tener, pretiumq; vehendi
Cantat, & æquoreas carmine mulcet aquas.
Ovid. Faſt l 2.

——*Not life (quoth he) crave I:*
But leave to touch my Harp before I dye.
They give conſent, and laugh at his delay,
A Crown that might become the King of day
He puts on, and a fair Robe rarely wrought
With Tyrian Purple. The ſtrings ſpeak his thought;
He (like a dying Swan ſhot through by ſome
Hard heart) ſings his own Epicedium.
And then cloth'd as he was, he leaps into
The more ſafe Sea; whoſe blue brine upward flow.
When (paſt belief) a Dolphin ſets him on
His crooked back; a burden erſt unknown.
There ſit, he harps and ſings; with that price pays
For Portage; and rude Seas calms with his lays.

Theophraſtus alſo doth mention their loves unto men; and that they abhor not our company, experience doth teach us; who ſeem as it were to attend on Ships, and converſe with the Sailers. This famous Lake extended formerly to *Avernus*, and ſo unto the aforeſaid *Gaurus*, but is now no other than a little ſedgy plaſh, choaked up by the horrible and aſtoniſhing eruption of the new Mountain; whereon as oft as I think, I am eaſie to credit whatſoever is wonderful.

For who here knows not, or who elſewhere will believe, that a Mountain ſhould ariſe (partly out of the Lake, and partly out of the Sea) in one day and a night, unto ſuch an height, as to contend in altitude with the high Mountains adjoining, in the year of our Lord 1538. and on the nine and twentieth of *September*; when for certain days foregoing the Country hereabout was ſo vexed with perpetual Earth-quakes, as no one houſe was left ſo entire, as not to expect an immediate

diate ruine; after that the Sea had retired two hundred paces from the ſhore (leaving abundance of fiſh, and Springs of freſh water riſing in the bottom) this Mountain viſibly aſcended about the ſecond hour of the night, with an hideous roaring, horribly vomiting ſtones, and ſuch ſtore of Cinders as over whelmed all the Buildings hereabout, and the ſalubrious Baths of *Tripergula* for ſo many Ages celebrated; conſumed the Vines to aſhes, killing Birds and Beaſts; the fearful Inhabitants of *Putzole* flying through the dark with their Wives and Children; naked, defiled, crying out, and deteſting their Calamities. Manifold miſchiefs have they ſuffered by the barbarous; yet none like this which Nature inflicted. But hear we it deſcribed by *Borgius*.

What gloomy fumes days glorious eye obſcure!
The pitchy Lake effus'd through ſulphury Caves,
Higher than Ætna's fire throws flaming waves:
Hath Phlegeton broke into Averne; with grones
Whirling the horrid floods, and rumbling ſtones?
The Baian waves reſound: freſh ſtreams aſcend,
And ſeveral ways their ſpeedy currents bend.
Miſenus lets his Trumpet fall, ſcarce heard,
Sick Prochyta a ſecond ruine fear'd.
Loud roarings from earths ſmoaking womb ariſe,
And fill with fearful grones the darkned skies.
A ſad ſour face doth menace from the Weſt;
Whence ſharper plagues the Latian Towns infeſt.
Then furious winds to skies huge ſtones ejecti,
Which like a compaſs turn'd about, erecti
A round Amphitheatre; floods of ſtone
From belching gulf in millions ſtraight forth thrown.

Quis fumus turpat niger ora nitentia Solis!
Sulphureis tenebroſa palus effuſa cavernis
Fluctuat Ætnæis eructans altius ignes.
Nunquid Avernales Phlegeton prorupit in undas,
Terribiles fluctus, & ſaxa ſonantia torquens?
Baianæ reboant undæ, ſimul agmen aquarum
Dulce fluit celeri fugiens contraria curſu.
Excidit è tremula Miſeni buccina dextra,
Rauca ſonant, metuit rurſus Prochyta ægra ruinã,
Eruta viſceribus fumantis murmura terræ
Terrificis complent piceas mugitibus auras,
Triſtis ab occaſu facies, & torva minatur:
Unde lues Latias infecit terrior urbes,
Tum quæ ſaxa furens ingentia ſæpe ſub altum
Spiritus emittit cœlum, ceu Circinus, orbem
Amphitheatralem ſtruxere ad multa repente
Millia ſaxoſus revomente voragine fluctus.

Nor can what they then ſuffered be ever forgotten, having ſuch a teſtimony ſtill in view as is this ſtrange Mountain; advancing his top a mile above his baſis. The ſtones hereof are ſo light and pory, that they will not ſink when thrown into the water. The cauſe of this accident is aſcribed unto the neighbourhood of the Sea, and hollowneſs of the ſoil; whereby eaſily ingendred exhalations, being hurried about with a moſt violent motion, do inflame that dry and bitumenous matter; caſting it upward, and making way for their fiery expirations. To thoſe alſo is the retiring of the Sea to be attributed, which ſtrugling to break forth, doth rarifie, and ſo raiſe the earth, which thereby alſo as it were made thirſty ſucks the water through crannies into her ſpongy, and hot entrails; increaſing the vapours, not decreaſing the fire by reaſon of the bitumen. Perhaps *Delos* and *Rhodes*, unſeen in the firſt Ages, were made apparent by ſuch means: howſoever, divers of the *Æolides* were without peradventure; all of them having flamed, and being now more in number than obſerved by the Ancients. This new Mountain, when newly raiſed, had a number of iſſues, at ſome of them ſmoaking, and ſometimes flaming; at others diſgorging Rivulets of hot waters, keeping within a terrible rumbling; and many miſerably periſhed that ventured to deſcend into the hollowneſs above. But that hollow on the top is at this preſent an Orchard; and the Mountain throughout is bereft of his terrours.

Leaving this Mountain on the right hand, and turning about the brow of a Hill that lay on the left, we came to the Lake *Avernus*.

O're which no fowl unſtruck with haſty death
Can ſtretch her ſtrengthleſs wings; ſo dire a breth
Mounts high heaven from black jaws. The Greeks the ſame
Avernus call; expreſſed in the name.

Quam ſuper haud ullæ poterant impune volantes.
Tendere iter pennis, talis ſeſe halitus atris
Faucibus effundens ſupera ad convexa ferebat,
Unde locum Graii dixerunt nomine Avernum.
Virg. Æn. l. 6.

circular in form, and environed with Mountains, ſave there where it ſeems to have joined with the Lake of *Lucrinus*, ſhadowed heretofore with over-grown woods, a main occaſion of thoſe peſtilent vapours. For they being cut down by *Agrippa*, the place became frequently inhabited on every ſide; and proved both healthful, and delightful. This was ſuppoſed the entrance into Hell by ignorant Antiquity: where they offered infernal Sacrifice to *Pluto*, and the *Manes*, here ſaid to give anſwers.

A. *The Lake Avernus.* B. *The Cave, called vulgarly Sibyls.* C. *The ruines of Apollo's Temple.*

For which purpoſe *Homer* brought hither his *Ulyſſes*, and *Virgil* his *Æneas*:

Quatuor hic primum nigrantes terga juvencos
Conſtituit, frontique inſiergit vina ſacerdos.
Et ſumma carpens media inter cornua ſetas,
Ignibus imponit ſacris libamina, prima
Voce vocans Hecaten, cœloq; Ereboq; potentem,
Supponunt alii cultros, tepidumque cruorem
Suſcipiunt pateris: ipſe atri velleris agnam
Æneas matri Eumenidum magnæque ſorori
Eoſe ferit, ſterilemque tibi Proſerpina vaccam:
Tum Stygio Regi nocturnas inchoat aras,
Et ſolida imponit taurorum viſcera flammis,
Pingue ſuperq; oleum fundens ardentibus extis:
Ecce autem primi, ſub lumina ſolis & ortus,
Sub pedibus mugire ſolum, & juga cœpta moveri
Sylvarum, viſæque canes ululare per umbram
Adventante Dea——

Æn. l. 6.

Four black-backt ſteers he ordains: on their curl'd ſkulls
The Prieſt ſheds wine from turn'd-up cups; then pulls
Hair from between their large horns, and the ſame
Gave (a prime offering) to the ſacred flame:
Invoking Hecate, great Heaven and Hell:
Others warm ſtreams receive in bowls that fell
From wounds: A black fleec'd Lamb Æneas to
The Furies Mother and her Siſters ſlew:
A barren Cow, Proſerpina, to thee;
To Stygian King night Altars then rears he:
Whole ſteers laid on, which hungry fire devours;
And fat oyl on the burning entrails pours.
When lo, about the prime of day the ground
Groan'd under foot, hills quak'd with all trees crown'd;
And dogs howl'd in ſad ſhades at the approach
Of the pale Goddeſs——

And feigned they were to have deſcended into Hell at this place; for that here thoſe Caves were by which the infernal ſpirits, by the power of magick evoked, were imagined to aſcend. As the Devil deluded thoſe times, ſo do divers theſe, who affirm that Chriſt from hence made his triumphant Reſurrection. Whereof *Euſtatius*, ſpeaking of the Baths of *Tripergula*:

Eſt locus Auſtralis quo portam Chriſtus Averni
Fregit, & eduxit mortuos inde ſuos.
Hæc domus eſt triplex, hic jure Tripergula dicta.

Southward a place there is, where Chriſt our head
Broke ope Avernus gate, thence brought his dead;
Th' houſe triple-form'd, Tripergula well call'd.

And another,

There

There Chriſt Avernus ſad Gates broke in two,
And Holy Fathers thence victorious drew;

Eſt locus effregit quo portas Chriſtus Averni,
Et ſanctos traxit lucidus inde patres.

Akadius.

leading them to the top of an high adjoining Mountain, which at this day beareth his name. A tale, as it ſhould ſeem, not only credited by the vulgar. Here *Hannibal* did alſo ſacrifice to the Infernals, as is recorded by *Livy*. *Cicero* avoucheth this out of an old Poet,

Hard by, Avernus Lake, in ſhades obſcure,
Where Ghoſts are rais'd at th'ever-open door
Of Acharon profound———

Inde in vicina noſtra Averni lacus,
Unde animæ excitantur obſcura umbra, aperto oſtio
Alti Acherontis———

whereby it ſhould ſeem, that *Acheron* alſo was the name of *Avernus*, becauſe *Acheruſia*, a Lake near *Cuma*, did flow hereinto thorow concealed paſſages. *Avernus* was alſo once called *Styx*, according to *Silus*,

He ſhews Avernus, now for pleaſant fam'd
The Stygian Lake in former ages nam'd.
Then dreadful in rough Woods, and Caves obſcure,
Air tainting (bane to Birds) with breath impure.
And ſacred throughout every Stygian Town,
In their Religion bare a dire renown,

Ille olim populis dictum Styga nomine verſo,
Stagna inter celebrem nunc mitia monſtrat Avernum:
Tum triſte nemore, atque umbris nigrantibus horrens
Et formidatur volucri, lethale vomebat
Suffuſo virus cœlo, Stygiaſque per urbes,
Religione ſacer ſævum retinebat honorem.

The obſcurity of the place perhaps did authorize that conjecture, that the *Cimmerians* here inhabited, of whom we have formerly ſpoken. The water of the Lake looketh black; ſo thought heretofore to have done, by reaſon of the unmeaſurable profundity. But later times have found out a bottom, and that it exceedeth not two hundred fifty and three fathoms. No leaf, nor whatſoever falleth thereon, is forthwith ever after to be ſeen. The water is not to be drunk of, in regard of the ill ſmelling, and unwholſom Minerals whereof it participates. Former ages did abſtain from the uſe thereof, for that defiled with humane blood, here wickedly ſhed in their devilliſh ſacrifices: and that *Styx* was ſuppoſed to flow from thence. Fiſh it produceth but thoſe ſmall and black; not ſerving for ſuſtenance, and therefore not fiſh'd for. In the days of King *Robert* an incredible number lay dead on the ſhore, ſtinking in ſuch ſort as no ravenous creature would taſte of them; proceeding, as was thought, by the veins of Brimſtone, that then violently burſt thereinto, and infected the waters. The Sea was accuſtomed, when urged with ſtorms, to flow in thorow the Lake of *Lucrinus*, driving Fiſhes in with it; but now not only that paſſage, but a part of *Avernus* it ſelf is choked by the new Mountain. When the Woods about it were cut down by *Agrippa*, an Image was found (ſuppoſed to be the Image of *Calipſis*) that ſweat as if endued with life. And no marvel though the Devil were troubled with the diſſolution of ſuch impious cuſtoms: though the name were ſuited to the nature, yet the Lake retaineth the one, having changed the other; for Fowl do now ordinarily frequent it.

On the North-weſt ſide are the ruins of a goodly building; ſome imagine it to have been the Temple of *Pluto*, others of *Apollo*, but the more induſtrious in Antiquities, that it was only a *Bannia*; perhaps conjectured by the Fountains of hot water adjoining, called by the Country people the Bath of *Scaſſubudello*; of ſovereign virtue for ſundry diſeaſes. On the other ſide of the Lake opens as to the admired Grot, with a ruined Frontiſpiece, but affording a large and high-rooft paſſage into the Mountain, cut out of the firm Rock, and now cleanſed of the rubbidge that peſtered it, againſt the late repair hither of the Vice-roy. We entred with Torches: The far end doth ſhew that there in times paſt it ended not; but, more than conjecture, to have extended unto *Baia*. And divers ſay, that it was here rammed up, for that many greedy people, in hope to find treaſure, adventured too far in, and were ſuffocated with vapours, not noyſom thereunto when curiouſly kept by the *Romans*. After we had gone an hundred and fifty yards forward, turning on the right hand we paſt thorow a narrow Entry which led into a Room about fourteen foot long, eight broad, and thirteen high; giving yet aſſurance that it had been richly guilded, and adorned with Azure, and Moſaick workmanſhip. At the upper end there is a little bench cut out of the Rock, in form of a

bed; whereon our guide would needs make us believe that *Sibyl* lay, and from hence gave her Oracles, of purpoſe to ſave a labour in conducting us to *Cuma*. Yet is this generally miſ-called the Grot of *Sibyl*; for what habitation could a place ſo dark and ſultry have afforded? Within this Room a low ſquare Door gives paſſage to another, wherein there is water; a witneſs that it was a bath, and made for that purpoſe; confirmed by another on the other ſide, which for brevity I paſs over.

Before we depart from *Avernus*, fit it is that we ſpeak of the audacious project of *Nero*, who attempted to have made a Navigable Foſs between this and the *Oſtia*, an hundred and threeſcore miles long, and of that breadth that two great Gallies might paſs by each other, along the craggy Shore, and thorow oppoſite Mountains (a tract deſtitute of waters, ſave only in the Mariſhes of *Pompina*) to ſail by the Sea, and not in the Sea. A work of intolerable labour. But he that deſired to effect incredible things commanded that no Malefactor ſhould ſuffer, but that all the Priſoners throughout the whole Empire ſhould be conveyed hither, and imployed herein. *Severus* and *Celeris* were the over-ſeers of the work, and the contrivers, men of wit and impudency to attempt by Art what Nature had prohibited. They began to dig thorow the adjoining Mountains, which yet retain the impreſſion. A laſting Monument of over-weening hopes, and frantick prodigality; the Inhabitants at this day do call it *Licola*.

But now we will lead you to the ruines of *Cuma*, that was the moſt ancient City of *Italy*, built by the *Grecians* of *Chalcis*, a City of *Eubœa*; who ſeeking an habitation planted themſelves in *Ænaria*, an Iſland hard by, and after removed to this place, being then un-inhabited. The Generals. *Hipocles*, *Cumeus*, and *Megaſthenis* of *Chalcis*, agreeing between themſelves, that the one ſhould have it, and the other ſhould name it. So the *Chalcians* built, and poſſeſſed it, but named it *Cuma*. Others ſay, that it was ſo named of the waves of the Sea, or of repoſe (for the name doth ſignifie the ſame) then having ended their long navigations, or rather of a woman being great with child, whom they there found ſleeping, which they took as a lucky ſign of ſucceeding fecundity, approved by the ſequel. For in proceſs of time they ſent forth divers Colonies, the Erectors and Lords of *Puteoli*, *Paliopolis*, and *Naples*; and were Sovereigns of the adjoining *Campania*, governing their flouriſhing Commonwealth with the wiſe and honeſt *Pythagorean* diſcipline. Hither *Virgil* bringeth his *Æneas*,

Et tandem Euboicis Cumarum allabitur oris. *Æn. l. 6.*

Who toucht at length Eubœan Cuman ſhore

which ſhewed it to have been e're the Wars of *Troy*, if his teſtimony be of credit. Before the Kings were expulſed *Rome*, it was governed by Tyrants, (not ſo called for their cruelty and oppreſſion, as they are at this day, but for their abſolute authority) of whom *Ariſtodemus* was not the leaſt famous, and in the end the moſt infamous. Afterwards they were oppreſſed by the *Campanians*, but the *Romans* in the end both ſubjugated them, and their oppreſſors. And as the reſt of *Campania* grew populous, and greatly affected through the *Roman* luxury; ſo *Cuma* decreaſed both in people and repute, becoming a place of retirement for men of mean and obſcure condition, whereof *Juvenal*, upon the departure from *Rome* of his poor friend *Umbritius*:

Quamvis digreſſu veteris confuſus amici,
Laudo tamen vacuis quod ſedem figere cumis
Deſtinet, atque unum civem donare Sibyllæ;
Janua Baiarum eſt, & gratum littus amœni
Receſſus.
Sat. 3.

Griev'd at my friends remove, him yet I praiſe
That will in quiet Cuma end his days,
And give one Citizen to Sibyl more;
Of Baiæ 'tis the gate and grateful ſhore
Of ſweet retirement.

It ſurveyeth the *Tyrrhene* Sea, being mounted upon a not eaſily approached Promontory, whoſe skirts are beaten with the unquiet ſurges; ſtrongly walled in later times, and fortified with Bulwarks, in ſuch ſort, as *Totila*, and *Tela*, two Kings of the *Goths*, did make it the receptacle of their treaſure. But now left deſolate, there is nothing to be ſeen but a confuſion of ruines, pieces of Walls, broken down Aquæducts, defaced Temples, foundations of Theatres to be admired, Caves, &c. But hear we the *Neapolitan Sannizarius*.

Here

Here where the walls of famous Cuma bore
Aloft; the chief pride of the Tyrrhene ſhore,
Frequented by the tawny Traveller,
To view thy Tripods, Delius, from afar;
Whoſe Ports the wondering Sailers did invite
To ſeek the proofs of Dedalus his flight: (friend?)
(Who would have thought it then when Fates did
Now high woods harbour to th' wild beaſts do lend.
That Cave the Shepherds flock doth nightly fold,
Which Sibyls Myſteries contain'd of old.
And Birds and Serpents do inhabit where
The ſacred Fathers earſt aſſembled were.
Thſt Porch full of noble Imaginary,
Oppreſſed with their own weight, proſtrate lie.
Fanes, once with Trophies fill'd, are now laid low.
And graſs on the diſtracted gods doth grow.
So many adornments, rare works, ſepulchres,
And pious urns, one ruine now inters.

Hic tibi Cumeæ ſurgebant inclyta famæ
Mœnia, Tyrrheni gloria prima maris.
Longinquis quo ſæpe hoſpes properabat ab oris,
Viſurus Tripodas, Delie magne, tuas.
Et vagus antiquos intrabat navita portus,
Quærens Dædaliæ conſcia ſigna fugæ.
Credere quis quondam potuit dum fata manebant?
Nunc ſylva agreſtes occulit alta feras.
Atque ubi fatidicæ latuere arcana Sibyllæ,
Nunc claudit ſaturas veſpere paſtor oves.
Quæque prius ſanctos cogebat Curia patres,
Serpentum facta eſt, alituumque domus,
Plenaque tot paſſim generoſis atria ceris,
Ipſa ſua tandem ſubruta mole jacet.
Calcanturque olim ſacris onerata Trophæis
Limina, diſtractos & tegit herba Deos.
Tot decora, artificumque manus, tot nota ſepulchra,
Totque pios cineres, una ruina premit.

On the Eaſt-ſide of the winding Hill a Cave there is with a Marble Frontiſpiece; (whereunto Nature had made an acceſs) hewn out of the Rock, extending under the ruined Walls, and admirably ſpacious. Here had that famous *Sibyl* her being, called *Cimmeria*, of a Town hard by, where ſhe was born, and *Cumea* of this place where ſhe propheſied: yet others affirm that it was *Erythræa*, who removing hither was called *Cumea*; and flouriſhed both before, and after the *Trojan* Wars; with whom *Æneas* conſulted. The manner of her propheſying thus *Virgil* deſcribeth,

There ſhall you ſee the frantick Propheteſs,
Sing Deſtinies within a Caves receſs,
And words commit to leaves: What Verſe ſoe're
So writ, ſhe ſets in order, and leaves there.
They firmly keep the place to each aſſign'd.
But ſhe, when the doors open, and rude wind
In ruſhing whirls the light leaves to and fro,
Nor cares to catch, nor them to re-beſtow
In their firſt form; To ſeek unſought-for Fate
They thence depart; and Sibyls manſion hate.

Inſaniam vatem aſpicies, quæ rupe ſublima
Fata canit, foliiſque notas & nomina mandat.
Quæcunque in foliis deſcripſit carmina Virgo,
Digerit in numerum, atque antro ſeciuſa relinquit
Illa manent immota locis, neque ab ordine cedunt.
Verùm eadem, verſo tenuis cum cardine ventus
Impulit, & teneras turbavit janua frondes,
Nunquam deinde cavo volitantia prendere ſaxo,
Nec revocare ſitus, aut jungere carmina curat;
Inconſulti abeunt, ſedemque odêre Sibyllæ.

Æn. l. 3.

Neither did ſhe only give anſwers in that order, but ſometimes by ſigns, and ſometimes by ſpeeches; as appears by what followeth.

The Propheteſs intreat that willingly
She ſing, and her Oraculous tongue untie,

Quin adeas vatem, precibuſque Oracula poſcas
Ipſa canat, vocemque volens, atque ora reſolvat.
Idem.

And again,

Ambiguouſly ſhe ſings, the Cave reſounds,
Truth folding in dark phraſe ——

Horrendas canit ambages, antroque remugit,
Obſcuris vera involvens ——
Æn. l. 6.

It is reported of theſe *Sibyls*, (for many of them there were, and that was a general name unto them all) that they underſtood not themſelves what they had ſaid, nor remembred it, delivering their Oracles in rude and unpoliſhed Verſe, obſcurely and perplexedly, being uttered out of a phrantick fury when poſſeſſed by the Spirit. Which when *Virgils Sibyl* perceived to come upon her,

Time ſerves, ſaid ſhe, now aſk and know thy Fates:
The God, behold the God! Before the gates;
This ſaying, her looks change, the white diſplants
The red, red white; hair ſtands on end, breſt pants,
Her heart with fury ſwells; ſhe ſhews more great:
Nor ſpeaks with humane voice, now when repleat
With the inſpiring power ——

—— Poſcere fata
Tempus, ait: Deus, ecce Deus! levi talia fanti
Ante fores, ſubitò non vultus, non color unus,
Non compta manſere comæ; ſed pectus anhelum
Et rabie fera corda tument, majorque videtur;
Nec mortale ſonans, afflata eſt numine quando
Jam propiore Dei.
Idem.

And when *Æneas* had ended his Oriſons,

At Phœbi nondum patiens immanis in antro
Bacchatur vates, magnum ſi pectore poſſit
Excuſſiſſe Deum; tanto magis ille fatigat
Os rabidum, fera corda domans, fingitque premendo.

Yet brooking Phœbus ill, about flings ſhe,
Diſtraught, her breſt ſtrives from his power to free.
The more her forward tongue he forces; tames
Her ſturdy heart; and both to his will frames.

Such turbulent extaſies proceeded, without queſtion, from a diabolical poſſeſſion. But ſurely a peaceable and better ſpirit did inſpire them with thoſe heavenly Divinations of our Saviour; of whom, if we will give credit unto thoſe eight Books now extant under their names, they ſpeak more fully and perſpicuouſly than many of the ſacred Prophets. For whereas *Eſay* ſaith; Behold, a Virgin ſhall conceive, and bear a Son; one of them is made to ſay,

——— Mariæ de Virginis alvo
Exorta eſt nova lux, &c.
Sibyl. Orat. l. 8.

——— From Maries Virgins womb
A new light is up-ſprung———

both naming him, and the place of his birth, with an Hiſtory as it were of his Life, his Death, and Reſurrection. Whereby it doth give cauſe of ſtrong conjecture, that theſe Books had had much inſerted into them after the event, (whereof ſome of the Fathers are ſuſpected) the Hiſtory beſides being orderly related, though written by divers, and in divers Ages. So that the whole being to be miſdoubted, in that falſified in part, or the true from the untrue not diſtinguiſhable, we are rather to believe thoſe that have the teſtimony of time for their approbation. As that Prophecy of our Saviour by this of *Cumea*; borrowed from her by *Virgil* (as he confeſſeth) though perhaps not applied by him where it was meant, but left at random to be conſtrued by event, and mix'd with his fictions.

Jam nova progenies cœlo dimittitur alto:
Tu modò naſcenti puero quo ferrea primum
Deſinet, & toto ſurget gens aurea mundo,
Caſta fave Lucina; tuus jam regnat Apollo, &c.
Te duce ſi qua manent ſceleris veſtigia noſtri,
Irrita perpetua ſolvent formidine terras.
Ille Deûm vitam accipiet, Diviſque videbit
Permixtos heroas, & ipſe videbitur illis.
Pacatumque reget patriis virtutibus orbem.
At tibi prima puer nullo munuſcula cultu,
Errantes hederas paſſim cum baccare tellus,
Miſtaque ridenti Colocaſia fundet Acantho.
Ipſæ lacte domum referent diſtenta capellæ
Ubera; nec magnos metuent armenta leones.
Ipſa tibi blandos fundent cunabula flores.
Occidet & ſerpens & fallax herba veneni, &c.
Aggredere, ô magnos, aderit jam tempus honores,
Chara Deûm ſoboles, magnum Jovis incrementum,
Aſpice convexo nutantem pondere mundum!
Terraſque tractuſque maris, cœlumque profundum!
Aſpice venturo lætentur ut omnia ſæclo, &c.

Ecl. 4.

Now a new Progeny from heaven to earth
Deſcends; Lucina favour this Childs birth,
In whom the Iron-age ends, forthwith ſhall follow
A golden race, now reigneth thy Apollo, &c.
Now ſhall our crimes, whoſe ſteps do ſtill appear,
Be raz'd; and th' earth delivered from long fear.
He life of gods ſhall lead, ſhall Heroes ſee
With gods commixt; and ſeen of them ſhall be:
And with his Fathers power th' appeas'd world guide.
Free earth her native preſents ſhall provide
For thee, ſweet Boy: wild Ivy, Baccaris,
Smiling Acanthus, broad Colocaſis;
Goats to their homes ſhall their full Udders bear;
Nor ſhall our herds the raging Lions fear.
Thy Cradle ſhall ſprout flowers; the Serpents ſeed
Shall be deſtroy'd, and the falſe poyſonous weed, &c.
Dear iſſue of the gods, great Joves increaſe,
Produce theſe times of wonder, worth, and peace.
Lo how the world, ſurcharg'd with weight doth reel!
Which Sea and Land, and profound Heaven do feel!
Lo how all joy in this wiſh'd time approach! &c.

In the midſt of this roomy Grot there are three Ciſterns hewn out of the floor, wherein it is ſaid that ſhe waſhed her ſelf, and after covered with a Stole retired into the innermoſt part of the Cave; where ſeated aloft on a Temple, ſhe divulged her Oracles. This is ſhe that foretold of the deſtruction of *Troy*, and withal of the invention of *Homer*: who hath inſerted ſundry of her Verſes into his Poems; and ſaid to be ſhe that ſung the *Roman* Deſtinies. But I cannot believe that this was that *Sibylla*, (although ſhe be called long-lived) that brought thoſe three Books to ſell unto *Tarquinius Superbus*: yet of *Cuma* ſhe was, for divers *Sibyls* there were of this place, all Prieſts to *Apollo* (who here was ſerved only by Virgins) in his not far diſtant Temple: but rather ſhe whom they called *Amalthea*, although it be to be imagined that her Books contained alſo the prophecies of the former, by many of the ſelf-ſame Verſes found at *Erythræa*. An old unknown Woman demanded for thoſe Books the value of 300 Angels. The King thinking that ſhe doted, both denied to give her that price, and derided her: when forthwith ſhe burnt 3; and returning, ask'd as much for the other 6. But *Tarquinius* ſcoft at her much more than before; whereupon ſhe burnt other three, and yet required the ſame ſum for the remainder. Inſomuch as the King being moved with her conſtancy (and adviſed thereunto by the Augures) gave her the price of the nine for the

A. *Ruines of Cuma.* B. *Arco Felice.* C. *The Tyrrhene Sea.*

the three; ſhe admoniſhing him that he ſhould keep them carefully; and ſo departing was never ſeen after. Others ſay, that theſe Books were brought to *Tarquinius Priſcus*, and that ſhe lived in the fiftieth Olympiad. Theſe were kept in *Jupiters* Temple adjoyning to the Capitol, in a Cheſt of ſtone; whereof firſt 2, then 10, and laſtly, 15 Prieſts (their Interpreters) had the keeping; and a crime unpardonable it was for others to look on them. Never undertook they any great enterpriſe, nor great calamity befel them, which they endeavoured to remove, but thoſe 15 repaired to theſe Books of *Sibyls*, as to an Oracle, and preſent remedy for all diſaſters. But thoſe bought by *Tarquinius* were burnt with the Capitol, in the 173 Olympiad; *C. Norbanus* and *P. Scipio* then Conſuls. When the Capitol being reſtored by *Sylla* the Dictator, and *Jupiters* Temple by *Q. Catulus*, Embaſſadors were ſent by the Senate to *Erythræa*, and to other Cities of *Italy*, *Greece*, and *Aſia*, to make a collection of the Verſes of the *Sibyls*, but eſpecially of hers of *Erythræa*; who returned with a 1000, but thoſe lame and unperfect: which the 15 had in charge to reform and ſupply, according to their wiſdoms. And although they belonged unto divers *Sibyls*, yet they were called *Cumeæ*. *Tyberius Cæſar* made a ſecond ſearch through the World, and cauſed them again to be refined. Thoſe continued at *Rome* until the days of *Honorius* and *Theodoſius* the younger; and then were burned by the Traitor *Stilico*. Whereof *Rutilius Claudius Numantianus*:

Nor was't enough to rob with Getick powers,
But firſt with fire he Sibyls Fates devours.

Nec tantum Geticis graſſatur proditor armis,
Ante Sibyllinæ fata cremavit opis.

But *Amianus Marcellinus* reports that they were burnt by *Julian* the Apoſtata.

Although *Cuma* be high mounted on a Rock, yet ſtands it but low in regard of the more lofty Hills, which on the North-ſide environ it with a Wall; being only ſeparated by a little Valley. Thorow theſe Nature hath left a paſſage conjoyned by Art with a goodly Arch, called *Arco Felice* by the Country-people. Whereon once ſtood that famous Temple of *Apollo*, remembred by *Virgil*:

Æneas to the Towers reſorts, which high
Apollo guards, and the vaſt Cave hard by
Of reverend Sibyl. Dædalus (fame ſings)
From Minos venting with auſpicious wings
Through untrac'd airy ways to take his flight
Towards the cold North, on Chalcian Tower did light:
There builds a Fane (now footing earth, and free)
And, Phœbus, conſecrates his wings to thee.

At pius Æneas arces quibus altus Apollo
Præſidet, horrendæque procul ſecreta Sibyllæ,
Antrum immane petit, &c.
Dædalus, ut fama eſt, fugiens Minoia regna,
Præpetibus pennis auſus ſe credere cœlo
Inſuetum per iter gelidas enavit ad Arctos,
Chalcidicaque leves tandem ſuper aſtitit arce;
Reddidus hic primum terris, tibi (Phœbe) ſacravit
Remigium alarum, poſuitque immania templa.
Æn. l. 6.

Yet by ſome ſaid to have ſtood below. The Image of *Apollo* erected in this Temple

was

was said to weep for forty days together, at such time as the *Romans* made War against the *Achaians*, assisting *Aristonicus*, who had intruded into the possession of *Attalus*, (base Son unto his Brother) who dying, gave his Kingdom unto the people of *Rome*: Whereat the Sooth-sayers amazed, held it fit to throw the Statue into the Sea. But the *Cumeans* perswaded the contrary, alledging that it had done the like in their Wars with *Antiochus*, and after with *Persius*, both which succeeded fortunately to *Rome*; whereupon oblations and gifts were sent thither by the Senate. So the Sooth-sayers changed their opinions, and declaring that the weeping of *Apollo* was auspicious to the *Romans*, because *Cuma* was a *Greek* Colony; and that these tears did pretend confusion to the people whom it favoured; and within a while after, they heard news that *Aristonicus* was taken. Not far off there is a large Cave, called by the people *la Grotta di Piedro di Pace*, which they say led under ground from thence to *Avernus*. A report, in my opinion, of credit. For *Strabo* doth make mention of the same, and that it was digged by *Coccius*; others say, by the *Cimmerians*, through which this *Sibyl* passed to *Avernus* to offer Sacrifice to the Infernals. Whereby that seeming contradiction may be reconciled; which is, that they shew the place of her habitation both at *Avernus* and *Cuma*. But this passage is now stopt up, for the self-same cause that the other was, which leads from thence unto *Baiæ*, by us formerly mentioned. The Plain that lies between these Hills and the City is repleat with ruines: where are to be seen the foundations of Temples, Theatres, &c. Under which, no doubt but many admirable Antiquities have their sepulture. Approved by that trial made by *Alphonsus Fimentellus* the Viceroy, in the year 1606. who desirous to find out some antick Statues to send into *Spain*; and hearing that the Husbandmen hereabout turned up with their Ploughs many fragments of Arms and Images, got leave of *Octavio* Cardinal of *Aquaviva*, and Archbishop of *Naples* (to whose Church this soil doth belong) to make further search. When having removed but the upper earth, it was their chance to light on an entire Temple, although crushed together: the Walls and Pavement of polished Marble, circled with a great *Corinthian* Wreath, with Pillars, and Epistols of like workmanship, together with a number of defaced Figures excellently wrought: the work as well of the *Grecians*, as *Latines*. There they also found the Statue of *Neptune*, his beard of a blue colour; of *Saturn* or *Priapus* (for he held in his hand the Haft of a Sycle;) of *Vesta*, with the top of her hair wond round in a Fillet; of naked *Castor*, having a Hat on his head, his Chin a little covered with doune; of *Apollo*, with long disheveled hair, at whose feet stood a Swan; of *Hercules*, with a Club, crowned with a Wreath; of *Æsculapius*, or perhaps of *Romulus*; the Colossus of *Augustus Cæsar* exquisitely formed; of *Venus* naked, and surpassing beautiful; two Images in Consular Habits; *Pallas*, the work of an admirable Workman; the armed Statue of an Emperour, with a Sphynx ingraven on his bosom; the Image of a Youth head-bound with a sacred Fillet, clothed only in a shirt girt to him with a painted Zone: Other Women there were in feminine Habits, &c. This should seem to have been built by *Agrippa*, and dedicated to *Augustus*, by these here found Characters:

LARES AUGUS.
AGRIPPÆ.

And

POTESTATIS D.
AGRIPPA.

Some think it to have been a Palace; but whatsoever, it testifieth an admirable Building.

Wide of *Cuma*, and towards the Promontory of *Misenus*, stands the Lake of *Colusius*, stored with filthy waters; yet profitable for the preparing of Lime. Called heretofore *Acherusia* and *Acheron*, which is as much to say as, of Sorrow. *Avernus* and this are said to have recourse unto each other by subterrane passages. Whereof *Silius Italicus*.

Hinc vicina palus fama est Acherontis ad undas
Pandere iter, cæcas stagnante voragine fauces
Lavat, & horrendo, aperit tellaris hiatus,
Interdumque novo perturbat lumine manes.

'Tis fam'd the neighbour-lake hence flows un-spide
To Acheron, and boiling, openeth wide
The earths blind Cave, and dreadful jaws extends,
Which unhous'd souls with uncouth light offends,

Servius writes, that *Avernus* doth spring from *Acherusia*. The Heathen would not taste

of

of it, for that (in regard of the heat thereof) they thought that it aroſe from the infernal *Phlegeton*. The Poets Fable, that *Hercules* here aſcending from Hell, took from his head the Poppy Garland that he wore, and placed it on the Banks, in memorial of his return; ſince when the Poppy hath been black that hereabout groweth.

Not far from this, the Mannor-houſe of *Servilius Vatia* preſented our eyes with her ruines; who was Conſul with *Aprius Claudius* 674 years after the building of the City. He over-threw the Pirats in *Cicilia*, and triumphed for the ſame, having taken *Caricus*, *Olympus*, *Phaſelides*, *Iſaurus*, and retaining the name of the latter. Who in the end caſting off all publick employments retired to this place. Of which, and of him, thus *Seneca* to *Lucilius*; there I perſevered the longer, invited by the pleaſant ſhore, which windeth about between *Cuma* and the Mantion of *Servilius Vatias*, enclоſed on the one ſide with the Sea, and on the other with the Lake, affording as it were a ſtraight paſſage, being thickned with a late tempeſt. For that water, as we know, ſo provoked, doth often overflow, and unites thoſe Sands which a long calm diſunites, by reaſon of their ſiccity. As my manner is, I began to look about me, to ſee if I could find out any thing that might profit; and bent mine eyes upon the houſe which ſometimes belonged unto *Vatius*. In this that rich Prætor (for nothing famous but for his retirement) grew old, and for that only was accounted happy. For as often as the friendſhip of *Aſinius Gallus*, or the hatred of *Sejanus*, and in the end his love, had deſtroyed any, (for to have offended him, and to have loved him, was equally dangerous) men would ſay, *O Vatias, thou only knoweſt how to live!* yet knew not he how to live, but how to conceal himſelf. Great is the difference betwixt leading the life vacantly, and leading it ſlothfully. I never paſt by this houſe of *Vatias*, but I ſaid, *Here Vatias lay buried.* Of the houſe it ſelf I can write nothing certainly; I only knew it by the out-ſide, and as it expoſeth it ſelf to the view of the paſſenger. Two Caves there are of excellent workmanſhip, both made by Art, and both alike ſpacious; the one never receiveth the Sun, and the other retaineth it until Sun ſet. A little Brook there runneth divided by Art thorow a Grove of Plantanes, devoured by the Sea and *Acheruſia*; ſufficient for the nouriſhing of Fiſh, although daily taken. When the Sea is compoſed they ſpare them, but take them when enraged with ſtorms. The chiefeſt commodity of this place is, in that it hath *Baiæ* beyond the walls; enjoying the delights thereof, and ſequeſtred from the incumbrances. This praiſe I can give it, that it is to be dwelt in all the year long: for it lieth open to the Weſt-winds, and ſo receiveth them, that it retaineth them from *Baiæ*. Not un-adviſedly therefore did *Vatias* make election of this place, where now grown old he might beſtow his idleneſs. But the place doth not greatly tend unto tranquillity; it is the mind commendeth all things.

Now remaineth it that we treat of *Tritolæ*, *Baiæ*, *Baulis*, and the Promontory of *Miſenus*, with their confines, wherein we will proceed in order as they lie, and not as confuſedly ſeen by us. And to begin with the North-weſt end of the South-weſt ſide of the *Bay* of *Putzole*; near to the place where we left our Boat when we went to *Avernus*: The crooked land here maketh a little Bay, and after a while riſeth bolt upright, upon whoſe top, and towards *Avernus*, the Manſions of *Marius*, *Pompey*, and *Cæſar*, are ſaid to have ſtood; gathered perhaps out of that place of *Seneca*, where he ſaith, thoſe to whom at firſt the fortune of the people of *Rome* transferred the publick riches, *Caius Marius*, *Cneus Pompeyus*, and *Cæſar*, built them houſes in the region of *Baiæ*; but ſeated them on the tops of the Mountains. This appeared more war-like, to behold from above the under-lying Country. Conſider what ſituation they choſe, in what places, what buildings they erected, and thou wilt find them to be rather Fortreſſes than Palaces: Thus *Seneca*. But *Pompey*'s *Villa* only ſtood here. Nothing hath this place note-worthy (for time hath deprived the ruines of their Hiſtory) but certain wet and dry Baths: the former in a Cave at the foot of the Rock, now not preſerved, called heretofore the Baths of *Diana*. We mounted a pair of high ſtairs, on the out-ſide of the Rock, and cut out of the Rock, to the other; where certain Rooms are built for the benefit of the diſeaſed. This Sudatory is entred by a long narrow paſſage hewn into the Rock, into which we were fain to go backward or ſtooping, by reaſon of the vapour, and ſo exceſſive hot, that it forthwith bathed us in our own ſweat. But hear we it deſcribed by a late Traveller:

The dry-Bath high rear'd on a Mountains ſide
Thruſts forth three arms, which ſulphury Fountains hide
In their extream entents; where ſmeakie night
Still ſtate retains, preſerv'd from Phœbus ſight.
Long is the entrance: aſhes white and hot
Peſter the way in midſt of the dry Grot.

In primis celſo ſita Sudatoria monte,
In tria diviſus ſpecus eſt ceu brachia, quorum
Sulphureos extrema tenent fumantia fontes.
Solis inacceſſus radiis ſub rupe cavata:
Ingreſſu via longa patet, cinis impedit albus
Atq; calens mediæ prodientes agmine foſſæ.

Thy

Ingrediendò cave tollas caput, arduus unde
Fumus agit, totoque fluunt de corpore rivi;
Viſceribuſque trahens animam, vapor æſtuat intus.
Si ſubmiſſus eas, & cautè lumina ſerves,
(Nam ſine luminibus nulli eſt intrare poteſtas)
Victor eris, nimium ſed non tentare ſiniſtram
Dira tibi mens ſit, necet intus perfidus aer,
Profuit & nulli tacitas quæſiſſe latebras.

Thy head advance not, leſt fumes it involve,
And all thy body into ſtreams reſolve;
And vapours inly burning ſoul exhale
From entrails. Thoſe that ſtooping go prevail,
And lights keep in; (no entrance without light:)
But let no dire deſire thy ſteps incite
To tread the left; there treacherous Air aſſaults
Faint life; no good there's in thoſe ſilent Vaults.

Called this was formerly *Frictolæ*, of the rubbing of their bodies; and now by corruption *Tritolæ*, or, as others ſay, for that it cureth the Tertian Fever. There be who ſay, that it was called of old *Trifolus*, and do aſcribe the *Trifoline* Wine to this Mountain. It cureth the *French* Pox, and Fluxes of the head. Men and women have ſeveral times alotted them to enter, who ſweating here half an hour become prone unto venery, inſomuch that Chriſtian Widows and Virgins were admoniſhed by St. *Jerome* to avoid the place. Both above and below theſe Baths were adorned with Images (whereof ſome fragments do remain in ſome of them, which together with adjoining inſcriptions, expreſſed and declared their ſeveral virtues.) Defaced (as they ſay) one night by the Phyſitians of *Salern*, as an impeachment to their profit; they were puniſhed for the ſame by the Sea, being drowned in their return.

Beyond this, where the Sea doth make a ſemicircled Bay, ſtood the principal part of

A. *The Caſtle built by Charles the Fifth.*
B. *Ruines of Diana's Temple.*
C. *Ruines of the Temple of Venus.*
D. *The Baia of Baius.*

the City of *Baiæ* (for both *Tritolæ* and *Bauli* belonged thereunto) not the leaſt part thereof ſtretching into the Sea, the reſt poſſeſſing the ſhore, with the ſides and tops of the adjoining Hills. It was called *Baiæ* of *Baius* the companion of *Ulyſſes* here interred, ſo write they: a place ſo endued by Nature, and ſo adorned by Art, that the *Lyrick* Poet doth celebrate it as of pleaſure incomparable:

Nullus in orbe locus Baiis prælucet amœnis. *Hor.* — *No place on earth ſurpaſſeth pleaſant Baiæ.*

And the *Epigrammatiſt*,

Littus beatæ Veneris aureum Baiæ;
Baiæ ſuperbæ dona naturæ:
Ut mille laudem Flaccè verſibus Baias,
Laudabo dignè non ſatis tamen Baias.
Mart. l. 11. Ep. 81.

The golden ſhore of bleſſed Venus, Baiæ;
The prodigal largeſs of proud Nature, Baiæ,
Though in a thouſand verſes I praiſe Baiæ,
Yet ſhould not I deſervedly praiſe Baiæ.

I wonder why *Joſephus* doth call it a little City; when it is ſaid to have extended five miles in length, and in ſome places two (though in ſome leſs) in Latitude, preſenting the ſhape of a finger. Nor was it undeſervedly admired by King *Ariſtobulus*. A declaration of the magnificency and riches of the *Romans*; but too much of their luxury; beautified with ample Temples, multitudes of *Bannias*, Imperial places, and the adjoining Mannor-houſes of the principal *Romans*; whither they made their recourſe in the time of peace, and ceſſation from employments. They forced the Sea to retire, and afford a foundation for their ſumptuous Buildings. Scoft at in a certain old man by the *Lyrick*:

Thou Marble put'ſt to cut, thy end ſo near,
And thoughtleſs of thy Tomb, doſt houſes rear;
Enforcing Baiæ to uſurp the bound
Of muttering Seas; not pleas'd with the dry ground.

Tu ſecanda marmora loca ſub ipſum funus, & ſepulchri
Immemor ſtruis domos:
Mariſq; Baiis obſtrepentis urget ſubmovere littora
Parum locuples continente ripa. *Hor. l. 2. Od. 18.*

Egyptian Canopus, mentioned before, was a School of virtue, compared to the voluptuous liberty of this City. The Inn (ſaith *Seneca*) and receptacle for Vices: where luxury taketh the reins, and is (as in a priviledged place) there far more licentious, &c. What a ſight it is to ſee drunkards reeling along the ſhoar; the banquetings of ſuch as are rowed on the water, the Lakes reckoning their continual canzonets, and the like: which laſciviouſneſs, as if there lawleſs, not only ſins in, but publiſheth? The mind is to be hardned, and removed far from the ſorcery of enticing pleaſures. One Winter only here enfeebled *Hannibal*; and the delights of *Campania* did what the Snow and the *Alps* could not do; victorious in arms, yet by vices vanquiſhed, &c. Thinkeſt thou that *Cato* would ever have dwelt at *Mica*, to have numbred the by-ſailing Harlots, and to behold ſo many divers faſhioned Boats, be-painted with diverſity of colours, the Lake ſtrewed over with Roſes; and to have heard the night-noiſes of ſingers? &c. Who ſo is a man had rather be wakened with Trumpets than effeminate harmony. But long enough have we contended with *Baiæ*, though with vices we can never ſufficiently. Thus he; Wherefore no marvel though *Venus* had here her Temple, when the people were ſo devoted unto her, and the place it ſelf ſuch an enemy to chaſtity:

Lavina, as chaſt as th' ancient Sabines were,
(Thought then her Stoick husband more ſevere)
Whilſt now Averne, now Lucrine ſhe frequents,
Oft bathes in Baian Baths; at length aſſents,
To luſt; her husband leaves, in ſtrange fires burns,
Penelope came, an Helena returns.

Caſta, nec antiquis cedens Lavina Sabinis,
Et quamvis tetrico triſtior ipſa viro;
Dum modo Lucrino, modo ſe permittit Averno,
Et dum Baianis ſæpe foveatur aquis;
Incidit in flammas, juvenemque ſecura relicto
Conjuge, Penelope venit, abit Helena,
Mart. l. Ep. 63.

And *Ovid*:

Need I name Baiæ hem'd with ſails? Boats rowing
Along the ſhore, and ſprings from Brimſtone flowing?
Ah, cries ſome one, and his fell torment ſhews,
Theſe waters cure not as the rumour grows.

Quid referam Baias prætextaque littora velis,
Et quæ de calido ſulphure fumat aquam?
Huc aliquis vulnus referens in pectore dixit;
Non hæc, ut fama eſt, unda ſalubris erat.
Art. Aman. l. 1.

And it ſhould ſeem that the Baths there had that fame undeſervedly; whereof *Horace*,

Antonius Muſa ſaith, that Baiæ be
Not for my health: yet take they offence at me,
That in cold water bathe, the weather cold.

—— nam mihi Baias
Muſa ſupervacuas Antonius, & tamen illis
Me facit inviſum gelida cum perluor unda:
Epiſt. 15. l. 1.

And though the Phyſicians hereabout of this time, (but ſuch only as have not read *Galens* method, and kill men without punishment) when they are ignoaant in the diſeaſe, or to ſeek in the cure, ſend their Patients to theſe Baths; yet never was it known that they profited any. They rather tending to pleaſure and wantoning: whereof *Pontanus* the *Neapolitan*:

You wanton Baiæ ſhun, Marinus,
And fountains too libidinous,
What marvel; Luſt doth Age undo:
O Tomacel, doth wine ſo too?
Falernian liquor old age cheares:
And liber al draughts of Thyons tears;

Salaces refugis Marine Baias,
Et fontes nimium libidinoſos,
Quid mirum? ſenibus nocet libido,
At non, O Tomacelle, vina proſunt?
Et prodeſt ſenibus liquor Falernus;
Et proſunt latices Thyoniani;

Takes

An non & senibus Marine somnus,
Et prodest requie; soporque prodest,
Baiis somniculosius quid ipsis?
Quid Thermæ, nisi molle, lene, mite,
Rorante Cyathos merumque poscunt?

Takes ease in age, and sleeps content?
Than Baiæ what more somnolent?
What crave the Baths but solace, souls
Discharg'd from cares, and flowing bowels?

And it may be that other Baths, and new-famed Fountains, are more especially frequented to cherish the diseases of the mind, than to cure those of the body. Should we give them an undeserved Title, or make them say more than the truth, if we produced them thus speaking, as the aforesaid Author did the other?

Nostrum si titulum puella nescis;
Hic est: Prægravida recede alvo,
Quæ venis vacua: hoc habet tabella, &c.

Wench, dost thou not our title know!
'Tis this: Come empty, from hence go
Full-belly'd: this contains our table, &c.

The rest I suppress, in that offensively immodest. But I should dwell too long on this place, should I speak of the *Ambubaiæ*, certain infamous women, so called for conversing about *Baiæ*, incredibly impudent, or other their particular luxuries. But behold an egregious example, that pronounceth the works of mens hands as frail as the Work-men. *Baiæ* not much inferiour unto *Rome* in magnificency, equal in beauty, and superiour in healthful situation, hath now scarce one stone left above another, demolished by War, and devoured by Water. For it should seem that the *Lombards* and *Saracens* in the destruction hereof had not only a hand; but that the extruded Sea hath again regained his usurped limits: made apparent by the paved Streets, and traces of foundations to be seen under water. The shore is all over-grown with bushes and Myrtles, the Vaults and thrown down walls inhabited by Serpents: and what is more, the air heretofore so salubrious, is now become infectious and unhealthful. A number of Caves there are all along the bases of the Cliff; many of them were employed for Fishponds, whereinto they let in, and excluded the Sea at their pleasure: in which they greatly delighted; framed and maintained with excessive expences. But especially they delighted in Lampreys, partly for their bellies, and partly for that they were easily kept in their Stews, as not so tender, and longer liv'd than any other. For some of them have been known to have lived threescore years, and some upward. Besides, their familiarity with men was to be admired; having particular names, and coming to the hand, when so called upon. Whereof *Martial*, speaking of *Domitians* Fish-pools which were here in *Baiæ*:

Piscator fuge, ne nocens recedas,
Sacris piscibus hæ natantur undæ,
Qui norunt dominum, manumque lambunt,
Illam qua nihil est in orbe majus
Quid, quod nomen habent; & ad magistri
Vocem quisque sui venit citatus?
l.4.Epig.30.

Angler, preserve thy innocence, forbear;
For they are sacred Fishes that swim here:
Who know their Soveraign, and will lick his hand,
Than which what greater in the worlds command?
What, that they have names, and when they called are,
Unto their Masters several call repair?

For which they have been of divers incredibly affected: insomuch as *Crassus* bewailed the death of one, no less than the loss of a Son; and built a Sepulchre for it. *Caius Hirtius* who had a Mannor-house also in *Baiæ*, was the first that invented these Stews for Lampreys; who received for the houses which were about this Fish pond two thousand Sestertians; all which he spent in food for his Fishes. He it was that lent *Cæsar* the Dictator, six hundred Lampreys to furnish his Feasts in the time of his Triumphs, to be paid again in kind, in number, and by weight: for he would neither sell them, nor exchange them for other Commodities. The Tyrants of those times (not, as *Augustus*, free from this savage pastime) took a delight to throw the condemned into these Ponds to be devoured by them; because they would see them torn in pieces in an instant. The Oysters also of *Baiæ* were exceedingly commended:

Ostrea Baianis certantia, quæ Medulorum
Dulcibus in stagnis refluit maris æstus opimus.
Accipe dilecte Theon, memorabile munus.
Auson. 38.

Oysters compar'd with those of Baiæ, fed
By tyding Seas in pits of the fresh Lake
Of Meduli, a rare gift, lov'd Theon take.

Sergius Oratus was the first that made pits for them about his house here; more for profit, than to indulge his gluttony. For by such devices he purchased much riches. He also devised the hanging Bannias, and Pools to bathe in, on the tops of Houses.

At

At the foot of the Hill that windeth towards *Tritulæ*, ſtood the Palace of *Piſo*; whereunto *Nero* frequented often, and caſting off ſtate and attendance, accuſtomed to bathe and banquet. Here thoſe of *Piſo's* conſpiracy would have executed their purpoſe; but he refuſed to give his conſent, that his table ſhould be defiled with ſlaughter, and the gods of hoſpitality provoked. Of this nothing remaineth but certain Caves and entrances hewn out of the Rock. More within the Bay, on the bending ſhore, ſtand the ruines of a goodly Building, called at this day *Trugliun*. It ſeemeth to have been a Bannia, by the vents in the Walls for the ſmoak to evaporate, and by the Pipes which on either ſide conveyed rain-water into the ample Lavers, and other proofs which theſe reliques remonſtrate. Yet ſome will have it to have been the Fane of *Venus*, for ſhe in *Baiæ* had her Temple. But whether ſo or no, the Walls of a magnificent Temple here yet look aloft, ſeated more high, and almoſt againſt the midſt of the Bay; not only known to have been conſecrated to miſplaced *Diana*, by that teſtimony of *Propertius*,

Thee, Cynthia, in the midſt of Baiæ plac'd
Where ways along th'Herculean ſhore are trac'd:

Ecquid te mediis ceſſantem Cynthia Baiis
Qua jacet Herculeis ſemita littoribus.

but by the figures of Dogs, of Harts, and Barbels here ingraven, which were ſacred unto her.

Now upon the high Hill oppoſing *Tritolæ*, and confining the other end of the Bay, there is a ſtrong Caſtle, erected by *Philip* the Second, to protect the under-lying Sea, and places adjoyning, from the thefts and waſtes of the *Turkiſh* Rovers; manned by threeſcore Souldiers; where the Mannor-houſe of *Julius Cæſar* ſtood, as is to be collected out of *Tacitus*.

Between this and *Miſenus* lies *Bauli*, called firſt *Boaula*, as much to ſay, as an Ox-ſtall; of *Gerions* Oxen, which *Hercules* brought hither in triumph out of *Spain*, where he had a Temple conſecrated unto him.

——Boalia this age
Corruptly Bauli calls——

——Corrupta Boalia Baulos
Nuncupat hæc ætas ——

for the better ſounding of the word. Here *Hortenſius* the Orator had his Villa, (the ruines whereof are now buried in earth, & covered with water) who greatly delighted in his fiſh-ſtews, and was nick-named *Triton* by *Tully*; for the fiſhes herein would come to his hand when ſo called; who wept for the death of a Lamprey, and to a friend that begged two Barbels of him, (called *Mulli* in Latine) replied, that he had rather give him two Mules for his Litter. This was afterward poſſeſſed by *Antonia* the Mother of *Druſus Nero*, who hung a Jewel in the Gills of a Lamprey which ſhe loved. A place famous for the Tragedy of *Agrippina*, here feaſted by her diſſembling Son, and invited by him unto *Baiæ*, to celebrate the five days continually feaſtival of *Minerva*; when by the way, (being by night to come, the better to cloak it) in a Galley deviſed by *Anicetus* Captain of the Navy at *Miſenus*, by Art made looſe in the bottom, ſhe ſhould have been, as if accidentally, drowned. But ſhe apt to diſtruſt, as inured to like practices, or having had ſome notice thereof given, cauſed her ſelf to be carried in a Chair unto *Baiæ*, where by *Nero's* artificially paſſionate entertainment, diſcharged of her fears, ſhe returned by Galley (the Sea calm, and the night ſtarry, as deteſting to cloak ſuch a villany) with only two of her own retinue: *Crepirius Gallus* that ſtood not far from the ſtern, and *Aceronia* her Woman who lay at the feet. When with great joy relating the repentance of her Son and her recovered favour, the Watch-word was given, and the heavy covering of the place falling down as was ordered, preſt *Gallus* to death: but that over the Women being ſtronger than the reſt, though ſhrinking, ſaved them, the Veſſel thereby kept alſo from parting aſunder; ſo that they were fain to ſink the Galley at the ſide by little and little. *Aceronia* crying, that ſhe was the Princes Mother, was ſlain with Poles and Oars; coming to her end by the craft which ſhe uſed for her ſafety: *Agrippina* with ſilence ſwimming to the ſhore, having only received one wound on the ſhoulder, was ſuccoured by ſmall Barks, and conveyed to her houſe which bordered on *Lucrinus*. When caſting in her mind the unlook'd for honour done her, ſucceeding ſuch bitterneſs of hatred, the fabrick of the Galley ſo to diſſolve, neither ſhaken with ſtorms, nor cruſhed by rocks; the death of *Aceronia* aſſuming her name, and laſtly, the wound ſhe had received; ſhe held it the

beſt courſe to no take notice of the treachery; ſending *Agernius* to tell her Son of the danger which ſhe had eſcaped by the goodneſs of the gods, and by his good fortunes. But he knowing her craft, and fearing that ſhe ſhould preſently practiſe a revenge, ſent *Anicetus* a Captain of the Navy, and a Centurion of Sea-ſouldiers to diſpatch her; who breaking into her houſe, and finding her a-bed, it is ſaid that ſhe preſented her belly to the Sword of the Centurion; bidding him to ſtrike it that had brought forth ſuch a Monſter; and ſo with many wounds periſhed. *Nero* ſtanding by when ſhe was cut up, (therein no leſs ſavage than in murdering) ſurveying every part of her, ſaid to the by-ſtanders, *That he thought he had not had ſo beautiful a Mother.* The ſame night ſhe was burned with baſe Funerals, and whilſt *Nero* reigned, unburied. But ſhortly after encloſed here at *Bauli* by her houſhold-ſervants in a ſimple Sepulchre, called the Sepulchre of *Agrippina* at this day, which we entred: being placed on the ſide of the riſing ground, partly hewn into the Rock, and now having a difficult entry. The roof and ſides are figured with Sphinxes and Griffons: but ſullied greatly with the ſmoak of Torches and Lights, born in by ſuch as do enter.

Not far beyond, the Land pointed into the Sea, and there hollowing a little by the induſtry of *Agrippa*, at *Cæſars* appointment, and called the Port of *Agrippa*. Another Navy they kept at *Ravenna*, both ſerving aptly for employment; in that from either the one or the other they might make a ſwift cut, if occaſion required, without compaſſing of Countries, to any part of their Empires within *Hercules* Pillars. *Voluſius Proculus* was Admiral of this in the time of *Nero*, and *Pliny* the natural Hiſtorian, in the Reign of *Titus*. Divers ſtones hereabout do bear the names of Ships, and naval Commanders, with ſuch like Antiquity. At the mouth hereof are yet to be ſeen certain ruinous Piles. The innermoſt part, now a filthy Lake, is vulgarly called the dead Sea.

On the far ſide of this, and ſtretching further into the Sea, the Mountain of *Miſenus* riſeth aloft,

Miſenum Æoliden, quo non præſtantior alter,
Ære ciere viros, Martemque accendere cantu.
Virg Æn. l. 6.

Æolian Miſen, others paſſing far,
With braſs ſtern fight to excite and kindle war.

Æneas his Trumpeter, and drowned hard by, by the envy (as they fable) of *Triton*,

At pius Æneas ingenti mole ſepulchrum
Impoſuit, ſuaque arma viro, remumque tubamque
Monte ſub aerio, qui nunc Miſenus ab illo
Dicitur, æternumque tenet per ſecula nomen.
Idem.

But good Æneas a huge Tomb did rear,
His arms, his oar, and trumpet placing there
Under aerial mountain of his name
Miſenus call'd, to his eternal fame.

Called *Arius* before; or having that Epithete given it, in that, partly by Nature, and partly by Art, it is almoſt hollow throughout. This Promontory is of all other the moſt famous for the clemency of the Air, the City here once ſtanding, the Mannor-houſes adjoyning, the *Roman* Navy, antick Monuments, Fiſh-pools, Grots, Baths, and other admirable Buildings; ſurveying all the Sea-coaſts unto the Promontory of *Minerva*, (if meaſured with the winding ſhore, 34 miles diſtant) all which ſhewed in the time of the *Roman* Monarchy like to one entire City. Whereof now (*Naples* excepted) there is little to be ſeen that hath eſcaped the fury of fire, of water, or Earth-quakes. Here *Caius Marius* had a Villa, with a place more ſumptuous and fine than befitted ſuch a Souldier, after purchaſed by *Cornelia*, and after that by *Lucullus*, in which *Tiberius Cæſar* departed this life (prevented by extremity of ſickneſs) in his way unto *Capræ*. The Vault of *Traconaria* (ſignifying a paſſage for water) is near unto this. A part of the ſame (as conjectured by ſome) which was digged by *Nero*, reaching unto *Avernus* to receive all the hot waters of the Baths of *Baiæ*; being covered over head, and on each ſide cloyſtered. But this ſhould rather ſeem to be made for their receipt of the rain that deſcended from the Promontory, as appears by the conveyances. It is about twenty foot high, the fallen down roof obſcures both the length and bredth. The middle ſpace is contained between two Walls, 18 foot broad, and 200 long. In either ſide of it a paſſage there is by four doors into four ample Vaults, the arched roofs being joyned with Walls in the middle. The ruines of the City lye below this: amongſt which are the remains of a Theatre, in form of an half Amphitheatre. Theſe Theatres were dedicated to *Venus*, as the Amphitheatres to *Mars*; thoſe preſenting delights of a more gentle nature.

Where

Where loves imagined are daily ſung;

Illic aſſiduè ficti cantantur amores.
Ovid. Remed. Amorũ.

yet more anciently to *Bacchus*; rather from the ſeeing than hearing aſſuming that name, of their there preſented Dancings, Pageants, and diverſity of Spectacles. *Marcus Valerius Maſſala*, and *Caſſius Longinius*, were the firſt among the *Romans* that adventured to erect a Theatre; although Plays were deviſed many Ages before.

Firſt Romulus theſe careful plays devis'd,
When Roman Widowers Sabine Maids ſurpriz'd.
No Veil the Marble Theatre o're-ſpred,
Nor Stage with liquid Saffron then look'd red.
But Bowre of boughs, which neighbouring Woods impart,
There rudely framed ſtood; the Scene lack'd Art.
On ſeats of turfs the Auditors ſit down;
And levy Wreaths their dangling treſſes crown.

Primus ſollicitos feciſti Romule ludos,
Quum juvit viduos rapta Sabina viros.
Tunc neque marmoreo pendebant vela Theatro,
Nec fuerant liquido pulpita tubra croco.
Illic quas tulerant nemoroſa palatia frondes
Simpliciter poſitæ; Scena ſine arte fuit.
In gradibus ſedit populus de cæſpite factis
Qualibet hirſutas fronde tegente comas.
Ovid. Art. Am. l. 1.

But how ſumptuous they grew from ſo rude a beginning, the Theatre built by *Marcus Scaurus* doth declare, exceeding all other Fabricks whatſoever. It had three Stages one above another, ſupported with three hundred and ſixty Pillars of Marble. The loweſt Stage was of Marble; the front of the middle, of glaſs; the uppermoſt of boards gilt curiouſly over Three thouſand Statues of Braſs ſtood between the Columns; and the ſemicircle was ample enough to contain fourſcore thouſand perſons. The Furniture of Hangings, Pictures, and Apparel, was anſwerable to the Magnificency of the Building; and all this done by a private man. The parts of the Theatre were four; the front of the Stage, the Stage whereon they acted; the place where the Muſicians played, (in which the Poets alſo, and Orators pronounced their compoſitions) and that where the Chorus danced and ſung; about which ſate the Senators. The Spectators ſate one above another round about the round, diſtinguiſhed according to their quality. The face of the Scene was made ſo as to turn of a ſudden; and to preſent new Pictures and places, according to the argument then handled. But herein the invention of *Curio* ſurpaſſed; whoſe two great Theatres, framed of Wood, hung upon two Hooks, which upheld the whole Frame. In the forenoon they were placed back unto back, and Plays exhibited therein; in the afternoon turned about in a trice they affronted each other, and towards the later end of the day joyning them togethet, made of both one goodly Amphitheatre, (the people never removing from their ſeats) where Fencers at ſharp ſucceeded the Actors. Thus bore he the *Romans* between Heaven and Earth upon the truſt of the two Hooks: a bold invention, and as bold an adventure. *Nero* in perſon oft acted in publick Theatres, although Players were ſilenced by him in the beginning of his Reign as before his time by *Tiberius*, and after by *Trajan*.

A little removed there are certain Salt-pits, and beyond towards *Cuma* we came to a Ciſtern, not undeſervedly called *Piſcina mirabilis*. This was entred at two doors in the oppoſite corners (whereof one now is ramm'd up) and is deſcended into by forty ſtone-ſteps. The Vault is five hundred foot in length, and in bredth two hundred and twenty; the Roof ſuſtained by four rows of Pillars, twelve in a row, wherein are divers Tunnels whereat they draw up water, now yielding a ſufficient light to the ſame. Without, it appeareth but as a riſing Bank; the Walls within conſiſting of Brick, and plaiſtered over with a compoſition, as they ſay, of floor, the white of Eggs, ſtone beaten into powder, hard as Marble, and not to be ſoked thorow by water. The making of this ſome impute to *Lucullus*, by reaſon of the neighbourhood of his manſion; but more probably we may do it to *Agrippa* for the benefit of the Navy, into which water was conducted from the River *Serinus*. Thoſe that are called *Centum Camerellæ* (into which alſo we entred) of the multitude of Vaults for the preſerving of water, I rather think to have belonged to *Lucullus*; mentioned by *Varro*, *Tacitus*, and *Pliny*.

Between *Miſenus* and *Baiæ* there lyeth a long Plain, called by ſome the *Elyſian* field, but more commonly *Mercati di Sabbato*, environed with ruines; heretofore a Cirque; ſo called of the running about the the Obelisks that ſtood along in the middle, with Horſes and Chariots. *Tarquinius Priſcus* built the firſt amongſt the *Romans*, between the two Hills *Palatinus* and *Aventine*, named *Maximus*; enlarged and magnificently adorned by *Cæſar Auguſtus*, *Trajan*, and *Heliogabalus*. It contained

in length three hundred ſeventy and five paces, in bredth an hundred and five and twenty; ſquare at one end, and circular at the other; the round and ſides compaſſed with a Rivulet of ten foot broad, and of equal depth; without which were the Walls, containing three Galleries one above another, and built with Seats like an Amphitheatre, where places were aſſigned to each ſeveral calling; large enough to receive two hundred and threeſcore thouſand Spectators. Entred it was at twelve Ports. At the ſquare end the Horſes under certain Arches had their ſtand, kept back by a Barrier drawn up upon the ſign given. In the midſt of the Cirque ſtood an Hieroglyphical Obelisk, brought by *Auguſtus* out of *Egypt* from the City of the Sun, there erected by *Semneſertus*, an hundred five and twenty foot and nine inches high. On each ſide of this ſtood three leſs, gilt afterwards over, for the other ſix Planets, all in a row like the liſts in a Tilt-yard. They uſed to ſtrew the floor with the powder of white ſtone. *Nero* cauſed it to be ſprinkled with a green Mineral, found in the Mines of Gold and Braſs; *Caligula* with the ſame, but mixed with Vermillion: *Heliogabalus* with the filings of gold and ſilver, and ſorry he was that he could not with Amber: Although the Cirques were generally conſecrated unto *Neptune*, yet it ſeemeth that the Sun had a ſpecial intereſt in this; not only in regard of his Obelisk, but of the twelve Games there exhibited in his honour, ſignified by the twelve gates, and perhaps having reference to the twelve Signs, as the ſeven times circling the Liſt with their Chariots, had to the ſeven Planets, and days of them named. That Hieroglyphical Obelisk now ſtanding at *Rome* in the Lateran, ſtood in the ſame Cirque, erected by *Conſtantius*, and by him brought from *Alexandria* in a Galley of three hundred Oars, being there left by *Conſtantine* the Great, who had taken it from *Egyptian Thebes*, (where *Rammeſtes* had ſet it in a Temple to the honour of the Sun) with purpoſe to have conveyed it unto *Conſtantinople*. They adorned theſe places with the Images of their gods and ſpoils of their enemies. Before the beginning of the race, they carried their Idols about in a ſolemn Proceſſion. Wherefore amorous *Ovid*, ſitting in the Cirque by his Miſtreſs,

Sed jam pompa venit, linguis animiſque favete:
Tempus adeſt plauſus, aurea pompa venit.
Prima loco fertur ſparſis victoria pennis:
Huc ades atque meus, fac Dea, vincit amor.
Plaudite Neptuno, nimium qui creditis undis:
Nil mihi cum pelago, me mea terra tenet.
Pax juvat, & medea pace repertus amor.
Auguribus Phœbus, Phœbe venantibus adſit:
Artifices in te verte Minerva manus.
Agricolæ Cereri, teneroque aſſurgite Baccho:
Pollucem pugiles, Caſtora placet eques.
Nos tibi blanda Venus, pueroque potentibus armis
Plaudimus, inceptis annue diva meis.

Ovid. Amor. l. 3. Eleg. 1.

The pomp now comes, hearts praiſe, nor be tongues dumb:
Time fits applauſe; the golden pomp doth come.
Lo, Victory with diſplaid wings leads the way;
Come hither, Goddeſs, give our love the day.
Serve Neptune they who too much truſt to Seas;
With waves we trade not; me my ſoil doth pleaſe.
Souldier applaud thy Mars, we Wars deteſt;
Peace love, and Love that in mild Peace thrives beſt,
Augurs Apollo, Hunters Phœbe aid:
Artificers applaud the brain-born Maid.
Ceres and Bacchus Country-ſwains adore;
Champions pleaſe Pollux; Horſe-men Caſtor more:
To thee kind Venus, and thy Boy that awes
All hearts (aſſiſt me) I give my applauſe.

The place then cleared by the Prætor, choſen for that purpoſe, the Chariotters ſtarted their Horſes upon a ſign given, clothed in colours differing from each other:

Si viridi proſinove faves, qui coccina ſumis;
Ne fias iſtinc transfuga forte vide.
Mart. l. 14. Epig. 31.

If blue or green you ſide with, and wear red;
Look leſt they ſay, you from your party fled.

thoſe of their Faction wearing the ſame, which grew to ſo hot a contention in the Reign of *Juſtinian* between the Green and the Blue, that 40000 were ſlain at *Conſtantinople* in the quarrel. Seven times they drove about the liſt, as is manifeſt by *Propertius*.

Aut prius infecto depoſcit præmia curſu,
Septima quam metam triverit ante rota.

Or prize demands before the race be done;
E're wheels ſeven times about the liſt have run.

and he reputed the moſt skilful, that could drive neareſt to the ends of the Liſt without danger: whereof *Ovid*, reproving a Chariotter,

Ne miſerum, metam ſpacioſo circuit orbe;
Tende precor valida lora ſiniſtra manu.
Am. 3. Eleg. 2.

Ah! from the liſt too far his wide wheels ſtray;
A ſtronger hand upon the left reins lay.

A

A Napkin was the reward of the Victor; as the hanging out thereof a ſignal to begin. Which grew into a cuſtom upon *Nero*'s throwing his Napkin out at the window ſtaying long at dinner, and importuned by the people to make haſte; who often played the Chariotter himſelf. And ſo had this paſtime bewitched the principal *Romans*, that divers conſumed their patrimonies therein; declared by *Juvenals* invective againſt one,

Who ſpent his wealth in mangers, nor doth priſe
What Parents left, whilſt on ſwift wings he flies.

Qui bona donavit præſepibus, & caret omni
Majorum cenſu, dum pervolat axe citato.
Sat. 1.

And to conclude with the ſame Poets Satyrical deſcription of theſe races.

Mean while Circenſian ſhews do celebrate
Idean races. In triumphant ſtate
The horſ-thief Prætor ſits. In truth I may
With favour of the too great Vulgar ſay,
To day the Cirque all Rome contains, the cry
Aſſures me of the Green-coats victory:
Loſt be, the City mourns in like diſmay,
As when at Cannæ Conſuls loſt the day.
This better the bold-betting Youth befits
To ſee, who cloſe to his trim Miſtreſs ſits.

Interea Megaleſiacæ ſpectacula mappæ
Ideum ſolemne colunt, ſimiliſque triumpho,
Prædo caballorum Prætor ſedet, ac mihi pace
Immenſæ nimiæque licet ſi dicere plebis;
Totam hodie Romam circus capit, & fragor aurem
Percutit, eventum viridis quo colligo panni:
Nam ſi deficeret, mœſtam, attonitamque videres
Hanc urbem, veluti Cannatum pulvere victis
Conſulibus; ſpectent juvenes quos clamor & audax
Sponſio, quos cultæ decet aſſediſſe duellæ.

Juv. Sat. 11.

The catching and killing of Beaſts by the hands of men, which were of a more fearful nature, was alſo preſented in the Cirque; thus expreſſed by *Vopiſcus* in the life of the Emperour *Probus*: A liberal hunting he beſtowed in the Cirque, to be carried all away by the people. The manner of the ſpectacle was; Great trees by the roots pull'd up by the Souldiers were faſtned to pieces of timber, in many places conjoined; which when covered with earth, the whole Cirque did appear as a flouriſhing wood; into which were thruſt 1000 Oſtridges, 1000 Stags, 1000 Boars, 1000 Bucks, Goats, Sheep, wild beaſts, and other Creatures that live upon graſs, as many as could be found out and preſerved. Then ſuffering the people to enter, they caught, and carried away whatſoever they could. From the Weſt end of this Cirque we deſcended a little amongſt certain ruines, where divers Urns are yet to be ſeen in the concaves of old walls, containing the aſhes of the *Romans*. Leaving the forſaken Promontory that ſhewed nothing but deſolation, we retired to our Boat, and croſſed the Bay unto the ſhore of *Putzole*, to a place where the ſand is ſo hot (notwithſtanding waſhed with every Billow) that like it was to have ſcalded our hands, though ſuddenly pull'd forth again. From hence we rowed to *Neſis*, a little Iſland, and but little removed from the point of *Pauſilype*; once fabled to have been a Nymph, and beloved of the mountain.

And thee, fair Neſis thrall, Pauſilype,
With ireful plaints he calls upon from Sea.

Te quoque formoſæ captum Neſidis amore,
Pauſilype irato compellat ab æquore quæſtu.
Sannazarius.

Another ſpeaking of the Wine of *Pauſilype*,

Lo here Pauſilypes tears ſhed when he mourn'd,
Whilſt flying Neſis to a Rock was turn'd.

En tibi Pauſilypis lacrymæ quas fudit ad undas,
Dum fugiens Neſis vertitur in ſcopulum.
Rota.

And *Pontanus* deſcribing the Nymphs, declares the condition of the place;

Amongſt the Lotis by the ſhore unſpide,
Him Neſis clips, black-kneed, red cheek'd, gray-eyde.

Illum Niſa tenet deſerti ad littoris algam,
Nigra genu, croceiſque genis, & lumine glauco.

It containeth no more than a mile and a half in circuit; now the poſſeſſion of the Duke of *Amalphus*, and honoured with his houſe; heretofore with the houſe of *Lucullus*; the place made healthful by the cutting down of the Woods, which was formerly otherwiſe. Of which a certain Traveller,

Next Neſis ſtands with Sperage ſtor'd, e're while
Part of Pauſilype, but now an Iſle.

Poſt hanc aſparagis plenam Neſida videmus;
Pars hæc Pauſilypes quondam, maris inſula nunc eſt.

Multis ibi ſervat furtiva cuniculus antra,
Antra Typhonæos quondam ſpirantia fumos,
Et circa Eumenidum nebuloſo triſtia luco.

There Caves in ſecret Burrows Conies hold:
Caves that expir'd Typhonean fumes of old,
And flames within the Furies gloomy Groves.

It hath a round Tower in the midſt over-looking thoſe Coaſts, with a little Port turning toward the South, making beſides a ſafe ſtation for Ships between it and the Mountain.

So we paſt along the ſide of *Pauſilype*, clothed with Natures moſt rich and beautiful Tapeſtry; the frequented ſhore affording diverſity of ſolaces; beſides other edifices, bearing the impreſſions of ſundry ancient Structures. Amongſt the reſt, that now called *Copinus*, a Grot deſcended into by degrees from the houſe that ſtood above it: once belonging unto *Pollio Vibius*, and left unto *Auguſtus Cæſar* by his will. This cruelly luxurious *Pollio* accuſtomed his Lampreys, kept in this ſtew, to feed upon mans fleſh; into which he threw his condemned Slaves. Upon a time having invited *Auguſtus* to Supper, a Boy breaking a Cryſtal Glaſs, and for that miſchance being to be devoured by Fiſhes, beſought *Auguſtus* that he would not ſuffer him to dye ſo wretched a death. Then the Emperour commanded that they ſhould let him alone; and withal, that all the Cryſtals which were in the Houſe ſhould be fetched; which he cauſed to be broken, and thrown into the Fiſh-pool. Thus was the friend of *Cæſar* to be chaſtiſed, and well he exerciſed his authority. We will not ſpeak of the roots of Hills here hollowed by *Lucullus*; for which called gowned *Xerxes* by *Tubero* the Stoick; but proceed unto the houſe of *Jacobus Sannazarius* that excellent Poet, given him by King *Frederick*, and called *Mergellina*, which by his laſt Teſtament he converted into a Monaſtery, having there built a Temple to the birth of the Virgin. And herein his Sepulchre is to be ſeen, of a fair white Marble, with his Figure cut to the life: from whoſe mouth the Bees do ſeem as it were to ſuck Honey. On the one ſide is the Statue of *Apollo*, and on the other of *Minerva*, though called by the names of *David* and *Judith*. He is beholding to Cardinal *Bembus* for this there engraven Epitaph.

Da ſacro cineri flores; Hic ille Maroni,
Sincerus Muſa proximus, ut tumulo.
Vix. an. 72. *Obiit An. Dom.* 1530.

Strew Flowers; Here lies Sincerus in Earths womb;
His Muſe, as next to Maro's, ſo his Tomb.

Living, this other he made of himſelf,

Actius hic ſitus eſt, cinceres gaudeta ſepulti,
Jam vaga poſt obitus umbra dolore vacat.

Actius here lies; interred aſhes joy;
Our ſoul by deaths, now freed from all annoy.

who writ it poetically, and not in contempt of Religion, juſtified by his divine Poem; in the ſame manner he hath named himſelf *Actius Sincerus Sannazarius*. This is not far removed from the way which paſſeth through the Mountain, where we met our Caroſs; and ſo returned into the City.

Now upon departing from *Naples*, I was perſwaded not to venture over land, by reaſon of the inſalubrious ſeaſon (the Dog-Star then raging) proving often mortal to the ſtranger, but eſpecially after a rain; inſomuch, that lately of four and twenty *French*-men, but four got alive unto *Florence*. So that I agreed with a *Genoeſe* to carry me in his Felucca to *Neptune*. But ſtaying too long my Companion, (an Engliſh-man that dwelt at *Ligorn*) put the Boat from thoar, which we were fain to follow in another. Croſſing the mouth of the Bay of *Putzole*, the Seas grew ſuddenly rough, and we out of hope of ſafety, when by a *French* Fiſherman we were ſuccoured, and in his Bark tranſported to *Prochita*, where the other Felucca ſtayed for us.

This Iſland containeth but ſeven miles in circuit; fourteen Miles from *Naples*, eight from *Putzole*, and two from *Inarime*, from whence it is ſaid to have ſlid, and therefore ſo called. It lyeth in a low level; yet *Virgil*,

Tum ſonitu Prochita alta tremit,
Æn. l. 9.

High Prochita then trembled at the ſound.

rather giving it that Epithete of what it was when a mountain of *Inarime*, ſeparated, as the Poets do feign, by *Typhous*:

Ut niſu ingenti partes de monte revulſas
Ænaream Prochitamque ipſis immiſerit aſtris,
Ac totum ſubito cœlum tremefecerit ictu.
Sannaz.

The Mountain with huge ſtrength aſunder torn,
Ænaria he, and Prochita did throw
To Stars; Heaven trembled at the ſudden blow.

others

others will have it ſo called of *Æneas* his Kinſ-woman there buried. Fruitful it is in Grain and Fruits, abounding with Conies, Hares, and Pheſants. The environing Seas are ſtored with Fiſh, and the ſhore with freſh Fountains. To this add we *Pontanus* his deſcription, making a Nymph of her:

By him goes Prochita his ſponſe, for face
And geſture prais'd: whom painted garments grace
With ratling cockles hem'd, her zone enlaid
With Urchins rough, her breaſts green ſea-weeds ſhade.

Hunc juxta conjux Prochitela incedit, & ore
Et geſtu ſpectanda, & pictæ tegmine pallæ,
Nexilibus cochleis limbus ſonat, horrida echinis
Zona riget, viridiſque ſinus frondeſcit in alga.
Pomais.

A little Iſland almoſt adjoining to the Weſt of this, called the Park; where formerly they accuſtomed to hunt, but now turned into tillage. The Town regardeth the Promontory of *Miſenus*, ſeated on a neck of the Rock, and defended with a Caſtle. Divers ſtragling houſes there be throughout the Iſland. *John de Prochita*, a renowned Citizen of *Salern*, was once Lord of this place, from whence he produced his original; who deprived *Charles* of the Dominion of *Sicilia*, and was Author of that bloody Even-ſong, as formerly declared. Provoked thereunto, in that *Charles* had diſpoſſeſſed him of *Prochita*; or rather for abuſing his Wife, as is reported by others; whom the *Aragonians*, that roſe by the fall of the *French*, made Governour of *Valentia*.

The weather continuing ſtormy, we ſtayed here the day following, and ſo had the leiſure to ſurvey the near neighbouring *Ænaria*, called alſo *Arime*, and *Inarime*; an Iſland eighteen miles about, and no more, though meaſured with the ſhore; which thruſteth out many beautiful Promontories. In the midſt of the Iſland ſtands the high Mountain *Epomeus*, upon whoſe top St. *Nicholas* hath a Temple, befriended with a Fountain of freſh water: The want whereof is here greatly miſſed, there being but twelve in the whole Iſland, whereas there be of hot and medicinable ſprings (beſides Sudatories) five and twenty. For the earth is full of ſubterrene Fires, which have heretofore evaporated ſtones, and raiſed moſt of theſe Mountains; therefore was it feigned to cover *Typhous*:

——the painful priſon Inarime
By Joves commandment on Typhous thrown:

——durumque cubile
Inarime Jovis imperiis impoſta Typhœo.
Virg. l. 9.

for what ſignifieth that name *Typhous*, but ſuppreſſed Whirle-winds, and impetuous inflammations? Though this Ile was not called *Arime*, and *Pitheouſa* (for both ſignifie one thing) of the men here feigned to have been Metamorphoſed into Apes; yet why not of their craſty and beſtial diſpoſitions? And little better are they at this day; either retaining the ſavage Cuſtoms of their Progenitors, or having their blood dryed up with over-much fire, being prone to injuries, violence and ſlaughters. But *Pliny* ſaith, that it took the name of *Inarime* of the making of earthen Pots, as *Ænaria* of the ſtation of *Æneas* his Navy. Now called it is *Iſchia*, which ſignifieth ſtrong, in regard of the ſtrength of the Town (ſome ſay, of the form expreſſing a huckle-bone) regarding *Prochita*. Seated it is on a high craggy Rock, environed in times paſt with the Sea, though now joined to the reſt by a long paſſage of ſtone; with making (according as the wind doth ſit) on each ſide a Harbour. The Rock is almoſt ſeven furlongs about, affording but a ſteep and difficult aſcent, and that made by mans labour. The Town is ſtrengthened with Iron Gates, and guarded by *Italians*. The Marqueſs of *Vaſto* is Governour of the Caſtle and Town. There are in the Iſland eight Villages. The Inhabitants be for the moſt part poor, yet is the earth in many places not niggardly in her productions. Much more might be ſaid of this Iſland; but I now grow weary of this labour.

The next day the wind blowing favourably, we ſailed cloſe under *Cuma*; and croſſed a little beyond the mouth of *Vulturnus*; a River that riſeth in the Country of the *Samnites*, and gliding by *Capua* (but three miles diſtant from the ruines of the old) here falleth into the Sea; where ſtood a City (now to be ſeen) of that name. Between this and *Cuma*, but a little removed from the ſhore, ſtand the ruines of *Linternum*, ennobled by the Sepulchre of *Scipio Africanus*; who grieved at the ungrateful accuſations of the *Romans*, abandoned the unkind City; and retiring hither here ended his days, as a man of private condition. By this there is a Lake of that name, and nearer the ſhore a Tower, at this day called *Torre della Patria*.

A little proceeding, *Sinueſſa* ſhewed us her reliques, ſo named of the crooked ſhore, but more anciently *Sinope*; and then a *Greek* Colony. Hither the Emperour *Claudius* repaired, in hope to recover his health through the temperance of the air, and virtue of the waters; but contrarily here met with the Muſhroms that poiſoned him. At theſe Baths *Tigellinus*, a beaſtly Boy; and a vicious old man, in chief credit with *Nero* for his luxury and cruelty, received the meſſage of his death (then dallying with his Concubines:) which with a fearful and ſlow hand, in the end he accompliſhed. Theſe waters are ſaid to cure Women of their barrenneſs; and men of their madneſs, but men rather here loſe their wits with too much ſenſuality; as women that defect by the forfeiture of their virtues; ſickneſs being but a pretence for their gadding; of old jeſted at by the *Epigrammatiſt*.

Dicet & hyſtericam ſe forſitan altera Mœcha
In ſinueſſano velle ſedere lacu.
Quanto tu melius, &c.
Mart. l. 11. *ep.* 8.

Another drab to cure the Mother-fits, ſaith
She muſt go bathe in Sinueſſan Bath:
Much plainer thou, who when thou goeſt to do
Such foul deeds, Paula, tell'ſt thy husband true.

Not far beyond the River *Liris* hath his Waters diſ-ſeaſoned with the Sea; who fetcheth his birth from the *Apennine*, and giveth a limit to the Weſt of *Campania*; a beholder, and an umpier of many bloody conflicts, and oft inſidious to the Traveller. *Haliparnaſſus* reports, that he left his courſe (as that of *Vulturnus*) and ran back to his Fountain, at ſuch time as *Ariſtodemus* was Tyrant of *Cuma*. There ſtandeth a Tower at the mouth of the River bearing this Inſcription:

Hanc quandam terram vaſtavit gens Agarepa
Scandens hunc fluvium, fieri ne poſtea poſſit.
Princeps hanc turrim Pandulphus condidit Heros,
Ut ſit ſtructori decus, & memorabile nomen.

This ſoil once ſpoil'd by Saracens, that paſt
The yielding River, to reſiſt like waſte,
Pandulphus that heroick Prince did raiſe
This Tower; which ſtill renowns the builders praiſe.

built in the days of Pope *John* the eighth. The Lobſters of this River are commended by *Athenæus*; whereof when *Apicius* had taſted (who lived in the days of *Tiberius*) a man of great ſubſtance, and devoted only to luxury and his belly, he ſeated himſelf at *Minturnum* (a City which ſtood a little up the ſtream) that he might at all times, and more liberally feed on them. And having heard that far greater were taken upon the Coaſt of *Africa*, he ſailed thither of purpoſe to make proof. But finding it otherwiſe, (for the *African* Fiſher-men fore-knowing of his coming, whilſt yet a Ship-board, had preſented him with the greateſt) without ſo much as going aſhore, he returned into *Italy*. This was that *Apicius* that wrote whole Volumes of Cookery; whoſe luxury and end are expreſſed in this Epigram:

Dederas Apici bis tricenties ventri,
Sed adhuc ſupererat centies tibi laxum.
Hoc tu gravatus, ne famem & ſitim ferres,
Summa venenum potione duxiſti.
Nil eſt Apici, tibi gulo ut factum.
Mart. l. 3. *Ep.* 22.

Three thouſand pounds upon his belly ſpent
Apicius; left five hundred to prevent
Hunger and thirſt (a fear that near thee went.)
This, after that, thou didſt in poiſon put:
Therein Apicius the great greedy gut.

Of the Shrimps of this River, thus ſpeaks the ſame Author:

Cæruleus nos Liris amat quem ſilva Maricæ
Protegit; hinc ſquillæ maxima turba ſumus.
l. [illegible] 3.

Blue Liris loves us, whom Maricas wood
Shields from the Sun; of ſmall ſhrimps a great brood.

Marica was the Wife of *Faunus*, adored in this wood, ſtanding near the Sea by the *Minturnians*. For *Minturnum* (as hath been ſaid) ſtood but a little above. It ſheweth, among other ruines of ſumptuous buildings, the ruines of an Aquaduct, a Theatre, an Amphitheatre, &c. In the Mariſhes hard by *Caius Marius*, overthrown by *Sylla*, concealed himſelf, when the auſterity of his aſpect did terrifie the Souldier that was ſent to kill him; and ſo eſcaped into *Africa*.

Between this River and *Tybur*, lyeth *Latium* (of whom the *Latines*) bounded on the North with the Country of the *Sabines*; taking that name, as moſt Authors affirm, of *Saturnus* here hiding of himſelf from the purſuit of *Jupiter*; whereof a Chriſtian Poet ſcoffingly:

Hither

Hither, a God, I flie; the aged hide,
Depriv'd of rule by Sons outragious pride.
Here let me lurk exil'd; and to your fame,
The land ſhall Latium, people Latines name.

Sum Deus, advenio fugiens; præbete latebras
Occultare ſenem, nati feritate tyranni
Delectum ſolio: placet hic fugitivus & exul
Ut lateam, genti atque loquo Latium dabo nomen. *Prudent.*

But rather ſo called, for that no Country of *Italy* lies ſo broad and open to the view, as doth this between the Sea and the Mountains. We croſſed the Bay of *Formiæ*, in the bottom whereof now ſtandeth a Caſtle, with a Town called *Mola*; where erſt *Formiæ* built by the *Laconians* ſtood, the recreation and delight of the *Romans*, as appeareth by many notable ruines. A little above, *Cicero* had a Villa; ſlain by *Herennius*, as his Servants bore him from thence towards the Sea in a Litter; whom he had formerly defended, when accuſed for the murder of his Father. Of *Formiæ* I cannot chuſe but inſert this (though long) commendation of *Martial*, ſince it alſo toucheth the places ſpoken, and to be ſpoken of:

O temperate Formiæ, O ſweet ſhore!
Set by Apollinar before
All Seats; when tir'd with grave affairs,
At once he quits both Rome and Cares.
Thy chaſte wives Tybur, Tuſculum,
The pleaſant vacant Algidum,
Præneſte, Antium, leſs priz'd are:
Dardan Cajeta, Circe fair,
Marica, Liris, Salmacis
In Lucrine bath'd, not lik't like this,
Here mild winds breathe on Thetis face,
Not dull, but lively ſmooth; quick pace
The active air to ſwollen ſails lends:
Such, Ladies, when faint heat offends,
(So cool) with purple plumes do raiſe,
Nor for finn'd prey the line far ſtrays;
But fiſh it tugs from window high
Thrown; whom clear waves betray to th' eye,
When Æolus rage Nereus feels,
Storms ſlighting, they from Trencher feed
Pikes, Turbots, which ſecure Ponds breed.
The Lamprey ſwims to his Lords invites,
The Beadle the known Mullet cites,
Th' old Barbels bid t' appear do come.
When theſe joys ſhall we enjoy, O Rome!
What days in City-toils loſe we,
At Formiæ to be ſpent care-free?
O happy Hindes, this happineſs
Prepar'd for your Lords you poſſeſs!

O temperate dulce Formiæ littus,
Vos, cum ſeveri fugit oppidum Martis,
Et inquietas feſſus exuit curas,
Apollinaris omnibus locis præfert.
Non ille ſanctæ dulce Tybur uxoris,
Nec Tuſculanos Algidoſque ſeceſſus,
Præneſte nec ſic, Antiumve miſcetur,
Non blanda Circe, Dardaniſve Cajeta
Deſiderantur, nec Marica, nec Liris,
Nec in Lucrina lota Sarmacis vena.
Hic ſumma leni ſtringitur Thetis vento;
Nec languet æquor; viva ſed quies ponti,
Pictam phaſelon adjuvante fert aura,
Sicut puellæ non amantis æſtatem
Multa ſalubre purpura venit frigus:
Nec ſeta longo quærit in mari prædam,
Sed à cubiculo, lectulaque jactaram
Spectatus alte lineam trahit piſcis.
Si quando Nereus ſentit Æoli regnum,
Ridens procellas tuta de ſua menſa,
Piſcina rhombum paſcit & lupos vernas,
Natat ad magiſtrum delicata muræna.
Nomenculator mugilem citat notum,
Et adeſſe juſſi prodeunt ſenes Mulli.
Frui ſed iſtis quando Roma permittis?
Quot Formianos imputet dies annus,
Negotiis rebus urbis hærenti!
O vinitores, vilicique ſelices,
Dominis parantur iſta, ſerviunt vobis.

Mart. l. 10. Epiſt. 30.

Thorow this *Via Appia* paſſeth, of which we ſhall ſpeak hereafter. Not far from *Mola* ſtands *Cajeta*, retaining the ancient name, where, long before night, we arrived.

Cajeta ſtands on the Weſtern point of the Bay of *Mola*, and of the crookedneſs thereof was ſo called by the *Laconians* that built it, although *Virgil*;

Thou dying gav'ſt our ſhore a living name:
Æneas nurſe Cajeta. Now thy fame,
And aſhes in great Italy (if grace
That any give) retain an honour'd place.

Tu quoque littoribus noſtris Æneia nutrix
Æternam moriens famam Cajeta dediſti,
Et nunc ſervat honos ſedem tuus, oſſaque noſtra
Heſperia in magna (ſi qua eſt ea gloria) ſignat
Æn. l. 7.

Others will have it ſo called of the burning here of *Æneas* his Navy by the *Trojan* Women, tired with their tedious Navigations. It hath one only acceſs to it by Land, the reſt environed by the *Tyrrhene* Sea and the aforeſaid Bay, which encroaching upon the North-ſide, lies within the Land like an ample Lake; the Weſt-ſhore bordered almoſt with continued buildings. But the City and Caſtle lye under a high Hill,

which

which thruſteth into the Sea, and is alſo included within the ſame Wall, yet hath little building thereupon; crowned with the Mauſoleum of *Lucius Munatius Plancus*; though vulgarly and ignorantly called, The Tower of *Orlando*. The building is round of form, and without conſiſts of ſquare ſtone, lined within with white Marble, and receiving light only from the door. In the ſides there are four Concaves where Statues have ſtood. The top of the Mounment is adorned with Spires and Trophies; and the front preſenteth this Inſcription:

L. MUNATIUS L. F. L. N. L. PRON. PLANCUS. COS. CENS.
IMP. ITER. VII. VIR. EPULUM. TRIUMP. EX. CÆ-
TIS. ÆDEM. SATURNI, FECIT. DE MANUB. A-
GROS, DIVISIT. IN. ITALIA. BENEVENTI,
IN GALLIA, COLONIAS DEDUXIT;
LUDUNUM, ET RAURICAM.

The Mountain and Caſtle are guarded by *Spaniards*, who will not eaſily permit a Stranger to ſurvey them. No ſooner ſhall you enter the Caſtle, but a Coffin covered with black, ſet on high, preſents it ſelf to your view, with this under-written Epitaph:

Francia me dio, laume,
Eſpannam es fuerzoy ventura,
Roma medio la muerte,
Caeta la ſepoltura.

France gave me light,
Spain power and might;
Death, danted Rome,
Cajet a Tomb.

containing the body of *Charles* of *Bourbon*, General of the Army of *Charles* the Fifth, and ſlain in the ſack of *Rome*. Name we only the Trophy of *Sempronius Atracinus*, which ſtood without the City; pulled down to build the Front of a Temple; and the Sepulchre of *Vitruvius*, feigned to have been *Cicero's* by the *Cajetanians*: Whereupon *Alphonſus* haſting thither, cauſed the Monument to be freed from the over-growing Buſhes, but when by the Inſcription he found it to belong to the other, he ſaid, that the *Cajetanians* had received Oyl, but not Wiſdom from *Minerva*. Many ruines there are hereabout, that yet accuſe the foregoing Ages of Vanity and Riot; amongſt the reſt thoſe of the Palace of *Fauſtina* (where for the night following we took up our Lodging) in which ſhe lived ſo voluptuouſly. Of whom *Julius Capitolinus*: Many conjecture that *Commodus* was born in adultery; conſidering *Fauſtina's* behaviour at *Cajeta*: who diſhonoured her ſelf with the familiarity of Mariners and Fencers. Whereof with *Marcus Antonius* was told, and perſwaded either to kill or divorce her, he replied, *If I put away my Wife, I muſt reſtore her her Dowry.*

The next day we put again to Sea, rowing along a pleaſant ſhore. We paſt by the Lake of *Fundi*, that hath a Town of that name at the furtheſt end, erected out of the decays of the old, ſackt not long ago by the Pirate *Barbaroſſa*. This is the Maritime limit of the *Neapolitan* Kingdom. *Terracina* a City belonging to the Papacy, appeared to us next; ſo called of *Trachina*, in that ſeated on a cliffy Hill; and *Anxur*, of the Temple here dedicated to *Jupitur*, *Anxurus*, which is beardleſs. Of this *Horace* in his Journal:

——— atque ſublimus
Impoſitum ſaxis late candentibus Anxur.
Sat. 5. l. 1.

And rock-built Anxur rais'd on high,
Whoſe brightneſs greets the diſtant eye.

Firſt built by the *Spartans*; who flying the ſeverity of *Lycurgus* his Laws, here planted themſelves, then a Colony of the *Volſcians*, and after of the *Romans*. Near this,

——— geliduſque per imas
Quærit inter valles atque in mare volvitur Uſens.
Æn. l. 7.

Cold Uſens thorow low Vallies ſeeks his way,
And tribute to the Tyrrhene Sea doth pay.

Three miles below ſtood the City of *Feronia*, ſo called of

——— Viridi gaudens Feronia luco.
Idem.

Feronia (joyning in green Groves)

a God-

a Goddeſs greatly adored. It is feigned, that when her adjoyning Grove was accidentally ſet on fire, the Inhabitants going about to remove her Image, it ſuddenly reflouriſhed. Multitudes of people frequented her yearly Solemnities; where ſuch as were inſpired with her fury did walk upon burning coals without damage.

And now we are come to the *Circæan* Promontory:

once being an Iſland; the Mariſhes not then dryed up, that divided it from the Continent. The habitation of *Circe*, who expulſed out of *Sarmatia* (where ſhe had tyrannically reigned after the death of her impoyſoned Husband) here made her abode. Of this place and her, thus *Virgil*:

Next on Circæan Coaſts they plough the floods;
Where Sols rich Daughter daily chants in Woods
Not to b' approacht; and when Stars light aſſume
Sweet Cedar-torches her proud Roofs perfume;
Who webs divinely weaves. Hence groans reſound,
Chac'd Lions roar (diſdaining to be bound)
In nights whilſt calm. The briſtled Bore and Bear
Inraved rage; and monſtrous Wolves howl there;
Whoſe forms the Goddeſs fell, by virtue ſtrange
Of herbs, from manly did to beſtial change.

Proxima Circææ raduntur littora terræ,
Dives inacceſſos ubi Solis filia lucos
Aſſiduo reſonat cantu, tectiſque ſuperbis
Urit odoratam nocturno in lumine cedrum,
Arguto tenues percurrens pectine telas.
Hinc exauditi gemitus, iraque Leonum
Vincla recuſantum & ſera ſub nocte rudentem,
Setigerique ſues, atque in præſepibus urſi
Sævire, ac formæ magnorum ululare luporum.
Quos hominum ex facie, Dea ſæva potentibus herbis
Induerat Circe in vultus & terga ferarum.
Æn. l. 7.

The Mountain was called *Æa*, of the horrors and calamities of the place. The Fable was fitted to the place, in that producing a number of Herbs and Plants of different virtues. *Circe* ſignifieth no other than the Suns circumvolution, whoſe heat and directer beams do quicken whatſoever is vegetable. She is ſaid to have been prone unto love, in that heat and moiſture are the Parents of venerious deſires; being alſo feigned to have been begotten by *Sol* on *Perſeis*, the Daughter of the *Ocean*, and therefore an allurer unto intemperancy; whereby ſhe transformed *Ulyſſes* his Mates into Beaſts; (for no better are the ſenſual) whom he by ſprinkling them with Moly (which is temperance) an Herb hardly to be found by Mortals, reſtored again unto their manly proportions. The Mountain mounteth on high, and aloft on the Eaſt-ſide bears the ruines of an old City called formerly *Circe*. Below it ſtands the New, named St. *Felice*; and nearer the ſhore a ruine, the ſuppoſed Tomb of *Elpenor*; one, and the worſt of *Ulyſſes* his Mates, who though reſtored from the ſhape of a Swine, betook him again to his cups, and broke his neck in his drunkenneſs, here buried by him. Near this *Amaſenus* falls into the Sea; and raiſeth his head from the not far diſtant hills

of

of *Setinus*; of no obſcure fame for their celebrated Wines. The Mariſhes of *Pontania* do bound the North-ſide of this Promontory; on the Weſt it hath a calm Bay, and with his Southern Baſis repulſeth the importunate waves, the noiſe whereof gave invention to the fabulous roaring of Lions, *&c.* Certain deep Caves there are on this ſide, and by Frigots to be rowed into, wherein the *Turkiſh* Pirates not ſeldom do lurk in the day time. The Mountain is ſet about with Watch-towers. The Goddeſſes deteſting each other, were honoured in this place: called by an ancient Inſcription here found, the Promontory of *Venus*; and in the old City *Minerva* had her Altar. *Tarquinius* here planted a *Roman* Colony; and to this place *Auguſtus* confined *Lepidus* for ever.

From hence we came to *Neptune*, where they ſet me aſhore, and proceeded on their Voyage. The Country between this and the River *Liris* is no other than a low Mariſh; only here and there certain Hills look aloft, as is declared before, yet producing in divers places the moſt excellent of Vines, which grow up by Trees, as thoſe of *Cæcubum*, *Fundi*, and *Setinus*. It was firſt drained by *Cornelius Cethegus*, and after by *Cæſar*, called formerly *Pontina*, in that ſerried over in ſundry places, and now *Anſente Palude*. Of this *Lucan*.

Et qua Pontinas via dividit uda paludes. *Lucan. l. 3.* — *The wet way that Pontinus fens divides.*

meaning the *Appian* way; extending from *Rome* by divers circuits unto *Brunduſium*: which entring the Mariſhes at *Forum Appii*, hard by the Hills of *Setinus*, croſſes to *Terracina*; and ſo leading to *Formiæ*, paſſeth over *Liris* at *Minturnæ*. This was ſo called of *Appius Claudius*, who built it on the ſides of ſquare ſtone, there higher than in the middle for the benefit of foot-men; paved within with flint; and broad enough for two Carriages to paſs with eaſe by each other. At every miles end ſtood a little Pillar, and every where places were made for the eaſier mounting on Horſe-back. Adorned it was on each ſide with Houſes and Manſoleums, which now here and there do ſhew their half-drowned reliques.

Neptune doth poſſeſs the ſole of that ancient *Antium*; ſo called, for that it was the firſt City that ſtood on this ſhore; once the chief ſeat of the *Voſcians*, and then powerful in ſhipping, although deſtitute of a Haven. Inſomuch as when taken from them by the *Romans*, they fixed the beaks of their Ships in the *Forum* at *Rome* (called thereupon *Roſtra*) where they made their Orations to the people. It ſtands upon a Rock, and was much frequented by the principal *Romans* for their ſolace, and in their retirements from the encumbrances of the City; ſo that it might contend with the beſt for magnificent Builings. In it *Fortune* had her celebrated Temple, the Patroneſs of the City; as ſpeaks this invocation:

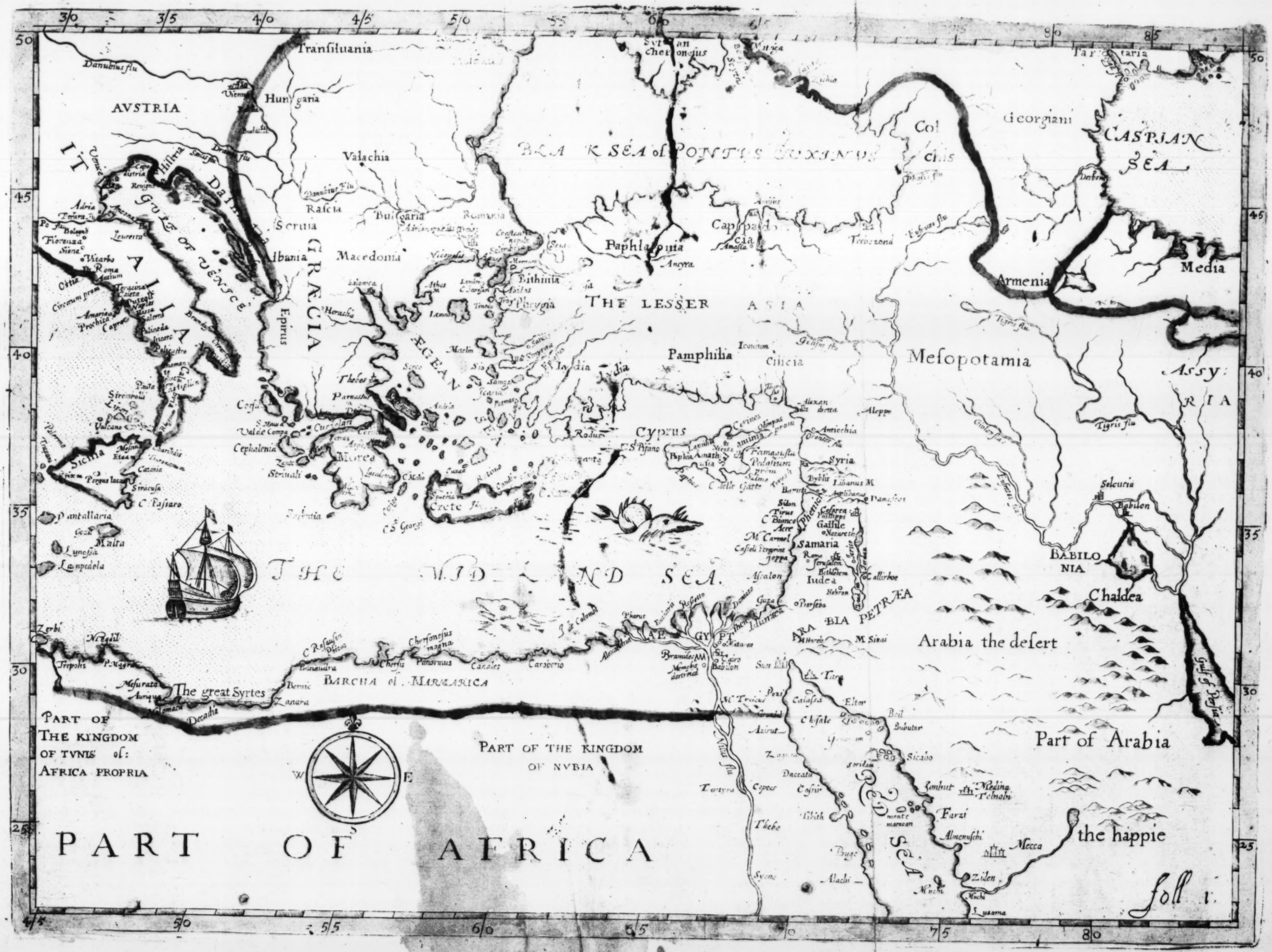
O Diva, gratum quæ regis Antium,
Præſens vel imo tollere de gradu
Mortale corpus, vel ſuperbos
Vertere funeribus triumphos.
Hor. l. 1. Od. 35.

Sov'reign of Antium not ingrate;
O Goddeſs, that mans mean eſtate
Haſt power to raiſe, and triumphs proud
In mournful funerals to cloud.

The ſteepneſs of the Rock gives a natural ſtrength to the City; fortified beſides with two Caſtles, ſurveying the Sea, and commanding the ſhore. The Buildings are old, the Inhabitants none of the civilleſt, ſubject it is to the Papacy.

About one of the clock next morning, I departed with a guide of the Town. We entred a great Wood, in the time of Paganiſm ſacred unto *Jupiter*. Having rid thorow it before the Sun was yet an hour high, we mounted the more eminent ſoil, which gave us the full view of the large under-lying level. We paſſed then thorow a Champaign Country, rich in wines and grain, feaſted with variety of objects, until the parched earth reflecting an immoderate and unwholeſom heat, enforced us to houſe our ſelves in an Inn ſome fifteen miles diſtant from *Rome*, unto which we rid in the cool of the evening. Having ſtayed here four days (as long as I durſt) ſecured by the faith and care of Mr. *Nicholas Fitz-Herbert*, who accompanied me in the ſurveying of all the Antiquities and Glories of that City, I departed to *Siena*; and having ſeen *Florence*, *Bolonia*, and *Ferrara*, imbarked on the *Po*, and ſo returned unto *Venice*.

Finis Libri quarti & ultimi.



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GRÆCIA
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Istria
Venice
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Ancona
Leuretta
Fiorenza
Siena
Vitarbo
Roma
Ostia
Circeum prom
Teracina
Caieta
Naples
Salerno
Palinoda
Pelicastro
Stromboli
Vulcano
Sicilia
Pergus lacus
Siracusa
C. Passaro
Pantallaria
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Corsa
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Striuali
Morea
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Thebes
Parnassus
Sapientia
Lacedemonia
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C. S. Georgi
Rodus
Cyprus
S. Pisano
Paphia
Amathusia
Famagusta
Pedasium
Salmo
Cerines
Olimpus prom
Paphos
Cadelle Gatte
Syria
Antiochia
Aleppo
Alexandretta
Iconium
Cilicia
Pamphilia
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Phrygia
Bithinia
Paphlagonia
Ancyra
Cappadocia
Amasia
Trebizond
Colchis
Georgiani
Tartaria
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Armenia
Media
Mesopotamia
Assyria
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Selencia
Babilon
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Chaldea
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Part of Arabia
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Gulf of Persia
Sidon
Tirus
Acre
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Gallile
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Babilon
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Tertyra
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Thebe
Syene
Azirut
Zagura
Daccata
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Buge
Alachi
Caiassa
Chisale
Eltor
Tara
Boil
Bubutor
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Mecca
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The great Syrtes
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Part of Asia
Sancta Sophia
foll. 25.